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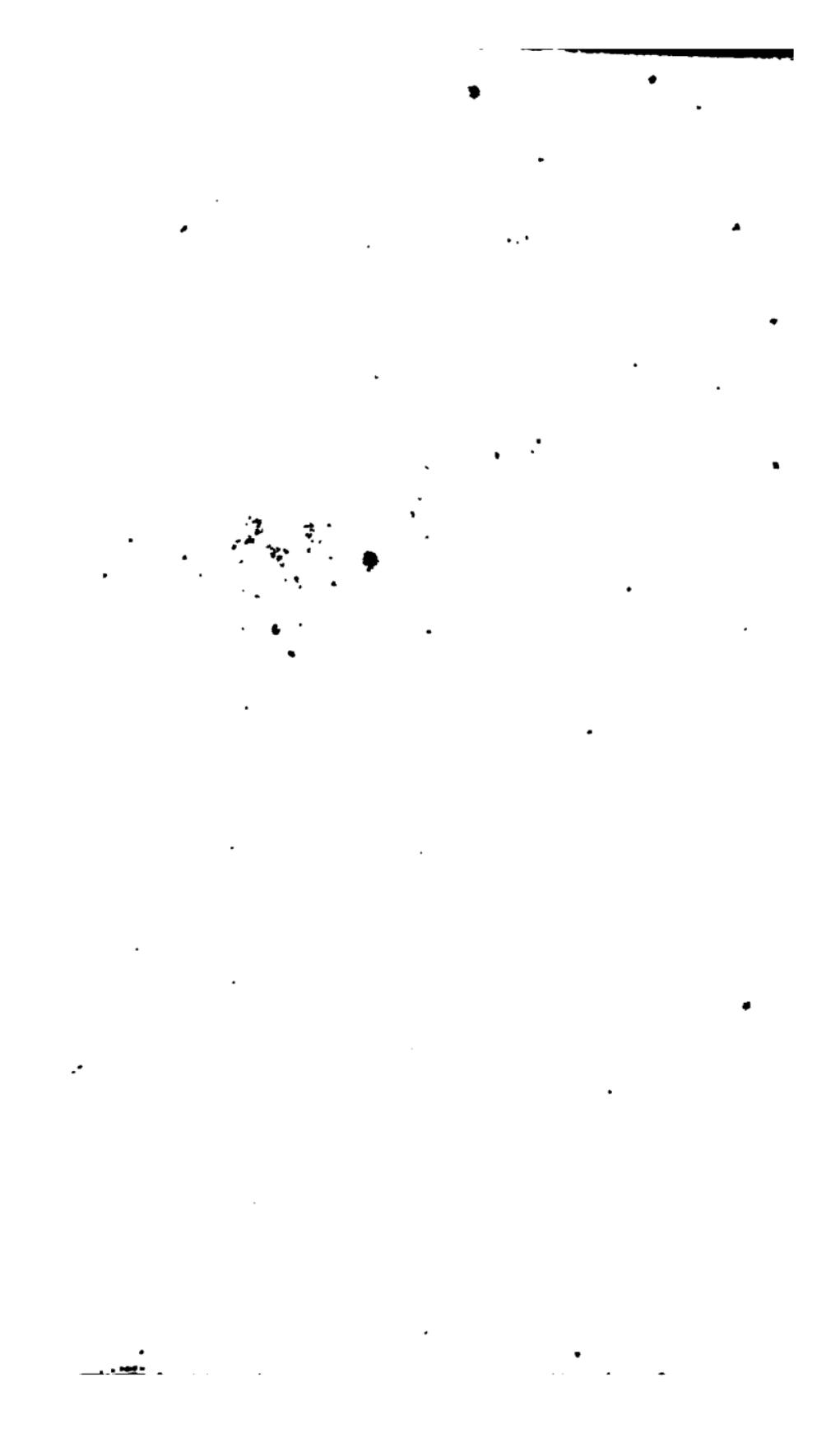
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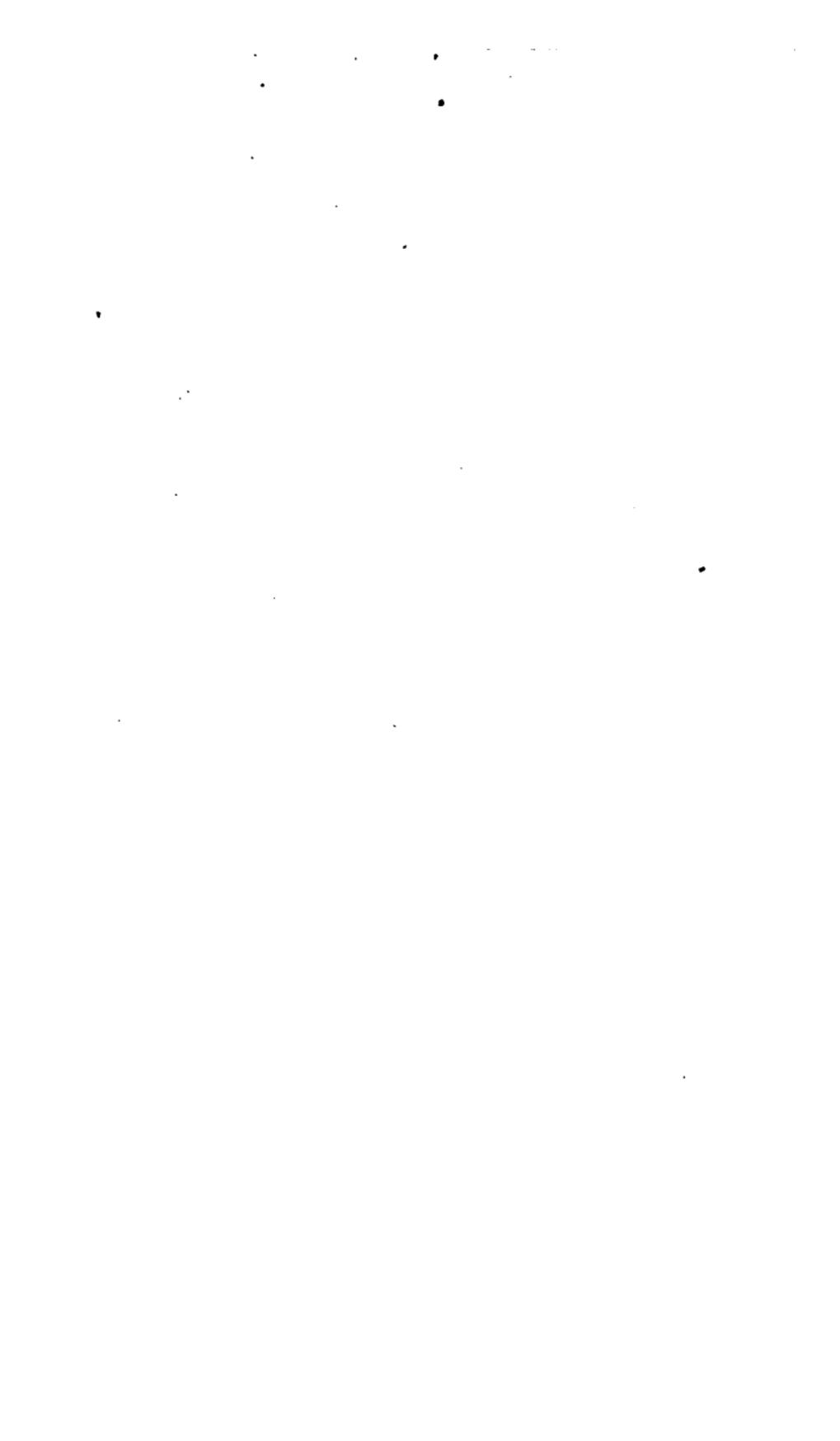
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Arnold's School Classics.

HOMER'S ILIAD,

WITH

ENGLISH NOTES,

AND

GRAMMATICAL REFERENCES.

EDITED BY THE REV.

THOMAS KERCHEVER ARNOLD, M.A.

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.



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G I L B E R T A N D R I V I N G T O N , P R I N T E R S ,
S T . J O H N ' S S Q U A R E .

PREFACE.

THE notes upon the first four books of this Edition of the Iliad are abridged from my recently published edition of those books. Those upon the other books are translated, with a few additions and alterations, from Dr. Dübner, the learned editor of the Paris edition of Stephens's Thesaurus. I have added five Appendices, of which the last contains an account, from the Lexilogus, of Buttmann's investigations, as interesting as they are original, in this department of Classical Philology. For the translation of Dr. Dübner's notes my thanks are due to the Rev. A. R. Webster, Perpetual Curate of Bradninch, Devon.

T. K. A.

LYNDON.
Dec. 22, 1851.

EXPLANATION OF REFERENCES.

<i>F.</i> = Freytag.	<i>Sp.</i> = Spitzner.
<i>N.</i> = Nägelsbach.	<i>W.</i> = Wolf.
<i>T.</i> = Thierseh.	<i>V.</i> = Voss.
<i>C.</i> = Crusius.	<i>H.</i> = Hermann.
<i>Kl.</i> = Klotz.	<i>Db.</i> = Dübner.
<i>S.</i> = Stadelmann.	

It is to be understood, that when no reference is added, the notes on all but the four first books are Dr. Dübner's.—Numerical references are to the book and line of the Iliad, with the exception of those preceded by *Gr.*, which refer to my smaller Greek Grammar, or (if *D.* is prefixed) to my "Short Account of the Greek Dialects."

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Α.

Invocation of the Muse, and exposition of the subject.

(*Age vero, nonne in utriusque sui operis ingressu paucissimis versibus legem processiorum non dico servavit (Homerus), sed constituit, dicit?* Quint. 10, 1, 48.)

1 Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἡ μυρί 'Αχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δὲ ἱφθίμους ψυχάς Ἄΐδι προίαψεν
4 ήρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν

1. *μῆνις, wrath*; mostly applied to the anger of the gods. It is usually considered to be Virgil's 'ira memor,' and derived fr. *μένειν, to abide*; more prob. ω *μαίν-εσθαι, μέ-μην-a, to be mad*. *ἄειδε, fut. δίσσοματ. θεά, goddess, Muse.* The name of the Epic Muse, Calliope, is found for the first time in Hesiod. H. always says either *θεά*, or *Θεᾶι*, as in the grand invocation, book ii. v. 484. *Πηληϊάδεω* (*δέω*, as one syllable by synizesis). *Πηληϊάδης, son of Peleus*, is formed fr. the Ionic gen. *Πηλῆος*: the forms *Πηλείδης* and *Πηλείων* are more common.—*Ἀχιλῆος* = *Ἀχιλλῆος* (= *Ἀχιλλίως*); *Ἀχιλεύς* and *Οδυσσές* being used, when the measure requires, for *Ἀχιλλέύς*, *Οδυσσεύς*. Achilles, the bravest of the Grecian heroes, was the son of Peleus and the sea-goddess *Thetis*. He was king of the Myrmidons, a Thessalian tribe settled in Phthiotis; and came against Troy with 50 ships.—2. *οὐλομένην* = *δλομένην*, partcp. aor. 2. mid. fr. *δλλυμι*, with the meaning of a verbal adj., *ruinous, destructive*. It is never found as a partcp. governing a case. *μυρία*, accented on the *i*, indicates an indefinite number, like *thousand* in the phrase, 'He made me a thousand promises': but *μύρια*, the exact number 10,000. *τίθημι* has in H. a more extended sense than in prose. It has always the notion of *placing*, which however often, as here, requires the sense to be further developed: = *to place before the eyes, bring to light, produce, cause, occasion*. *Ἀχαιοί, the Achaeans*, as a general term for the Greeks. We shall note the passages where this term occurs in its limited and proper (later) sense.—3. *"Ἄΐδι* (= *Ἄΐδη* [Ep. for *"Ἄΐδη*], as if fr. *"Ἄΐς*). Virgil has expressed *"Ἄΐδι προίαψεν* by '*Orcus demisit*', precipitated into the infernal regions. *Πρό* here, as elsewhere, of *place*, not of *time*; as in *propellere, protrudere*. The translation 'sent prematurely' is wrong. *λάπτειν*, prob. ω *λητίσθαι, jacere, icere*. F.—4. *εἴτεούς*, opposed to *ψυχάς*, their persons, their bodies. In H.'s view, the shade (*ψυχή*) was only a feeble image (*εἴδωλον*) of the personality, which perished with the body. It is in opposition to this

5 οἰωνοῖσί τε πᾶσι (Διὸς δὲ ἐτελέετο βουλή),
 ἔξ οὐ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 'Ατρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Apollo's wrath against Agamemnon.—Chryses, the priest of Apollo, comes to ransom his captive daughter; Agamemnon, to whom she had been given by the Greeks, harshly repulses him.

8 Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέκε μάχεσθαι;
 Λητοῦς καὶ Διὸς υἱός. Ὁ γὰρ βασιλῆς χολωθεὶς
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, δλέκοντο δὲ λαοὶ,
 οῦνεκα τὸν Χρύσην ἡτίμησ' ἀρητῆρα

belief of the Greeks that Socrates often addresses himself, to prove that *aéntrós* (the person) is not the body, but the soul. δὲ is not elided before ἀλέρια, because that word was pronounced with the *digamma* (F, one Γ upon another), *veloria*. This letter in later times disappeared both from the written and spoken language. τεῦχε = ἐτευχε. κύνεσται = κυστί, fr. κύνων.—δ. πᾶσι, h. e. παντοῖοις, all sorts of birds. ἐτελέετο = ἐτελέετο, ἐτελεῖτο. This incidental phrase is thus connected with what goes before:—and in this, the designs of Zeus (*Jupiter*) were accomplished. The will of Zeus presided over all the events which resulted from the wrath of Achilles.—6. Εἴ οὐ δή, *ex quo*, from the moment that (= ever since), to be connected with προσαγένεται, ἐπεμψεν. The δή points out, that the commencement of these misfortunes was precisely that of the quarrel of the two chiefs. See δή, App. IV. τὰ πρώτα and τὸ πρῶτον, adverbially, *primum*. διαστήτην (= δι-εστήτην), fr. διέστημι, whose aor. 2. and perf. have an intrans. sense. ἐρίσαντε (ἐρίσειν, to quarrel.) Obs. that it is the partcp. of the aor.; so that its action precedes that of the verb: lit. stood aloof (after) having quarrelled = quarrelled and were alienated from each other.—7. Ἀτρεΐδης, the son of Atreus, and brother of Menelaus, Agamemnon, 'the king of men,' commander-in-chief of the Greeks assembled before Troy.

8. This verse is a question addressed to the Muse. τέ has in H., besides its signification *que*, a conjunctive shade so slight and delicate, as to be inexpressible in other languages. See App. IV. ἄρ = ἄρα. App. IV. σφωε (enclitic), fr. οὐ; but used as personal pron. of the third person. ἔριδι ξυνέκε (= συνῆκε, *commissū*, fr. συνίημι) μάχεσθαι; i. e. τίς — θεὸς ξυνίκειν ἔριδι (ώστε) μάχεσθαι (ἔριδι); for H. connects ἔριδι both with such verbs as ξυνίεινai, (cf. 20, 60; 21, 394), and with such as μάχεσθαι (N.). μάχεσθαι, infin. of *purpose*, or rather *result*.—9. Λητό (Λετο =), Latona, mother of Apollo. δ is used in the Epic poets for οὐτος: in this sense it ought to be marked with an accent. βασιλῆς (= βασιλεῖ), the king (Agamemnon). With this word, even in prose, the article may be omitted, if the individual meant is well known. Thus it was usually omitted of the great king, the king of Persia. [Gr. 543].—10. νοῦσον = νόσον. ὥρσε fr. ὥρνυμ. D. 107. δλέκοντο (= ἀλέκοντο) δὲ λαοὶ is an incidental phrase which paints the effects of the malady. This is essentially in the Homeric style (Db).—11. οῦνεκα, because, relates to χολωθεῖς ὥρσε. τὸν Χρύσην: this is an instance of the

- 12 Ἀτρείδης. Ὁ γὰρ ἥλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα, φέρων τὸ ἀπερεῖσι ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέω ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
16 Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
Ἄτρείδαι τε καὶ ἄλλοι ἔүκνήμιδες Ἀχαιοί,
νῦν μὲν θεοὶ δοῖεν Ὄλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοι πόλιν, εὐ δὲ οἴκαδ' ἵκεσθαι·
20 παῖδα δὲ ἐμοὶ λῦσαι τε φίλην, τά τὸ ἄποινα δέχεσθαι,
ἀζόμενοι. Διὸς νίὸν ἑκηβόλου Ἀπόλλωνα.
Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὺς

transition of the *demonstrative* δ into the *definite article*. Chryses the priest of Apollo at Chrysé, whose daughter was in captivity. ἄρτηρ, *precator*, priest. Remark that the importance of the fact is expressed by the flow of the verse (*Db.*). — 12. νῆας = νίας, ναῦς. — 13. λυσόμενος [Gr. 859] θύγατρα, *to ransom his daughter*. — λύεσθαι, mid. (as being of an action done for oneself) = to ransom, to redeem, to purchase the freedom of a slave; λύειν is to set one's own slave free; e. g. on receiving a ransom; as at v. 20, λῦσαι παῖδα, where Agamemnon and the Greeks are the subject of the infin. ἀπερεῖσος = ἀπειρόσιος (the form being changed to suit the hexameter); i. q. ἀπειρος ἀ, πίρας (finis), *unlimited, countless*. We must not suppose that the ἄποινα (gifts of ransom) consisted of coined money, which was then unknown. — 14. ἑκηβόλος, ἑκατηβόλος, ἑκάρηγος, ἑκατος, and sometimes ἑκατηβελέτης (ἕκας, *procul*, βάλλειν) are Homeric epithets of Apollo, who shoots from a distance, from afar; taking a fatal aim at the most distant objects. The gen. depends on στέμματα. στέμματ' ἔχων ἐν χερσὶν χρυσέω ἀνὰ σκήπτρῳ (χρυσέω = χρυσῷ, by *synesis*), lit. holding in his hands the fillets on the top of his golden sceptre; i. e. fastened to the top of the sceptre, whence they hung down to his hands. Chryses carried the sceptre (the badge of *royalty* and of the *priesthood*) as a priest; the fillets (a laurel wreath bound round with white wool, = *infula*), as a *suppliant*. These latter, then, were the principal objects, and are so treated in the construction. He held the fillets in his hands (ἐν χερσὶν), i. e. virtually, as holding the sceptre to which they were attached. — 16. Ἀτρείδα δύω, Agamemnon and Menelaus. — 17. ἔүκνήμιδες, *with handsome greaves*; *well-greaved*, an Homeric epithet of the Greeks. — 18. θεοὶ = θοῖ, by *synesis*. Ὄλύμπια δώματ' ἔχοντες, a periphrasis for Ὄλύμπιοι θεοὶ. — 19. ἐκπέρσαι, fr. ἐκ-πέρθω (whence the Lat. *perdo*). Πριάμοι (= Πριάμου) πόλιν, *Ilium* or *Troy*; but Τροΐη, in H., is almost always the name of the *country*. — 20. λῦσαι, δέχεσθαι, infinitives in the sense of the imperative. This ancient use of the infin. is very common in H. — 22. Ἐνθα, adv. of place (*here*), used as adv. of time; = upon this; then: our own *here* may be so used, = at this stage of the proceedings, &c. So in Lat. *ibi* = *tum*; in French, *ici* = *alors*. ἄλλοι πάντες, *all the others*, οἱ ἄλλοι would be required in prose. ἐπευφήμησαν = ἵπ-εν-φημεῖν (lit. to shout out appropriately upon, or at, any thing) could not regu-

- 23 αἰδεῖσθαι θ' ἵερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 24 ἀλλ' οὐκ 'Ατρείδῃ 'Αγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δὲ ἐπὶ μῦθον ἔτελλεν·
 Μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νησὶ κιχείω
 ἢ νῦν δηθύνοντ' ἡ ὕστερον αὐτὶς ἴόντα,
 28 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
 Τὴν δὲ ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἐπεισιν
 ἡμετέρῳ φέντε οἴκῳ, ἐν "Αργεῖ, τηλόθι πάτρης,
 ἰστὸν ἐπιυχομένην καὶ ἐμὸν λέχος ἀντιώσαν·
 32 ἀλλ' ἵθι, μή μ' ἐρέθιζε, σαύτερος ὡς κε νέηαι.

Chryses prays Apollo to avenge him ; and the god smites the Grecian camp with his arrows (the pestilence).

"Ως ἔφατ'. ἔδεισεν δὲ ὁ γέρων καὶ ἐπείθετο μύθῳ.
 Βῆ δὲ ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης"

larly be followed by an infin., but takes one here by being used as a condensed expression for *advising by a shout of approbation*.—23. θ' = τε, on account of the following aspirate. *ἱερῆα* = *ἱερά*. *δέχθαι* is a syncopated inf. of aor. 2, *ἔδέχμην*, fr. *δέχομαι* [D. 125].—24. *Ἀγαμέμνονι* : on what ground is the *hiatus* permissible [D. 13] ? The nom. τοι *ἦνδανε* is the demonstrative pron. omitted (*it; the proposal, sc. δέχθαι ἄποινα*). *θυμῷ* is not in apposition to *Ἀγαμέμνονι*, but a *local dat*.—25. *ἀφίει*, imperf. of *ἀφίημι*, as if fr. *ἀφ-έω*. The acc. *αὐτόν* omitted. *ἐπὶ... ἔτελλεν* = *ἐπ-έτελλεν*. This separation of the preposition from the verb, called *tmesis*, is very common in Epic poetry ; less so in Lyric poetry and Tragedy.—26. *κοίλησιν νησὶ* = *κοίλαις ναυσὶ*. *κιχείω* = *κιχέω, κιχῶ*, aor. 2, suli. fr. *κιχάνω*.—28. *μή* (like our *lest*) here = *for fear*. Strictly speaking, the construction is *δέδοκα μή οὐ χραίσμῃ*, *teretor ne non proposit*. *τοι* = *οὐι*. *χραίσμῃ*, subj. fr. *ἔχραίσμον*, aor. 2 (usually without *augm.*), which, with aor. 1, and fut. (*χραίσμησω, χραίσμησα*, as if fr. *χραίσμιώ*), are the only tenses in use. It occurs only with a *negative*, and has all the meanings of the Lat. *defendere* : with the dat. of the person only it has the force of *to help, to avail*, but implying the notion of *warding off danger* (B).—29. *τήν* = *τὴνδε*, or *ταύτην* : δ, η, τό, being a demonstrative pron. in H. *πρίν, antea* = *imo potius, before that ; sooner than that*. *μίν* = *αὐτήν*. *ἐπεισών* fr. *ἐπειμι* (*εἰμι*) with fut. signification, *invadet*.—30. *οἶκος* with digamma. "Αργος, here for *Argolis* or the Peloponnesus. Agamemnon lived at *Mycenæ*, not at Argos (which belonged to *Diomēdes*).—31. *ἰστὸν ἐποιχομένην*, *telam obeuntem*, going round the loom (to weave). The chain was extended vertically, as in the upright frame, and they walked round it to weave. *ἄντιωσαν* = *ἀντιώσαν* fr. *ἄντιάω*, which the scholiasts explain by *εὑρεπιζειν, to take care of, attend to*. This is the only passage in which it takes the acc. The notion of her being his *concupise* is only implied.—32. *σαύτερος* is another form for *σάος* (= *σῶς, safe and sound*), and not a comparative. Cf. *ἀγρότερος, ἴπασσύντερος, &c.* *νέηαι* (= *νέησαι*), *νέγ, redcas. κε*, in prose *ἄν*. On the force of *ώς* *ἄν*, cf. Gr. 953.

33. *ἔδεισεν* = *ἔδεισε*.—34. *ἀκέων, in silence* : an adv. = *ἀκήν*.

35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἡρᾶθ' ὁ γεραῖος

36 Ἀπόλλωνι ἄνακτι, τὸν ἕγκομος τέκε Λητώ·

Κλῦθί μευ, Ἀργυρότοξ', δὲς Χρύσην ἀμφιβέβηκας,

Κίλλαν τε ζαθέην, Τενέδαιο τε ἵψι ἀνάσσεις,

Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,

40 ἦ εἰ δή ποτέ τοι κατὰ πίονα μηρὸς ἔκηα

ταύρων ἥδ' αἰγῶν, τόδε μοι κρῆνον ἔέλδωρ·

τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Cf. App. IV.—35. πολλά, *multum*. κιώ (= εἰμι, *ἴω) has only the impf. *κιον*, *κιον* (with *κιομι*, *κιών*), in use.—36. ἕγκομος = εὔκομος.—37. κλῦθε [D. 124], κλύω has, like ἀκόνω, gen. *ρεποντα*. μευ = μου. Ἀργυρότοξος, as elsewhere ἔκηβολος and ἔκατος (see v. 15), virtually became a subst. to designate Apollo. Eustathius says: *τοντέστι λαμπρότοξε*: οὐ γὰρ ἔστι πλάσαι τόξον δλον ἀργύρεον. This explanation (*with the brilliant bow*), and the usual one, *with the silver-studded bow*, are equally false. In H.'s view, the weapons of the gods ought to be composed of the most precious materials, gold, silver, amber: the poet, then, attributes these to the gods without in the least troubling himself about the mechanical difficulty, which the material may oppose to the workmanship. Thus in v. 49: *δεινὴ δὲ κλαγγὴ γένεται ἀργυρίου βιοῖο*, the *silver bow* is nothing, after all, but the bow of the god. This remark applies to many passages. Dō. ἀμφιβέβηκας, with meaning of *present*; *hast gone around*, implying that he now *stands round*. So O. 12, 74; *νεφέλη μν ἀμφιβέβηκεν* = *surrounds, envelopes*. Ἀμφιβαίνειν and *περιβαίνειν*, *to go round* (as an animal ranges round its young ones to protect them): whence, *to protect*. Cf. Aesch. Sept. 138: *δαίμονες ἀμφιβάντες πόλιν*. (Compare also the expression in Psalm cxxv. 2: “The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.”)—Χρύση and Κίλλα, small towns near the Hellespont, in the district named Ἄδραμνηνη.—38. Τένεδος, a well-known island opposite Sigeum. In all these places the worship of Apollo prevailed.—39. Σμινθεύ, surname of Apollo, of which the ancients themselves did not know the meaning. Aristarchus derives it from Σμινθή, a town in the Troad; others from the Aeolian σμίνθος, a *mouse*; according to some, because a *mouse*, as *living under the earth*, was a symbol of *prophecy*; or, according to certain myths, invented perhaps to explain this word, because Apollo had once freed a priest in Chrysa from a plague of *mice*, or indicated to the *Teucri* the site of their future city by *mice*. χαρίεντα, neut. adj. as adv. = *in a manner to gratify thee*. Others take it in agreement with *νηόν* (= ναόν). έπι... ἔρεψα by *tmesis* for ἔπέρεψα, *I have covered with a roof*; i. e. built up to the roof, i. e. completely; *exediptoavi* (*have built or raised*). So Plato and the ancient grammarians understood the word. Others have, wrongly, preferred the sense pointed out by Lucian (De Sacrificiis, ch. 3), έστεφάνωσα, *I have adorned with festoons and garlands*. τοι = σοι.—40. κατὰ . . . ἔκηα = (κατέκηα, κατα-καίω). μηρία, they burnt on the altar only the bones and the thighs.—41. κρήνον = κρῆνον: aor. 1. imper. fr. *κραίνω*, of which the extended Epic impf. *ἔκραίανον* also occurs.—42. Δαναοί, another name of the

- 43 Ὡς ἔφατ' εὐχόμενος· τοῦ δὲ ἐκλυε Φοῖβος Ἀπόλλων.
- 44 Βῆ δὲ κατ' Οὐλύμπιο καρήνων, χωόμενος κῆρος,
τοῦ ὕψησιν ἔχων ἀμφορεφέα τε φαρέτρην'
ἐκλαγξαν δὲ ἄρδιστοὶ ἐπ' ὑμῶν χωομένοιο,
αὐτοῦ κινηθέντος· δὲ δὲ ηὔε νυκτὶ ἐοικώς.
- 48 Ἐζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δὲ ἵὸν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς·
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκές ἐφιεὶς
- 52 βάλλε· αἰεὶ δὲ πυρὰν νεκύων καίοντο θαμειαί.

On the tenth day of its ravages, Achilles convokes the assembly, and the augur Calchas, having asked and obtained his protection, declares the cause of the pestilence, and advises the restoration of Chryseis to her father.

Ἐννημαρ μὲν ἀνὰ στρατὸν ψχετο κῆλα θεοῖο·
τῇ δεκάτῃ δὲ ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς.

Greeks, properly the Argives of the Peloponnes.—43. Φοῖβος Απόλλων. The name Φοῖβος was originally an adjective, *the brilliant, the pure*, but it became a proper name, like "Εκατος, 'Αργυρότοξος, which we have already noticed.—44. Οὐλύμπου κάρηνα, the peaks of Olympus (now *M. Elimbo*), on the boundaries of Thessaly and Macedonia, on each of which dwelt a god.—45. τόξα = τόξον. ἀμφορεφής covered all around : closed at each end : ἀμφί, ἔρεφω. How is the *a* lengthened ! — 46. δέ ἄρ. See ἄρα in App. IV. χωομένοιο = χωομένου. χώεσθαι an Homeric verb, to be enraged. — 47. αὐτοῦ κινηθέντος, = when (as often as) he (i. e. the god himself) moved (N.). νυκτὶ ἱοικώς, like (the darkness of) night. Thus in the O. (11, 606), Hercules is represented as menacing with his bow and his terrible look : δεινὸν παπταῖνων, ἔρεμνῃ νυκτὶ ἱοικώς, as we might say, looking as black as midnight. ηὔε = γε (εἰμι). — 48. μετὰ . . . ἔηκεν = μεθῆκεν, fr. μεθίημι, immisit (sc. νανίbus). — 50. Οὐρῆας = οὐρέας, οὐρέις, mules. ἐποχεσθαί, to attack, smite. ἀργός (related to ἀργυρος), white : of a bright, flashing whiteness. Hence = rapid, fleet [as *micare* (to dart forth) has the meaning of to flash, to shine], as we find elsewhere, πόδας ἀργοῖ, ἀργίποδες. It has been observed, that the miasma of the plague is first communicated to those of the animals which have a fine scent. Here we see H. as a faithful painter of nature, even in a circumstance which rarely presents itself. *Dō.* — 51. αὐτοῖς, to the Greeks themselves. ἔχεπευκής used to be explained by bitter; ἔχων πεύκην, having the turpentine of the *pine*, which is bitter : but πεύκη (whence *pugo, pungo*), signifies rather a point. ἔχεπευκής, then, is sharp, pointed.

54. τῇ δεκάτῃ, sc. ἡμέρᾳ, implied fr. the compound ἐννημαρ. ἀγορήνδε = εἰς ἀγοράν. καλέσσατο = ἐκαλίσσατο, caused to be summoned [Gr. 584, 2]; one of the shades of meaning of the Greek middle

- 55 Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλευος "Ηρη"
 56 κῆδετο γὰρ Δαναῶν, δτι ῥά θυνσκοντας ὑράτο.
 Οἱ δὲ ἐπεὶ οὖν ἡγερθεν ὄμηγερέες τ' ἐγένοντο,
 τοῖσι δὲ ἀνιστάμενος μετέφη πόδας ὥκὺς Ἀχιλλεύς.
 'Ατρεῖδη, νῦν ἅμμε παλιμπλαγχθέντας ὅτι
 60 ἀψ ἀπονοστήσειν, εἰ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶς καὶ λοιμῶς Ἀχαιούς.
 'Αλλ' ἄγε δῆ τινα μάντιν ἐρείσομεν, η ἱερῆα,
 η καὶ ὀνειροπόλον (καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν),
 64 ὃς κέποι ὁ τι τόσσον ἔχωσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἀρ' ὅγ' εὐχωλῆς ἐπιμέμφεται εἴθ' ἐκατόμβης·
 αἴ κεν πως ἀρνῶν κυίσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

voice. — 55. λευκώλευος, *white-armed*, an Homeric epith. of Hera (Juno). The women wore their arms bare.—56. κῆδομαι, a poetic verb, *to care for* (c. gen.). δρᾶσθαι, Mid. is also found in Soph. for ὁρᾶν. —57. ἡγερθεν = ἡγίρθησαν (ἀγείρω).—58. τοῖσι, *inter hos*; but sometimes = *inter haec; tum*, as at 68.—59. ἅμμε = ἡμᾶς. παλιμπλαγχθέντας (*παλιμ-πλάζω*). The more obvious meaning (*πλάζω* = *errare facio*) is that of *being caused to wander back*, i. e. *home*: but as H. does not allude to any difficulty the Greeks experienced in *reaching* Troy, and there seems no reason why Achilles should anticipate any in returning to Greece, many commentators (including some of the early Greek ones) take *πλάζειν* in the fig. meaning it bears in 2, 132, = *ἀποκλανᾶν ἀπὸ τοῦ σκοποῦ*, *to make a man miss his purpose*: so that παλιμπλαγχθέντας = *ἀπράκτους* (*re infectū*), *being driven from our purpose*: i. e. *without accomplishing our purpose*. This meaning is probably to be preferred. Eustathius derives the notion from a missile being *driven back* by a solid body. Cf. 11, 351: *πλάγχθη δὲ ἀπὸ χαλκός χαλκός*.—60. εἰ κεν . . . φύγοιμεν. The usual construction would be *ἀπονοστήσειν . . . εἰ κεν . . . φύγωμεν*. But the Opt. with *εἰ* sometimes takes *ἀν*, to denote that the supposition is a somewhat uncertain and improbable conjecture (R.). We may give the force by construing *εἰ κεν*, *if haply, if perchance*.—61. εἰ δῆ, *si quidem jam*; equivalent to *ἐπειδή, since*.—62. ἐρέομεν = δρέωμεν = ἐρῶμεν, *let us ask*.—63. καὶ γάρ τ' ὄναρ (*for even dreams*, as well as other things). τ' = τε, not τό. καὶ γάρ = both *nam etiam*, and *etenim*.—64. ὃς κέποι, *who might* (or *would*) *tell us*, (i. e. if we were to consult him). (*Not = ut ille dicat*). ὁ τι (fr. δοτις) = δ' ὁ τι, *why*; Cf. *quid, quidnam*, in Lat. *τόσσον*, adverb = *tantum*.—65. ἐπιμέμφεται, scil. *ημῖν*. εὐχωλῆς and ἐκατόμβης are genitivi causa: = *on account of some τοῦ (unpaid), some hecatomb (promised, but not offered)*. See v. 94, where *ἴνεται* is expressed.—66. εἰ κεν = εἰ ἀν. εἰ πως, in Latin *si quā*, if by any means: = *to ascertain whether he would by any means, &c.* An example of a similar ellipse (which is very common before *εἰ, εἴτε*) is retained in our English version of Acts viii. 20 (and elsewhere in the Bible) — "*Pray God, if perhaps the thought of thine heart may be forgiven thee.*" — 67. βούλεται = βούληται. ἀπὸ . . . ἀμῦναι = *ἀπαμῦναι*.—68. ὃς = *οὗτος*: *κατ'*

- 68 ["]*Ητοι δγ' ὅς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δ' ἀ-*
Κάλχας Θεστορίδης, οἰωνοπόλων ὅχ' ἄριστος·
ὅς ἂδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἰλιον εἴσω,
 72 *ἢν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλ-*
δ σφιν ἐψφρονέων ἀγορήσατο καὶ μετέειπεν·
 "Ω' Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος.
 76 *Τοιγάρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὅμοσο*
ἢ μέν μοι πρόφρων ἔπεσιν καὶ χερσὸν ἀρήξειν.
 "Ἡ γὰρ ὀίομαι ἄνδρα χολωσέμεν, δις μέγα πάνι
 'Αργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
 80 *Κρείσσων γὰρ βασιλεύς, δτε χώσεται ἀνδρὶ χέ-*
εῖπερ γάρ τε χόλου γε καὶ αὐτῆμαρ καταπέψῃ,
ἄλλα τε καὶ μετόπισθεν ἔχει κότον, δῆρα τελέσ-
ἐν στήθεσιν ἑοῖσι. Σὺ δὲ φράσαι, εἴ με σαώσει
 84 *Τὸν δ' ἀπαμειβόμενος προςέφη πόδας*
 '*Ἀχιλλεύς·*
Θαρσήσας μάλα εἰπὲ θεοπρόπιον δ τι οἰσθα.

.. ἔζετο, *tmesis* for *καθίζετο*. *τοῖσι*, cf. v. 58.—69. *δχα* = —70. *ἥη* = *ἥδει*, fr. *οἶδα*. *τὰ πρὸ* *ἐόντα*, in prose *τὰ προγ* *μένα*. *Πρό* is *adverbial*, there being no *προεῖναι*. —71. *ἡγί* with dat. means to *guide any one for his benefit*. For every enterprise an interpreter of the will of the gods was necessary. —72. *ἥν* = *ἴην*, *suam*. *τήν* = *ἥν*, pron. relat. The aor. 2 *ἔπορον* a used, to cause to come to; to bestow. Whence subst. *πόρος*. —74. (*κέλεσαι*) = *κέλη*, fr. *κέλομαι*, an old form of *κελεύω*. —75. *βελέταο* = *ἐκατηβελέτου*, gen. of *ἐκατηβελίτης*. —76. *ἐρέω*, fut. *θεο* = *συνθοῦ* imperat. *συνθίσθαι*, to put together in one's to *synthesize*, as it were, to comprehend, or pay attention, in or comprehend any thing in all its bearings; *θυμῷ*, or *φρεσίν*, is added. *ὅμοσσον* = *ὅμοσον*, aor. 1 imperat. fr. *ὅμνυμι*. —77. *ἢ μήν, τεριλy, in truth*, a formula of solemn asseveration introduced the subject-matter of an oath. *ὅμοσον πρόφρων ἀρήξειν*: construction more common in Greek than at προφρόνα [Gr. 819]. It imitates this construction in: *vir bonus et sapiens dignus ait esse tuus*. —78. *μέγα*, neut. adj. for the adv. *χολωσέμεν* = *χολ* —79. *καὶ οἱ* = *καὶ αὐτῷ*. *Qui potenter imperat Argivis et ei οἱ Achivi.* —80. *χώσεται* = *χώσηται*: *ὅταν χώσηται*, in prose (δι- subj. of a *supposed case*, or *indefinite frequency*, in connexion pres. or fut.). [Gr. 931.] (Bernhardy and B. consider *χώσεται* *χέρης* (not used in nom.), old adj. = (an) *inferior*: a positive in but apparently always a *comparative* in meaning. Hence *προχέρων* (Ep. *χερείων*), which remained as the comp. of *καὶ ἀρείων* of *ἀρης*. —81. *καταπέντεων*, properly to *digest*, to let i without violence. —82. *ἄλλα*, after *εἰ*, &c. = *at certe*. *δῆρα*, *antū*. —83. *φράσαι*, aor. 1 mid. imper. *οὐγίτα*; but *φράσον*, act.,

- 86 Οὐ μὰ γὰρ Ἀπόλλωνα Διὸν φίλον, φτε σὺ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
88 οὗτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίστει
συμπάντων Δαναῶν· οὐδὲ ἦν Ἀγαμέμνονα εἴπης,
δις νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.
92 Καὶ τότε δὴ θάρσησε καὶ ηῦδα μάντις ἀμύμων·
Οὔτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται οὐθὲν ἑκατόμβης,
ἀλλ' ἔνεκ' ἀρητῆρος, διν ἡτίμησ' Ἀγαμέμνων,
οὐδὲ ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄπουνα.
96 Τοῦνεκ' ἄρ' ἄλγε ἔδωκεν Ἐκηβόλος ηδὲ ἔτι δώσει·
οὐδὲ ὅγε πρὶν λοιμῷοι βαρείας χεῖρας ἀφέξει,
πρὶν γ' ἀπὸ πατρὶ φίλω δόμεναι ἐλικώπιδα κούρην
ἀπριάτην, ἀνάποινον, ἄγειν θέρην ἑκατόμβην

dic.—86. μά, a particle used in oaths of negation, with acc. of the name of the divinity, or of the thing by which one swears. φτε must be joined to εὐχόμενος, to whom addressing your prayers.—88. ζῶντος καὶ δερκομένοιο, as in Latin *vitus vidensque*; in Attic Greek ζῶν καὶ βλέπων. On οὗτις depend συμπάντων Δαναῶν at v. 90.—91. πολλὸν = πολύ, adverbially: *far (multo, longe)*. H. never uses πολλῷ. εὔχεται, not gloriatur, but proficitur. The meaning *to speak aloud, declare aloud*, is the primary one: so in αὐχεῖν (*B.*). Plato, Gorg. 449, expresses it by ἴπαγγέλλεται.—92. ἀμύμων: ἀ and μῦμος, *blame, censure*. Though meaning *irreproachable, blameless*, it had, in H.'s time, lost its *moral* signification, and was a mere epithet of *respect*; = *the worthy, honorable*.—93. οὔτ' ἄρ—οὔτε begin a speech, when the speaker opposes a false notion, involving two suppositions that had been stated. ὅγε, Apollo.—94. ἀρητῆρος, v. 11.—96. Ἐκηβόλος, i. e. Apollo. See on v. 14. — 87. λοιμῷοι χεῖρας ἀφέξει, as in O. 10, 316: *κακῶν ἀπὸ χεῖρας ἔχεσθαι, abstinere manus suas a sceleribus*, word for word, *he will not keep his hands off the pestilence*; i. e. he will continue to launch his arrows which cause the pestilence. πρὶν . . . πρὶν γ', *ante . . . antequam*, or *priusquam*. This repetition of πρὶν (the second, and sometimes both, often taking γ') is of common occurrence in H. This form occurs in 5, 218, &c. On πρὶν c. infin. aoristi cf. Gr. 934, 935.—98. JN. πρὶν γε (supply *tau*) διώ.. δόμεναι (= ἀποδοῦναι, D. 97) ἐλικ. κούρ. &c. Through fear of Agamemnon he does not mention him, but leaves the person to be supplied. ἐλικώπιδα, ἐλικώπις (fem. form of ἐλίκωψ, from ἐλίσσω, *volvo*, and ὥψ, *eye*, or *face*) is used as a descriptive epithet of the *Achaeans* (ἐλικώπεις Ἀχαιοί), and, as here, with reference to *spirit, life, beauty*. Both notions are probably derived from that of a *quick glance* with *varying expression*, as a sign, in the first case, of *courageous spirit*; in the second, of *life* and *animation*. περητ = κόρη.—99. ἀπριάτην, adv. (ἀ, πρίσθαι, *to buy*), *without purchase-money*. The acc. fem. of adjectives is often used adverbially: thus μακράν, ἀντιβίην, &c. The terminations *τον*, *την*, *τα*, were

100 ἐς Χρύσην τότε κέν μιν ἵλασσάμενοι πεπίθοι

The speech of Calchas gives rise to a violent quarrel
Agamemnon and Achilles ; Nestor endeavours to reconcile them
without success.

***Τοῖοι δγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δ'**
ῆρως Ἀτρεδῆς εὐρυκρείων Ἀγαμέμνων,
ἀχνύμενος μένεος δὲ μέγα φρένες ἀμφιμέλαι:

104 **πίμπλαντ',** ὅσσε δέ οἱ πυρὶ λαμπετώντι ἔικτι
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέει:
Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυνον εἰ.
Αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι.

afterwards softened in pronunciation to *δον*, *δην*, *δα*, as δγ-δ-δκ-τ-ω. Hence ἀνάπονον (*ά*, *ἀπονα* : without gifts of ransom) probably be considered an adv. also. *Ιερήν* = *ιεράν*, 123.—1 κέν μιν ἵλασσάμενοι πεπίθοιμεν. Observe that the action by ἵλασσάμενοι precedes that denoted by πεπίθοιμεν : *tunc* or *postquam*, *eum placaverimus*, *possimus eum flectere*, &c. πειθεῖ to win him over by persuasive means : hence, to win him to *rightion*, &c. ἵλασσάμενοι = ἵλασάμενοι, 113. In the *arsis* the πεπίθοιμεν, opt. of πέπιθον, aor. 2, with redupl. fr. πειθω.

103. **μένος**, strength, sometimes means anger ; which is very for no passion more powerfully calls forth the feeling of strength. φρένες ἀμφιμέλαιναι, lit., the diaphragm black a JN. φρέν. δὲ ἀμφ. μέγα πίμπλαντο μένεος (gen. after a filling). φρένες, prop., the midriff or diaphragm (muscle that rates the heart, lungs, &c. from the lower viscera), is used for the heart and its adjoining parts, and was the supposed *passions*, *emotions*, &c. ἀμφιμέλαιναι does not relate to it filled with a dark passion, but to the physical position of the deep-seated within the body, or to its dark colour. Dl that the expression is derived from what the Greeks observed the victims : the blood round the diaphragm soon grew the air, and made the φρένας ἀμφιμέλαινας. In all violent he says, we feel the blood rush to the diaphragm.—104. **ὅσσι** dual form ; only nom. and acc. in Il. and Od., and of neut. λαμπετῶντι (= λαμπετάοντι, λαμπετῶντι). The verb λαμπετω (λάμπω, *shine*), to sparkle, gleam (from λαμπέτης, lustrous; τάω, from εὐχέτης) is only found in this partep., and in in this phrase. Hes. has ὥστρα λαμπετῶντα. **ἔικτην**, (= ἐψειτην, fr. ἐοικα) pluperf. dual of the short form, of w partep. is εἰκώς, used simultaneously with ἐοικώς. [D. 127.]—**οστοθει**, to see, is never used in H. in the physical sense : it means to see with the eyes of the mind, either to foresee, to for to indicate by the look. κάκ' ὀστόμενος, with an evil-boding threatening evil by his look. Cf. App. V.—106 and 107. τὸ good ; derived, according to some, from κίαρ = κῆρ and γαύω *garvisus*) ; perhaps ω χρῆσθαι, χρήσιμος, by an Ionicism. I Handbk. of Gr. Syn. 1.] JN. αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσί :

- 108 ἐσθλὸν δὲ οὕτε τί πω εἴπεις ἔπος οὗτ' ἐτέλεσσας·
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
ώς δὴ τοῦδε ἔνεκά σφιν 'Ἐκηβόλος ἀλγεα τεύχει,
οῦνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
112 οὐκέτι ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. Καὶ γάρ ρα Κλυταιμνήστρης προβέ-
βουλα,
κουριδίης ἀλόχου· ἐπεὶ οὐ ἔθεν ἐστι χερείων,
οὐ δέμας, οὐδὲ φυήν, οὗτ' ἀρ φρένας, οὕτε τι ἔργα.
116 Ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τόγε ἀμεινον·
βούλομ' ἐγὼ λαὸν σόν ἔμμεναι η ἀπολέσθαι.
Αὐτὰρ ἐμοὶ γέρας αὐτέχ' ἔτοιμάσατ', δόφρα μὴ οἴος
'Αργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ τοικεν.
120 Λεύσσετε γὰρ τόγε πάντες, δο μοι γέρας ἔρχεται ἄλλη.

μαντεύεσθαι being the inf. of *purpose*, added (*epexegetically*) to φίλα, to explain in what respect, for what purpose, evil is dear to his mind. Cf. O. 17, 15: η γάρ εμοὶ φίλ' ἀλήθεα μνήσασθαι. Other commentators consider φίλα ἐστι = φίλον ἐστι, neut. plur. for neut. sing., a usage preserved in Attic prose. [Gr. 618.] τὸ κρήγυνον, τὰ κακά, *that which is good; that which is evil.* = τὸ (= τοῦτο) δε κρήγυνόν ἐστι· τὰ δε κακά ἐστι. In such passages the demonstrative force of δ (η, το) is however passing into its later use as the definite article. τοῖ (= σοι), on the second dat. φρεσί. Cf. on v. 24.—108. *Sp.* (after Aristarchus and Aristophanes) adopts the *stronger* οὐδε—οὐδ'. (Cf. App. IV.). The word ἔπος had the digamma: hence εἴπεις has the last syllable long. οὗτ' ἐτέλεσσας (= ἐτέλεσσας, sc. ἔπος), nor done me a good deed. Cf. 14, 44: δείδω μὴ δή μοι τελέσῃ ἔπος δέρμιος "Ἐκτρωρ. So 23, 543. *N.* ἐτέλεσσας, thou hast realized (by the very act of predicting it). The prophet being the interpreter of the will of the gods, that which he prophesied necessarily came to pass.—110. ὡς δῆ, *that forsooth:* ὡς, properly *how.* δῆ has often an ironical force in this combination (= *scilicet*). Cf. O. 4, 373. II. 5, 24. 'Ἐκη-
βόλος, see on v. 14.—111. πάντα κούρης Χρυσηΐδος, i. e. the ransom-gifts offered for her. So 5, 266: νιος ποιην Γανυμήδεος.—112. βού-
λομαι here = *malo.*—113. προβέβουλα, *I prefer, sc. αὐτήν.* βέβουλα is an old perf. 2 of βούλεσθαι, *to conceive the desire;* βέβουλα, *I desire.* Κλυταιμνήστρης depends (virtually) on the πρό in προβέβουλα, *præ Clytemnestra.*—114. κουριδία ἀλόχος is always in H. the legitimate wife; because κοῦροι, κοῦραι (κόροι, κόραι), have always the sense of *liberi, ingenui.* ιθέν (= αὐτῆς) has the digamma.—115. δέμας, stature. **φυή**, the figure, shape, with ref. to roundness of limbs, symmetry of proportions, &c. **ἔργα** (principally weaving and embroidery) are always mentioned in H., when he passes a eulogy on a woman. It was from Athénē (Minerva) 'Εργάνη, that they had this gift.—116. δόμεναι τάλιν = ἀποδοῦναι, as if one should say *rētro dare* for *reddere.*—117. βούλομαι η, as in Plautus, *volo quam = malo quam.* The compar. particle η implies the notion of μᾶλλον. ἔμμεναι = *ūnai.*—118. έω = ω. *τοικεν = πρέπει.*—120. δ = οὗτι, quod. —

- 121 Τὸν δὲ ἡμεῖβετ' ἔπειτα ποδάρκης δῖος Ἀχι
 Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοι
 124 οὐδέ τί που ἴδμεν ξυνήγα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδαστ
 λαοὺς δὲ οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρει
 Ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες αὐτάρ Α;
 128 τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἴ κέ ποθι Ζε
 δῶσι πόλιν Τροίην εὔτείχεον ἐξαλαπάξαι.

Τὸν δὲ ἀπαμειβόμενος προσέφη κρείων Ἀ·
 νων·

- Μὴ δὲ οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλ
 132 κλέπτε νόσῳ ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείστε
 "Η ἐθέλεις, δῆρ' αὐτὸς ἔχης γέρας, αὐτάρ ἔμ'
 ησθαι δευόμενον, κέλεαι δέ με τὴνδ' ἀποδοῦναι

123. πῶς γάρ; as in Latin, *quoniam*, *quonam modo?* See App.
 124. ιδμεν = ισμεν, fr. οΐδα. ξυνήσιος, ξυνός = κοινός, Ep. f
 (μηνίς). Achilles says: "There is not sufficient booty among
 the common treasury of the army, to allow of our proceeding to
 division."—125. τὰ μὲν—τὰ (= & μὲν—ταῦτα, i. e. the first
 relative, the second demonstrative); *quas ex urbis diripiuntur
 divisa sunt*. (Others make the first τὰ also *demonstrat.*; *sed
 urbis ablata consumsimus*. Db., B.) —ἐκπέρθειν τι πόλεως:
 σαντα πόλιν λαβεῖν τι ἐξ αὐτῆς. N. πόλεων = πόλεων. ἐξ
 μεν, fr. ἐκπέρθω; the ρ (as in many other instances) being
 poised. δέδασται, *divisa sunt*, fr. δαίσουμαι, elsewhere δατέο.
 126. παλίλλογα (fr. πάλιν λέγω), collected afresh, taken back
 their possession. παλ. ταῦτ' ἐπαγείρειν, *hac denuo collecta a
 lare, παλίλλογα* is *proleptio* [Gr. 523].—127. πρόες, fr. προτημηι, i.
 —128. αἴ κέ ποθι = έάν που, if ever: ποθι (= πού) here o.
 afterwards both adverbs were confined to their primitive se
 place; ποτέ being used for time.—129. δῶσι = δῶ. —131. μὴ δὲ
 = μὴ δὴ οὕτως (App. IV. δὴ). ἀγαθός περ ἐών, brave as the
 πέρ, App. IV.—132. κλέπτε, and the old Latin verb *depo*,
 to do any thing, or to act upon any thing, with clandestine ai
 hence, *to deceipte*. Without an object, it is, *to meditate deceipte*.
ἀρχεσθαι, properly *to pass by*, a metaphor from the competitio
 foot-race. We may see in Book xxiii. how many tricks th
 ployed in running in order to pass their antagonists. Henc
ἀρχεσθαι is *to overreach, to dupe*. Hesiod has joined the same vi
 this verse (*Theogony*, 613) :—

"Ως οὐκ ἔστι Διός κλέψαι νόον οὐδὲ παρελθεῖν. (Db.)

- 133. δῆρα, *dum*; *interea dum*, whilst. αὐτῷ δέ ήμει, but that I
 other hand, &c., as if ιθέλεις αὐτός ίχει had preceded. That
 whilst, may be joined with the subj. to denote a *possible* or co
 case, cf. 4, 346; 5, 524. W. N. (and so Heracl.) follow Eust. i

- 135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 136 ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται—.
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἵων γέρας, ἢ Ὁδυσῆος
 ἄξω ἐλών· δέ δέ κεν κεχολώσεται, δν κεν ἴκωμαι.
 140 Ἐλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις.
 Νῦν δὲ ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλλα δῖαν,
 ἐς δὲ ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δὲ ἑκατόμβην
 θείομεν, ἀν δὲ αὐτὴν Χρυσηῖδα καλλιπάρησον
 144 Βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὁδυσσεύς,
 ἥτις σύ, Πηλεύδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὅφελός τοι εἴρηται ιλάσσεαι οἱρὰ ρέξας.

sidering ἡθέλεις ὅφελα ἔχεις = ἡθέλεις ἔχειν, a construction that is without example. *αὐτὰρ* ἐμέ, *but that I, on the other hand.* *αὕτως*, *thus; just as I am.* (App. IV.)—134. *θειόμενον* = *δειμένον*, *oarentem*, the *u* has taken the place of the original digamma.—136. *ἀρσαντες* (*fr. ἀρω* or *ἀραρίσκω*, to accommodate) *κατὰ θυμόν* (*sc. γέρας*) having suited it to my mind, i. e. selected one that is satisfactory to me. On *διπλος*, *c. fut. indic.* cf. Gr. 954. *ἀντάξιον*, *equivalent*, *sc. Χρυσηῖδος*. After the words *ὅπως ἀντάξιον ἔσται*, such an *apodosis* as *καλῶς ἔχει, well and good; be it so*, must be supplied.—137. *θέσσων* = *δῶσιν*. Obs. 84 in the *apodosis*: cf. App. V. It here points out the opposition between *ἔγώ* and the subject of *δῶσιν*: “*If they do not give it, I, on my side, will take and carry off,*” &c. On δέ κεν ἔλωμαι, *nearly = capiam*, see *ἄν*, App. IV.—138. *τεόν* = *σόν*.—139. *Ille autem irascitur forte* (*sive, puto*) *cuicunque supercederet* (*R.*). Cf. *ἄν*. App. IV. *ὄν* = *πρὸς ὄν*. The object of a verb of motion is in H. very often put in the acc., without a prepos.—140. *ἦτοι*, App. IV. *μεταφράζεσθαι*, to think of a thing afterwards, think it over again; *μετά* in the sense of *after*, and not of *change*, which it has in *μεταβάλλω*.—141. *ἐρύσσομεν* = *ἐρύσωμεν*; *so ἀγείρομεν, θειόμεν, βήσομεν* = *ἀγείρωμεν, θειόμεν, βήσωμεν*. Ships are *μέλαιναι* either *fr. the influence of the atmosphere during so long an expedition*, or (less probably) *fr. the pitch, with which they appear to have been coated*.—The sea, the earth, the elements, mountains, cities, and other objects of an imposing aspect, or in which the ancients saw and venerated the agency of any divinity, receive in H. the epithet *δῖος, divine*.—142. *ἐπιτηδές* or *ἐπιτηδὲς, sufficiently, in sufficient number*. App. V. The prepp. *τοῦ* and *ἄν* (= *ἄντα*) are detached from the verbs which follow them: *τοῦ—ἀγείρομεν* = *collectos imponamus in navem*.—144. *βουλη*, aor. of *βαίνω*, has a trans. force. *εἰς τις, unus aliquis*. *ἀνὴρ βουληφόρος*, a member of the *βουλή*, or council, formed by the assembled kings.—146. *ἴκτεναγλος* by euphony for *ἴκτλαγος*, *fr. ίκτλήττειν* (*ἴκτλαγῆται*): *terrible*.—147. *Ιλάσσεαι* (*ιλάσσηαι, ιλάσγηαι*), relates grammatically to the last subst., *σὺ, Πηλεύδη*, but must be understood of each

148 Τὸν δ' ἄρ' ὑπόδρα ἴδων προσέφη πόδας
'Αχιλλεύς'

"Ω μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
ἢ ὅδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἵφι μάχεσθαι ;
152 οὐ γὰρ ἐγώ Τρώων ἔνεκ' ἥλυθον αἰχμητάν
δεῦρο μαχησόμενος· ἐπεὶ οὗτι μοι αἴτιοί εἰσιν.
Οὐ γὰρ πώποτ' ἐμάς βοῦς ἥλασαν, οὐδὲ μὲν ἵπι
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ
156 καρπὸν ἐδηλήσαντ· ἐπεὶ ἡ μάλα πολλὰ μεταξὺ^ν
οῦρεά τε σκιδεντα θάλασσά τε ἡχήσσα·
ἀλλὰ σοί, ὡ μέγ' ἀναιδὲς, ἃμ' ἐσπόμεθ', ὅφρ
χαίρης,
τιμὴν ἀρνύμενοι Μενελάψ σοί τε, κυνῶπα,

of the others on whom the choice might have fallen.—148. ὑπόδη
ὑπ-ἐδρακον, ὑποδέρκομαι) ιδών, *seeing him with lowering brow*; *fi*
&c. App. IV.—149. ἀναιδείην ἐπιειμένε, *clothed with impuden*
ἱπείννυμι = ἐφέννυμι (*ἔννυμι had the digamma*). Cf. Boileau
au Roi, v. 99) :—

"En vain d'un lâche orgueil leur esprit revêtu . . ."

and with the v. 152 and the following, Racine, *Iphigénie*, act. I
6. v. 50—64. (*Db.*) — 150. τοι (σοι) ἔπειται *πελέγηται* (*delibe*
subj. [Gr. 641]: on the double dat., cf. v. 107. In Lat.: *tibi dic*
diens sit.—151. ὅδὸν ἐλθέμεναι (= ἐλθεῖν), inf. of purpose [Gr. 80
to undertake any *mission* for which thou shalt detach him. ὅδος
specifically *warpath*, *expedition* (for then the *contrast* with *ἱφι*
σθαι would be lost), but *generally*, any *journey* or *mission*. It
is necessary with the old grammarians to consider ὅδός = λόχι
ambuscade. — 152. ἥλυθον = ἥλθον.—153. δεῦρο, *huc*, not *hic*.
μαχησόμενος. μοι αἴτιοι, culpable as regards me. — 154. ἥλ
fr. *élançon*, *abigo*. — 155. Φθία, a part of Thessaly on the sea-
between Trachinia (under Ετα) and the river Enipeus. Si
in his ninth Book, treats at length of this country of Achilles at
ancient names. ἐριβώλαξ, and ἐριβώλος (*ἐρι*, *valde*; *βώλαξ* =
λος, *gleba*) prop. *having great clods*; epith. of fertile regions. Β
νείρα, fr. βόσκα (*subat*. *βόρος*), ἀνήρ: *viros (fortes) nutriti*;
nourishing, nurse of heroes. — 157. οὔρεα = ὅρη, the high and
mountains of Thrace and Macedonia. — 158. ἐσπόμεθα, fr. ἐ^τ
ὅφρα σὺ χαίρης. Subj. after a past tense, as even in Attic G
'*ubi effectus adhuc durat vel expectandus est?*' (Herm.) — 159. τι
here, not honour, but *compensation, satisfaction, revenge* (*τίνειν, to*
to pay for). ἀρνυσθαι πρός τινος, *expetere ab aliquo, to exact fro*
one. *κυνῶπα*, *dog-faced*, as at v. 225. *κυνὸς δηματ' ἔχων*, *exp*
impudence. The mode of regarding different animals, and using
as types of character, varies in different nations and at dif

- 160 πρὸς Τρώων· τῶν οὕτι μετατρέπη οὐδὲ ἀλεγίζεις·
καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ῳ ἔπι πόλλ’ ἐμόγησα, δόσαν δέ μοι νίες Ἀχαιῶν.
Οὐ μὲν σοὶ ποτε ἵσον ἔχω γέρας, διπότ’ Ἀχαιοί·
- 164 Τρώων ἐκπέρσωστ’ εὐναιδέμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυάικος πολέμοιο
χεῖρες ἐμαὶ διέπουστ’ ἀτάρ ἦν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δὲ δλίγον τε φίλον τε
168 ἔρχομ’ ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
Νῦν δὲ εἴμι Φθίηνδ’, ἐπεὶ η πολὺ φέρτερόν ἐστιν
οἰκαδὸμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ’ διώ
ἐνθάδ’, ἄτιμος ἔών, ἀφενος καὶ πλοῦτον ἀφύξειν.

epochs of civilization.—160. *τῶν*, neut., relating to the proofs of devotion which Achilles had just recalled. *μετατρέπεσθαι*, to turn round in order to see any thing, to *regard*, to *take account of*. This verb and *ἀλεγίζω* govern the gen. like *κῆδεσθαι*, which we have seen.—161. *καὶ θη* = *quin etiam*, and so now (forsooth). App. IV. *αὐτός* = *tu ipse ille, de quo bene merui*.—162. *ῳ ἔπι* = *ἐφῳῳ*: the accent of a dissyll. prep. is thrown back when it is put after its case. *δόσαν* *δὲ* = *καὶ δέδοσαν*. Cf. on v. 79. *νίες Ἀχαιῶν* = *Ἀχαιοί*, a periphrasis of which we find examples up to the latest times of Greek literature.—163. *οὐ μάν* = *οὐ μήν, neque tamen*. *σοὶ λογον* *γέρας*, a reward equal to *you*; for, to *yours*; an abridged compar. Cf. Liv. 2, 13: *supra Cocilites Mutiosque id facinus esse*: 5, 23: *Jovis Solisque equis aequiparari dictatorem. N.* *Τράπεζα πτολίεθρον*, not *Troy* itself, but *any town* of the Trojans.—164. *διπότ’... διεπέρσωστος* = *διόταν ἐκπέρσωσι*: i.e. denoting *indefinite frequency*.—166. *ἀτάρ*, but. App. IV.—167. *σοὶ τὸ γέρας* = *σοῦ τὸ γέρας* or *τὸ σὸν γέρας*: i.e. the ‘thy,’ from its position, belongs immediately to the *γέρας*, though in strict grammatical construction it is dependent on *ἐστιν* understood. *N.* *τὸ γέρας*. *τό*, the well-known honorary reward (? *Math.*) ; rather, this is one of the passages where the demonstrative force is so obscured, that *δ* is virtually the def. article. So *F.*, and cf. 161, b. *δλίγον τε φίλον τε* seems to have become a standing expression. O. 6, 208: *δόσις δὲ δλίγη τε φίλη τε. (Dō.)*—168. *κεκάμω*¹, aor. 2 with redupl. fr. *κάμνω*.—169. *Φθίηνδε* = *εἰς Φθίην*. This adverbial affix is frequent in H.: *πόλεμόνδε, φόβονδε, in bellum, in fugam, ἐπεὶ δὲ*. App. IV. *φέρτερος*, better; cf. superl. *φέρτατος* and *φέριστος* (D. 153, end : no positive).—170. *ἱμεν* = *ἵηναι* [D. 122].—171. *ἔν* = *ών*. *ἀφενος, τό, abundance, wealth*. App. V. *ἀφύσσαιν* (-ξω, -σα, poet. -σσα; -σάμην, -σσάμην); prop. to *draw off*, esp. from a larger vessel to a smaller: *ολνον ἀπὸ* (or *ἐκ*) *κρητῆρος*, &c. Cf. v. 598. Here fig. = to *accumulate riches*, as if, to *draw up in full draughts*. *οὐδέ σ’ διώ... ἀφενος καὶ πλοῦτον ἀφύξειν, neque, quum ignominia afflictar, divitias tibi hīc congerere cogito* (*F.*). The sense forces us to take *σ’* for *σοὶ*: but as this elision no where else occurs, we must make this a solid

¹ Bekk. reads *ἴηται καὶ κάμω*.

- 172 Τὸν δὲ ἡμεῖβετ' ἐπειτα ἄναξ ἀνδρῶν Ἀγαμέ,
Φεῦγε μάλ', εἰ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγε
λίσσομαι εἴνεκ' ἐμεῖο μένειν πάρ' ἔμοιγε καὶ αἱ
οἱ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
- 176 Ἐχθιστος δέ μοι ἐστι Διοτρεφέων βασιλήων·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
Εἰ μάλα καρτερός ἐστι, θεός που σοὶ τό γ' ἔδωι
Οἴκαδ' ἵων σὺν νησί τε σῆς καὶ σοῖς ἑτάροισιν
- 180 Μυρμιδόνεσσιν ἄνασσε, σέθεν δὲ ἔγώ οὐκ ἀλεγί^o
οὐδὲ δύθομαι κοτέοντος ἀπελήσω δέ τοι ὥδε·
ώς ἐμ' ἀφαιρεῖται Χρυσηῖδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἔγώ σὺν νητῇ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
- 184 πέμψω, ἔγώ δέ κ' ἄγω Βρισηῖδα καλλιπάροην,
αὐτὸς ἵων κλισίηνδε, τὸ σὸν γέρας· ὅφρ' εὖ εἰδί^o
δσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
ἴσον ἐμοὶ φάσθαι καὶ δομοιωθήμεναι ἄντην.

tary exception, or read with Bentley *σοὶ οἵω. οἴω, cogito; have a mind, intention; I purpose.* — 172. ἄναξ = Φάναξ. Αρι — 173. φεῦγε μάλ', *fly by all means* (lit. *fly very much*) ; *fly, toil,* 157. ἐπέσσυται θυμ. (= *fert animus*) : *ἐπισεύω.* — 174. ε = ἔνεκα. ἐμεῖο = ἐμοῦ. πάρ' (*πάρα*) = *πάρεισιν.* — 175. κε ἀν) *τιμήσουσι.* Cf. v. 139. μητίετα = *μητιέτης* (*μητίς, μητίομ* *ουνελλος* = *the all-wise* (of Ζεύς)). This termination of mascul of the first. decl. (*ra* for *της*) occurs occasionally in H. They usually paroxytone (though *a* is short); but the three *quadrisyllables* (all epithets of deities) are *proparoxytone*: *μητίετα, εὐρύο* *ἄκακητα.* — 176. ἐστι = εἰς. *διοτρεφέως, διογενεῖς*, epithets of κι whose power came from Ζεύς. — 178. πού, enclit., *any where.* Η = δήπον, *I presume, I imagine* (opinor). τό γ' = *τοῦτο γε.* — 179. νη σῆς = *νανοί σαῖς.* ἑτάροισιν (= *ἑταῖροις*). — 180. Μυρμιδόνες, habitants of Phthia, whom, according to the myth, Peleus, the fati of Achilles, had brought from Εέγια to Thessaly. ἄνασσαν, c. a or gen. σέθεν = *σοῦ.* — 181. δύθομαι, *conouior, moteor, I am moved, I heed, or care for.* App. V. It occurs only in pres. and perhaps im and only with a negative (like *ἀλεγίζω*), c. gen. *rei vel personæ*; or w inf. or partcp. 5, 403: *οὐκ δύετ'* *αἰσυλα βέζων, he shuns not to pr* *tise wickedness.* ἦδε, *thus; i. e. as follows.* — 182. ὅτε, *since, as* (quoniam F. — 184. κα δῆμος (subj.). Cf. καν Πλωματι, v. 137. Βρισηῖδες and Χε σῆς are patronymics: the name of the first was Hippodamia. Abc her see 2, 688—694. — 186. δοσσον. H. never uses *ὅσσω, τόσσω*, wi comparatives (F.). φέρτερος, Ep. compar. (ω φέρων), better, superi στυγέω, usually *to hate*; here, *to dread.* — 187. Ίσον ἐμοὶ φάσθαι, & Liddell and Scott: ‘*to say he is* (i. e. *fanoy himself*) *equal to* m Others follow Bekker’s Paraphrast, *εἰς ίσης ἐμοὶ λέγειν*, and t shorter Schol. *εἰς ίσον πρὸς ἐμὲ λέγειν: to use the same language tha* *do; to talk as if he were my equal.* I am inclined to prefer this expl nation, which is favoured by the omission of the acc. pron.; since t

Achilles is prevented from drawing his sword by the intervention of Athēnē (*Minerva*) ; who permits him, however, to indulge in violent invectives against Agamemnon.

- 188 ‘Ως φάτο· Πηλείωνι δ’ ἄχος γένετ’, ἐν δέ οἱ ἡτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
ἢ δγε φάσγανον ὁδὺν ἐρυπτάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειν, δ δ’ Ἀτρείδην ἐναρίζοι,
192 ἡὲ χόλον παύσειν, ἐρητύσειέ τε θυμόν.
“Εως ὁ ταῦθ’ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
Ἐλκετο δ’ ἐκ κολεοῖ μέγα ξίφος, ἥλθε δ’ Ἀθήνη
οὐρανόθεν πρὸ γάρ ἡκε θεὰ λευκώλενος Ἡρη,
196 ἄμφω ὅμῶς θυμῷ φιλέουσά τε κηδομένη τε.

regular constructions to convey the first meaning would be φάσθαι ίσος ἔμοι εἶναι, or ἐαυτὸν ίσον εἶναι. ὁμοιωθῆμεν (= ὁμοιωθῆναι); reflexive : to make himself equal ; to compare himself. θνητην. App. IV.

188. Πηλείων, *ωνος*, δ = Πηλείδης. δν is adverbial ; στήθεσσιν (= στήθεσιν), the *dativus localis* (N. F.). —189. λάσιος, ίη, ιον, *thick-haired, shaggy, hairy*, spoken of men : λάσια στήθεια, λάσιον κῆρ, the hairy breast, was looked upon as a mark of manhood and of distinguished bodily vigour, a notion which Aristotle refutes (*Db.*). θιάνδιχα. App. IV. μερμηρίζειν, *to fluctuate between two opinions, to hesitate, to ponder anxiously.* ω μέρος, μερίζω, as μερίμνα, *care.* Virgil has amplified this notion of μερμηρίζειν, *Aen.* iv. 285 :

Atque animum nunc hoc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.
Hæc alternanti potior sententia visa est.—(*Db.*)

- 190. δ γε = he, often denotes the subject already mentioned. Cf. v. 93. —191. τοὺς μέν : i. e. Ἀχαιούς. —ἀνιστῆμι, trans. in the pres., impf., and aor. 1. act., *to cause to rise* : here = *to chase away, to scatter.* δ δ. See larger Gr. 986, and Jelf, 655, obs. 2, end. The Latin use ille in this way in the second of two connected clauses : *nunc dextrâ ingeminans ictus, nunc ille sinistrâ* (Virg.). The δ is often strengthened by γε. —192. ἐρητύειν, *cohibere* ; ῦ before a short vowel (ἐρητύον, &c.) ; ῦ before σ and before a long vowel : also in ἐρητῦθεν = ἐρητύθησαν. —193. ίως, *dum.* How to be scanned ? App. IV. ὄμμαίνειν, *mentis agitare, animo volvere.* εἰ—ἢ, whether—or [Gr. 985]. φρήν relates to the rational faculty, θυμός to the sensitire part. Η. also joins κραδίη and θυμό. So Virg. (*Aen.* vi. 11) *mentem animumque.* F. —194. Ἀθήνη, ή, also Ἀθηναῖη, *Athene* (the *Minerva* of the Romans). The apodosis begins with ήλθε 84. On δι in the apodosis, cf. larger Gr. 1458, p. (especially, 2) § 770, b. —195. πρὸ γάρ ἡκε = προῆκε γάρ : πρό = forth. Ἡρη, ή, Ion. and Ep. for “*Hera, Hera (Juno, Lat.)*. —196. ἄμφω . . . φιλέουσα . . . κηδομένη τε, sc. αὐτοῖν or ἄμφοιν (κηδ. governing the gen.). ‘*Græci scilicet, cum verba duo diversos casus regentia ad idem nonne ovaque referuntur, ne nomen proprium aut pronomen minus suaviter repetatur, in utrovis regimine semel posunt, aliero omiso.*’ Porson. Cf. Virg. *Aen.* xi. 280 : *ne veterum*

- 197 Στῆ δ' ὅπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα
οἴῳ φαινομένῃ· τῶν δ' ἄλλων οὔτις ὁράτο.
Θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ· αὐτ
ἔγνω.
- 200 Παλλάδ' Ἀθηναίν· δεινὸν δέ οἱ ὅσσε φάσανθει
Καὶ μιν φωνήσας ἔπεια πτερόεντα προσηύδα·
Τίπτ' αὐτ', αἰγιόχοι Διὸς τέκος, εἰλήλουθα
ἡ ἵνα ὑβριν ἴδη Ἀγαμέμνονος Ἀτρείδα;
- 204 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὅτι·
ἥς ὑπεροπλίησι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ.
Τὸν δ' αὗτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
Ἡλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθ
208 οὐρανόθεν· πρὸ δὲ μ' ἡκε θεὰ λευκώλενος Ἡρὶ¹
ἄμφω δμῶς θυμῷ φιλέουσά τε κηδομένη τε.
Ἄλλ' ἄγε, ληγύ' ἕριδος, μηδὲ ξίφος ἔλκεο χειρὶ²
ἀλλ' ἡτοι ἔπεσιν μὲν ὄνειδισον, ὡς ἔστειλ περ.
212 Ὡδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρ
ὑβριος εἶνεκα τῆςδε· σὺ δ' ἵσχεο, πείθεο δ' ἡμῖ
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὡκὺς·³
λεύς·
- 216 Χρὴ μὲν σφωτέρον γε, θεά, ἔπος εἰρύσσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὃς γὰρ ἄμει

memini laetorū malorum.—197. στῆ = ἔστη. ξανθ. κόμης = auburn or blond hair [Gr. 678]. ἔλε = εἰλε.—198. οἴῳ φαιν. 16, 161 : οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς. F. & Cf. v. 56. — 199. Tmesis : = μετετράπετο δέ. — 200. ὅσσε, φάσανθεν = ἐφάνθησαν (in prose, ἐφάνθησαν : φαίνω). — 201. JN. ηῦδα μιν : not φωνήσας μιν.—202. τίπτ' = τί ποτε ; αὐτε adds : racter of *rehearsal* to a question (as *autem*, so αὐ, in Lat.). The showed themselves frequently to men : it was they who inspired personally with every salutary thought. αἰγιόχος, i. e. αἰγίδα i Zeus and Athene carried the Aegis. εἰλήλουθας = ἐλήλυθας.—ΐδη, 2 sing. subj. aor. 2. mid. fr. εἶδω. — 204. Tmesis for ἔξερε — 205. ἦς, suis. — 207. μένος, see on v. 103. αἴ κε πίθησι (= θησαι for πίθη), si forte obsecuturus sis.—210. ληγώ, c. gen., like a μαι. Horace ventures to reproduce this construction in “Desine lium tandem querelarum.”—211. ἡτοι, App. IV. ὃς ἔστειλ περ, uti (Db.), quioquid in buccam venerit ; ut fors feret (Hn. W.) : better revera erit ; id quod revera futurum est (N.). Cf. σφῶν δ' ὃς ἔστειλ ἀληθείην καταλέξω. O. 21, 212 ; and O. 19, 312.—213. καὶ το be iō to τρὶς τόσα, vel iter tanta. παρέσσεται = παρέσται. — 214. Το hold ! restrain thyself ! in the sense of κατέχω.—216. σφωτέρες you two, Hera and Athene. ἔρνομαι or εἰρύομαι, lit. I draw to me, hold fast, keep, servo, observe.—217. καὶ μάλα περ = καὶ περ μάλ

- 218 Ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ.
 Ἡ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν·
- 220 ἀψ δὲ ἐς κουλεὸν ὥστε μέγα ξίφος, οὐδὲ ἀπίθησεν
 μύθῳ Ἀθηναίης· ἡ δὲ Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
 Πηλείδης δὲ ἔξαντις ἀταρτημοῖς ἐπέεσσιν
- 224 Ἀτρείδην προσέειπε, καὶ οὕπω λῆγε χόλοιο·
 Οἰνοβαρὲς, κυνὸς δύματ' ἔχων, κραδίην δὲ ἐλά-
 φοιο,
- οὔτε ποτ' ἐς πόλεμον ἄμα λαῷ θωρηχθῆναι,
 οὔτε λόχονδ' ἴέναι σὺν ἀριστήσσιν Ἀχαιῶν
- 228 τέτληκας θυμῷ· τὸ δέ τοι κῆρο εἴδεται εἶναι.
 Ἡ πολὺ λώιόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαρέσθαι, δεστις σέθεν ἀντίον εἴπη.
 Δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
- 232 ἡ γὰρ ἄν, Ἀτρείδη, υῦν ὕστατα λωβήσαιο.
 'Αλλ' ἐκ τοι ἐρέω καὶ ἐπὶ μέγαν δρκον δμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὖποτε φύλλα καὶ
 ὄζους
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν δρεσσι λέλοιπεν,

218. *μάλα τ' ἔκλυον αὐτοῦ.* This sentence is another instance of that freedom of the Homeric style which we have remarked (v. 79), which consists in slightly indicating the mutual relation of two clauses (constructed co-ordinately), where this connexion would be related in more advanced languages by pronouns or relative particles. In prose we should say, *ὅς ἀν ἐπιπείθηται θεοῖς, οὗτος ἔξακοντας ὑπ' αὐτῶν.* H. says : ‘Whoever is obedient to the gods, (and) they are wont to listen to him.’ I bracket *and*, because *τό* is less strong than *and*. (Db.) *ἔκλυω* has no pass. in use. *ἔκλυον* = *exaudire solent*, cf. Gr. 598. — 219. *ἡ = ἡ φη.* *σχέθε* = *ἐσχε.* Several verbs are lengthened in this manner : e. g. *φλέγω* = *φλεγέθω*; so also *σχῶ*—*σχέθω*, not used in the present.—220. *ώστε*, fr. *ώθια*.—221. *λόχονδε* = *εἰς λόχον*. 1) concealment, *ambush*, prim. spoken of *ρύασε*, cf. v. 1, 227. 2) *ambuscade*, as an action [and one that required great courage and nerve, the more so from the absence of *excitement* during the concealment]. 3) *ambuscade*, spoken of the force composing it. *ἀριστήσσι* = *ἀριστεῦσι*. — *ἀριστεύς* has in H. no other form of dat. pl.—222. *εἴθεται τοι* (*σοι*), *videatur tibi*. *κῆρ*, i. e. *θάνατος*, as in French, *c'est ma mort*, when any thing is done with a bad heart.—229. *ἡ* ironically. App. IV. — 230. *ἀποαρέσθαι* (= *ἀφαιρέσθαι*), sc. *τοῦτον* (or *τοῦτον*). *ὅτις εἴπη*, in prose *ὅτις ἄν* (*quicunque*) *εἴπη*.—231. *βασιλεὺς*, understand *εἰ*.—232. *ἡ γὰρ ἄν*, *aliter enim*, sc. *εἰ μὴ οὐτιδανοὶ ἤσαν* *οἵς ἀνδρεύσσις*.—233. Tmesis for *ἔξεριῶ*, *ἴπομοῦμαι* (*δύμνυμι*).—234. On *μά* see v. 86. Aristotle, in his *Politics* (lib. iii. ch. 14), remarks, that in the heroic times kings swore by their sceptres. *τό* = *δ*.—235. *φύσει*, *will put forth*. *ἐπειδὴ πρῶτα*, *ex quo primum*, from

- 236 οὐδ' ἀναθηλήσει περὶ γάρ ρά ἐχαλκὸς ἔλεφεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν υἱες Ἀχαιῶν
 ἐν παλάμης φορέουσι δικασπόλοι, οἵτε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 240 ἡ ποτὶ Ἀχιλλῆος ποθὴ ἔξεται υἱας Ἀχαιῶν
 σύμπαντας· τότε δ' οὕτι δυνήσεαι ἀχνύμενός περ
 χραισμεῖν, εὗτ' ἀν πολλοὶ ύφ' Ἔκτορος ἀνδροφόνου οι
 θυνήσκοντες πίπτωσι· σὺ δὲ ἔνδοθι θυμὸν ἀμύξεις,
 244 χωρόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

Nestor then rises, and seeks, by sage counsel, to calm the irritation of the two heroes.

- "Ως φάτο Πηλείδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
 χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δὲ αὐτός·
 Ἀτρείδης δὲ ἐτέρωθεν ἐμήνυε. Τοῖσι δὲ Νέστωρ
 248 ἡδυεπῆς ἀνόρουσε, λιγὺς Πυλίων ἀγορητῆς,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ρέεν αὐδή
 (τῷ δὲ ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων

the moment that . . . the *past* date and *fut.* (*φύσει*, *will put forth*, *φύω*) are here connected from the condensed meaning; it has *never* put forth leaves from the time it was cut from the trunk, and never will. *τομῇ* (*cutting*) here = *the trunk from which it was cut*.—236. *ἢ* neut. for *αὐτό*; the second accus. put *ἐκ* *παραλλήλον*, determines what the brass has removed, *φύλλα καὶ φλοιόν*. *περί*, adv., *all round*.—237. *μιν* is here neut. for *αὐτό*. He who wished to speak in the assembly received the sceptre from the hands of the herald; see O. 2, 38.—238. The remark just made explains *υἱες Ἀχαιῶν φορέουσι*.—239. *εἰρύαται*, = *εἰρυνται*, guard, defend, vid. 216.—*πρὸς Διός*, *auto-*
toritate Jovis. The long incidental sentence began with the relative *τό* at v. 234, which is followed by three independent clauses. In the following verse the oath begins with *ἡ*.—242. *εὐτ'* *ἄν*, poetic for *ὅτ'* *ἄν* = *ὅταν*. "Εκτὼρ, son of king Priam, the bravest of the Trojans. Horace's *homicidam Hectora*, only gives the *bad side* of *ἀνδροφόνος*. *ὅτε*, here and at v. 412, = *quandoquidem*. *τίεν*, to honour.

245. *ποτὶ* = *πρός*: *tmesis* = *προσίβαλε* (but in the case of *tmesis*, when a prep. is connected with a verb of *motion*, it keeps more of an independent and *adverbial* meaning than a prep. in composition).—246. *πεπαρμένον* (*πειρω*), lit. *pierced with* = *studded with*. *αὐτός* is added in opposition to the sceptre, by an ancient simplicity of diction.—248. *Πύλιοι*, men of Pylos. In the Peloponnes there were three cities of this name, that in Elis, that in Triphylia, that in Messenia, where is now the harbour of Navarino. It is certain that the two last belonged to Nestor, and it is probable that Pylos, in Triphylia, was his country. F.—249. *Ex ejus lingua melle dulcior fluebat oratio* (Cic. de Sen. 10, 31). The *καὶ* refers back to *ἡδύεπης* (*N.*).—250. *γενεά*, a generation, is a space of about thirty years; the time in which a new generation springs up; not the duration of a gene-

- 251 ἐφθίαθ', οἵ οἱ πρόσθεν ἄμα τράφεν ἡδὸντο
 252 ἐν Πύλῳ ἥγαθέη, μετὰ δὲ τριτάοισιν ἀναστεν').
 δ σφιν ἔϋφρονέων ἀγορήσατο καὶ μετέειπεν.
 *Ω πόποι, η μέγα πένθος 'Αχαιΐδα γαῖαν ίκάνει.
 *Η κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,
 256 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιν,
 οἵ περὶ μὲν βουλὴν Δαναῶν, περὶ δὲ ἐστὲ μάχεσθαι.
 'Αλλὰ πίθεσθ'. ἄμφω δὲ νεωτέρω ἐστὸν ἐμέο.
 260 *Ηδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέπερ ήμῖν
 ἀνδράσιν ὡμίλησα, καὶ οῦποτέ μ' οἴγ' ἀθέριζον.
 Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οίον Πειρίθοον τε, Δρύαντά τε, ποιμένα λαῶν,
 264 Καινέα τ', 'Εξάδιόν τε καὶ ἀντίθεον Πολύφημον.

ration. μέρος, having an articulate utterance.—251. ἐφθίαθο = ἐφθιντο, plurf. of φθίω. οἵ depends on ἄμα. τράφεν = ἐτράφησαν. We have here the figure called ὑστερον πρότερον, *the last first*, since, in the order of events, γενίσθαι comes before τραφῆσαι. H. might have said ἐγένοντο καὶ ἐτράφησαν, but his inverted order is here more just than the logical one : the poet ascending from the aged Nestor to his past life (*πρόσθεν*), arrives at the education of his contemporaries sooner than their birth.—253. ἡγάθεος, divine, sacred. Cf. App. V.—254. οὐ πόποι, an exclamation of astonishment, sometimes of *pain*. Πόποι was the name given by the Dryopes, an ancient people of Doris, to their gods : the ancients pretty generally believed that οὐ πόποι meant *O gods!* The difficulty raised against this explanation, that H. did not use the other cases of πόποι, is not a serious one. Others consider οὐ πόποι an interjection analogous to the Latin *papa*. Remark the words Ἀχαιΐδα γαῖαν. It is pathetic, as though a general in an enemy's country should say after a reverse : “a disaster has fallen my country.” (Db.)—255. η, verily, assuredly.—256. κεχαροίατο = χάροιντο (χαίρω), aor. 2 mid. with redupl. —257. πυθοίατο = πύθοιντο, fr. πυνθάνομαι. τάδε πάντα σφῶιν μαρναμένοιν. H. says πεύθεσθαι τίνος ποιοῦντος (as well as πεύθ. τι). Here the two constructions are so combined that σφῶιν depends on τάδε πάντα (should hear all this about you), and μαρναμένοιν is to be resolved by δὲ μάρνασθε (that you are battling [=quarrelling]) : in English, *should hear all about this quarrelling of yours* (N.).—258. Τmesis = περιεῖναι τίνος, to get the better of any one ; to be superior to him.—βουλῇ, in the council, in opposition to the fight (*μάχεσθαι*), you who excel in wisdom and in valour.—259. ἄμεο = ἐμοῦ.—260. ἀρείων, compar. from the root Ἀρης, which is referred to ἀγαθός, &c. ηέπερ. = η περ. In ημῖν the speech is softened by the figure called *communication* ; for it is ημῖν that Nestor means.—261. οἵ γε, even they (in spite of their superiority over men of the present day).—263. θεωμαι has the digamma. The fut., which the sense here seems to require, would be stronger than this subj. : *I shall probably not see*. Cf. App. IV. (under ἀν.)—263—4. All the heroes named in the

- 265 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
 Κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσταν, καὶ καρτίστοις ἐμάχοντο,
 268 Φηρσὶν ὄρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
 Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοῖς
 καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δὲ ἀν οὕτις
 272 τῶν, οἵ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 Καὶ μέν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ.
 'Αλλὰ πίθεσθε καὶ ὑμμες· ἐπεὶ πείθεσθαι ἄμεινον.
 Μήτε σὺ τόνδ', ἀγαθός περ ἐών, ἀποαίρεο κούρην,
 276 ἀλλ' ἕα, ὡς οἱ πρῶτα δόσαν γέρας υἱες 'Αχαιῶν·
 μήτε σὺ, Πηλείδη, 'Θελ' ἐριζέμεναι βασιλῆῃ
 ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεὺς, φτε Ζεὺς κύδος ἔδωκεν.
 280 Εἰ δὲ σὺ κάρτερός ἐστι, θεὰ δέ σε γείνατο μήτηρ,
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 'Ατρείδη, σὺ δὲ παῦε τεῖν μένος· αὐτὰρ ἐγωγε

verses are of the Lapithæ, the ancient inhabitants of Thessaly, celebrated for their long battles with the Centaurs. Polyphemus must not be confounded with the Cyclops in the Od.—265. Αἰγείδης, son of Αἴγευς. This verse of Hesiod, *Shield of Hercules*, v. 182, has been inserted here very lately, in the fourteenth century.—266. κάρτιστοι = κράτιστοι. τράφεν = ἐτράφησαν. — 267. ίσταν = ἴσταν. — 268. φῆρες, Άeolic form for θῆρες; from the one is derived the Latin *fera*, from the other the German *Thier*. These are the Centaurs, savage inhabitants of the forests. δρέσκοος, fr. δρός and κίω (primitive of κείμαι) is found in Άeschylus:—κοις and -κρως are Ionian forms.—269. καὶ μέν (= μήν), and yet. — 270. ἀπίος, distant, remote, an adj. formed fr. ἀπό. It was not till several centuries after H. that 'Απία γῆ meant the Peloponnes; 'Απία having the first syllable *long*, and being derived from a fabulous king 'Απις. αὐτοῖς, *ultra*. — 271. κατ' ἔμ· αὐτόν, either (1) κατὰ τὴν ἐμαυτοῦ δύναμιν (as κατ' ἔμε; Xen. *OEc.* 11, 9), or (2) *pro me*, that is *seorsum*, alone, *on my own account*, as it were; not in the general crowd of the combatants, nor as the assistant of another combatant, an honorable character, as one sees in several passages of H.—272. μαχέοιτο, as if fr. μαχέομαι, which has supplied μάχομαι with its fut.—273. καὶ μέν, as in Latin *atque* at the beginning of a period.—ξύνιεν = ξύνιεσαν, as μέθιεν. O. 21, 377, fr. συνίημι, *comprehendo* (*mente*), and thence, pay attention, listen to.—274. ὑμμες = υμεῖς. ἀλλά is often placed at the head of an exhortation, e. g. ἀλλ' ἀγε.—275. ἀποαίρεο = ἀφαιρεῖσθαι τινά τι.—276. ἕα (fr. ἕταν), sc. αὐτήν.—277. 'Θελ' = ἐθελε. The first ε is absorbed by Πηλείδη.—278. ἀντιβίην, an Hom. adv. like ἀντην, fr. βία, *vis*. ἔμμορε (for ἔμορε ορ μέμορε), *soritus est*, with gen., perf. 2. act. fr. μειροματ.—280. γείνατο, in trans. sense. θεά, Thetis.—281. ἀλλ' ὅδε, *hic contra*.—282. For σὺ δὲ, 'Ατρείδη. Αὐτὰρ ἐγωγε, *ceterum ego*. JN. βασι-

283 λίστοι' Ἀχιλλῆι μεθέμεν χόλον, δς μέγα πᾶσιν
284 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

They persist in their animosity. · The assembly is dissolved.

Τὸν δὲ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
‘Αλλ’ δδ’ ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
288 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δὲ ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἢ τιν’ οὐ πείσεσθαι δέω.

Εἰ δέ μιν αἰχμητὴν ἐθεσαν θεοὶ αἰὲν ἐόντες,
· τούνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι;

292 Τὸν δὲ ἄρδεον ποβλήδην ἡμείβετο δῖος Ἀχιλλεὺς·
“Η γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαλ, δὲ ττι κεν εἴπης·
ἄλλοισιν δὴ ταῦτ’ ἐπιτέλλεο, μὴ γὰρ ἔμοιγε

296 σήμαινεν· οὐ γὰρ ἔγωγε ἔτι σοι πείσεσθαι δέω.

‘Αλλο δέ τοι ἐρέω, σὺ δὲ ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὕτοι ἔγωγε μαχήσομαι εἴνεκα κούρος
οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μὲν ἀφέλεσθε γε δόντες·

λεύς, φτε (= φῶ, φτινι, οὐ) κτλ.—οὐχ ὁμοίης (sc. τῷ τῶν ἄλλων)
ἄλλα μείζονος. — 283. ἔρκος πολέμου, bulwark against war (gen.
objec*i*). The gen. receives this meaning from the notion contained in
the subst. to which it is joined. πέλεσθαι = εἰναι is frequent in H.

286. δῆ, *profecto*. μοῖρα, the part which befits each: κατὰ μοῖραν,
conformably to justice or propriety.—287. Tmesis περιέμμεναι =
περιέναι.

— 289. σημαίνειν, to give signs, i. e. orders. ἢ τινα σὺ
τείσεσθαι δέω, quae (for in quibus rebus) aliquem ei non obsecuturum esse
ordeo, in which things I do not think that somebody (or a man, =
many a one) will obey him. Agamemnon implies that at all events
he himself is included in this number. The neut. accus. of the pron.
with πείθομαι (*τοῦτο πείθομαι*, &c.) is frequent and natural, because
πείθομαι signifies properly, *I allow myself to be persuaded of a thing*.

—290. We have already met with *τιθίναι* in the sense of *reddere*, as
often in H.—μίν = αὐτόν. αἰχμητής, a warrior in general.—291.

τούνεκα = τούτου ἔνεκα. προθέουσι = προτιθέσι, fr. θέω, primitive
r. of *τιθημι*. προτιθέναι, in medio ponere, to leave free to take, permit.

—292. ὑποβλήδην, *respondendo*, an adv. formed fr. ὑποβάλλω, *subjic-*
cio, to subjoin, reply, sometimes before the first speaker has finished,
but always less strong than to *interrupt*.—294. πᾶν ἔργον, in every
thing.—297. σὺ—βάλλεο σῆσιν, comp. Virg. *Aen.* iii. 388 : *Tu condita*
mensis teneto. This verse is often found in the Od. xi. 453. xvi. 281,
&c. βάλλεσθαι ἐν φρεσὶ, to lay to heart; not εἰς φρένας, though
βάλλεσθαι implies motion. Cf. Gr. 1037, § 615; and the Latin con-
struction *imponere in aliquā realiquid*. F.—299. τῷ = τινί. — 301. τῶν
recalls with force the τῶν ἄλλων of the preceding verse. These genitives

- 300 τῶν δ' ἄλλων ἂ μοί ἔστι θοῷ παρὰ νηὶ μελαῖνῃ,
 τῶν οὐκ ἄν τι φέρουις ἀνελὼν ἀέκοντος ἐμεῖο.
 Εἰ δ' ἄγε μὴν, πειρησαι, ἵνα γυνώσι καὶ οἴδε·
 αἴψα τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρὶ.
 304 "Ως τώγ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
 ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νησὶν Ἀχαιῶν.

Agamemnon sends Chryseis back to her father, under the conduct of Ulysses. He orders the army to purify themselves after the pestilence; and demands Briseis of Achilles.

- Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας ἔισας
 ἦιε σύν τε Μενοιτιάδῃ καὶ οἵς ἑτάροισιν·
 308 'Ατρείδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην
 βῆσε θεῷ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρην
 εἰσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὁδυσσεύς.
 312 Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα·
 λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.
 Οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον·

depend on *τι*. For ἄκοντος ἰμοῦ.—303. *εἰ δέ* might be taken here, as in the Attic writers, and as *sic autem* in Lat. = *εἰ δὲ μή*, ‘if on the other hand,’ i. e. ‘if you are not of this opinion, well, try’... But even in H.’s time *εἰ δ’ ἄγε*, *εἰ δ’ ἄγε νῦν* was a standing formula, as in Lat. *eia age*; and the poets who imitate H. use it for *ἄγε* alone, or for *ἄλλ’ ἄγε*. From the antiquity of the phrase, it is difficult to decide whether *εἰ* is the hypothetical conjunction (with an ellipse of the verb), or whether it is rather *εἰ* = *ἄλα*. In Aristophanes we find *ἄγ’ ἄλα νῦν*. The ellipsis which Eustathius here supposes, *εἰ δέ* = *εἰ δὲ βούλει*, is contrary to the general usage of the language (*Db.*). *πειρησαι*, aor. 1 imper. *γνώσωι* = *γνῶσοι*. — 303. *ἀρέσιν*, *prorumpere*. Cf. App. V. Remark the exactness of the picture in *περὶ*, *around* (*Db.*). — 304. *ἀνστήτην* = *ἀνεστήτην*.

305. *νῆες* *ἴσαι* (*ἰσαι*), i. e. *ἰσότροιχοι*, *ἰσόπλευροι*, *floating evenly*, from being so built that the sides are of equal weight, *strength of timber*, *shape*, *proportion*, &c. The explanation *ἴξ* *ἐκυτίρου* *μέρους* *ἴσως πλίουσατ*, is less probable. Cf. our nautical expression, *trim*, or *trim-built*. — 307. *Μενοιτιάδης*, son of Mencetius, Patroclus, the beloved friend of Achilles. — 308. *ἄλαδε* = *ἴλες* *ἄλα*. — *προείρυσε*, *promovebat trahendo*. At disembarking they drew the vessels on shore, where they remained on rollers or stays of wood; to re-embark, they rolled them back into the sea. — 309. *ἴσης* — *ἴκρινεν*, selected them into the vessel, = *selected* and placed them in the vessel. C. *ἀρέται* were not rowers prop. so called; in this case it was the warriors who rowed; the vessel carried no other hands. *ἀρέθησε* has an act. sense. — 310. *Τμήσις* = *ἀνείσεν*. *εἰσα* (*collocavi*), Ep. aor. 1, fr. r. *ἴδ* (*co sed eo*). The compound *ἀνείσα* refers to the previous *mounting up*; and is therefore used with ref. to a bed, carriage, ship, &c. — 312. *ὑγρὰ κέλευθα* (fr. *κέλευθος*), *the watery ways*, *the sea*. — 314. In order to

- 315 ἔρδον δ' Ἀπόλλωνι τελήσσας ἐκατόμβιας
 316 ταύρων ἡδ' αἴγῶν παρὰ θῖν' ἀλὸς ἀτρυγέτοιο·
 κνίση δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῷ.
 "Ως οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδὲ 'Αγα-
 μέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' 'Αχιλῆι.
 320 'Αλλ' ὅγε Ταλθύβιόν τε καὶ Εὔρυβάτην προσέειπεν,
 τώ οἱ ἔσαν κήρυκε καὶ ὀτρηὸς θεράποντε·
 "Ερχεσθον κλισίην Πηληϊάδεω 'Αχιλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
 324 εἰ δέ κε μὴ δώρησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
 ἐλθὼν σὺν πλεύνεσσι· τό οἱ καὶ ρίγιον ἔσται.
 "Ως εἰπὼν προίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 Τὸ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλὸς ἀτρυγέτοιο,
 328 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἵκεσθην.
 Τὸν δ' εὔρον παρά τε κλισίη καὶ νῆη μελαίνη
 ἥμενον· οὐδὲ ἄρα τώγε ἰδὼν γήθησεν 'Αχιλλεύς.
 Τὸ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
 332 στήτην, οὐδέ τί μιν προσεφώνεον οὐδὲ ἐρέοντο.
 Αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·
 Χαίρετε, κήρυκες, Διός ἄγγελοι ἡδὲ καὶ ἀνδρῶν,

purify themselves (*ἀπολυμαίνεσθαι*) they bathed in the sea, and threw into it every object defiled by contact with the infected (*λύμα*).—
 315. *ἔρδειν*, like *facere*, = *sacrifice*.—316. *ἀτρύγετος*, an Homeric epithet for the sea; where there is nothing to reap or crop (*τρυγῆν*), 'the unillable and barren deep' (Cowp.), opp. the earth which produces every thing.—317. Tmesis for *πειρεισσομένη*, enveloped.—319. *τήν* = *ην*.—321. *τώ* = *ω*.—322. *Ἐρχεσθον κλισίην*. Verbs of going, coming, &c. often have accus. of the place without a preposition.—323. *χειρὸς* *λόγτε*, = *manu prehensam (ducre)*. *ἄγεμεν* = *ἄγειν*, inf. of purpose.—
 324. *κε—Δωμαί*, cf. v. 137. *δέσησι* = *δῷ*, 3rd sing. aor. 2, subj. 'Εγὼ
 &c. Observe the second 34, which is occasioned by the opposition between the two subjects.—325. *πλεύνεσσι* = *πλέοσι*, sc. *ἀνδράσι*. *ρίγιον*, Schol. *φρικωδέστρον*, a compar. formed fr. the subst. *τὸ ρίγος*, *frigus*, which is derived from it, but with a weaker sense (Db.).—326. *προτεί*, 3rd sing. impf. fr. *προτημι*. Tmesis for *ἐπέτελλεν*, charged them with...—327. *βάτην* = *ἐβήτην*, fr. *βαίνω*.—330. *οὐ γήθησεν*, was not pleased, meaning, he was much distressed. Such turns of expression are frequent in all languages.—331. *ταρβήσαντε* = *confusi*; they had been thrown into a state of confusion (aor.); but *αἰδομένω* denotes a continued state. N.—332. *οὐδὲ—προσεφώνεον*. 'Silentio isto significans, quom illo sermone potuerint, et Agamemnonis honori et Achilli et sua ciuitat ipsorum saluti consulunt.' Cl. Προσφωνεῖν with two accusa. See v. 201.—333. δ, he, Achilles.—334. Διός ἄγγελοι, because they often bore the will of Zeus, kings being inspired by him. In Book

335 ἀσσον ἵτ' οὐ τί μοι ὑμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
336 δ σφῶι προῖει Βρισηΐδος εἶνεκα κούρης.

'Αλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,
καὶ σφῶι δός ἄγειν τὸ δ' αὐτῷ μάρτυροι ἔστων
πρός τε θεῶν μακάρων πρός τε θυητῶν ἀνθρώπων,
340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὐτε
χρειώ ἐμεῖο γένηται ἀεικέα λογγὸν ἀμῦναι
τοῖς ἄλλοις· ή γάρ δγ' ὀλοιῆσι φρεσὶ θύει·
οὐδέ τι οἰδε νοῆσαι ἂμα πρόσσων καὶ ὑπίσσων,
344 δππως οἱ παρὰ νησὶ σόοι μαχέοιντο Ἀχαιοί.

Achilles delivers Briseis to the heralds ; after which he retires to the sea-shore, and communicates his grief to his mother Thetis.

‘Ως φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ’ ἔταιρφ.
Ἐκ δ’ ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
δῶκε δ’ ἄγειν· τὸ δ’ αὐτὶς ἵτην παρὰ νῆας Ἀχαιῶν·
348 ή δ’ ἀέκουσ’ ἂμα τοῖσι γυνὴ κίεν. Αὐτὰρ Ἀχιλλεὺς
δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεὶς,

viii. 517, κήρυκες Διὶ φίλοι, because they were under the protection of that god. — 335. ἀσσον, compar. fr. ἄγχι.—338. τὸ δ' αὐτῷ, not *idem*, but *hi ipsi* (they themselves). C. μάρτυροι πρὸς θεῶν, before gods and men, i. e. acknowledged as witnesses on the part both of the gods and of men. C. μάρτυροι Ionic = μάρτυρες. — 339. πρός, on the part of . . . , ab. — 340. ἀπηνέος : ‘notat σκληρὸν καὶ ἐναντίον πρὸς τὸν ἐνηῆ. Eust. Vocabulum incertæ originis, neque enim etymon ēt̄c, neque ἀπὸ αἰγον probabile est.’ F. εἴ ποτε δ' αὖτε, ought to be written δαῦτε, as being = δὴ αὐτε. Achilles says : let these very persons bear witness (of the injuries which Agamemnon has done me), if ever hereafter I should be needed to defend the other Greeks, to protect them against a great calamity. The implied meaning is, that his assistance would be refused ; the testimony of the heralds to the insult offered him would, he means to intimate, justify his withholding his assistance. Obs. *εἰ o. subj.* and cf. Gr. 949, b.—341. χρεῖος : Ep. for χρεῶ, gen. χρειοῦς, dat. χρειοῖ, need, want of ; hence distress. — 342. ή γάρ. This asseveration implies that the madness of Agamemnon consists in his not foreseeing that the time would come, when the assistance of Achilles would be indispensable. δλοίσ = δλοός. θέν or θύνειν, furere, and θύειν, sacrifice, are two different verba.—343. οθδε τι οἰδε = and has no knowledge how to — (is utterly unable to —). νοῆσαι ἂμα πρόσων καὶ διώσων, to have the thoughts at once before and behind, i. e. to reflect on the past and on the future ; to put them in relation, and profit for the future by the experience of the past. H. more than once describes a prudent man in this manner. — 344. οἱ = αὐτῷ.

346. Tmesis for ἔξηγαγε.—347. αὐτὶς, retro, is equally said of time and of space.—349. ἄφαρ and νόσφι, poet. advv. seorsum, often used as prepp. with the gen. λιάσθειν, to separate oneself. Plutarch

350 θῖν' ἔφ' ἀλὸς πολιῆς, δρόσων ἐπὶ οἰνοπα πόντον·
πολλὰ δὲ μητρὶ φίλῃ ἡρήσατο χεῖρας ὁρεγνύς·

352 Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔσντα,
τιμὴν πέρ μοι ὄφελλεν Ὁλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδὲ με τυθὸν ἔτισεν·
ἢ γάρ μ' Ἀτρείδης εύρυκρείων Ἀγαμέμνων
356 ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Thetis appears, consoles him, and promises to pray to Zeus to avenge him on the Greeks.

“Ως φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μῆτηρ,
ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὸν γέροντι.

Καρπαλίμως δ' ἀνέδυ πολιῆς ἀλὸς, ἡντ' ὁμίχλῃ·

360 καὶ ῥὰ πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
χειρὶ τέ μιν κατέρεξεν ἐπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἔξανδα, μὴ κεῦθε νόψ, ἵνα εἴδομεν ἄμφω.

364 Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς
‘Αχιλλεύς·

(*de audiendis poetis*, § 8) blames Achilles for shedding tears for a captive maiden: but the sequel proves that a very different thing from the loss of Briseïs was the real cause of these tears (*Db.*). — 350. θῖν' ἔφ' = *ἐπὶ θῖνα*. δρόσων = ὄρῶν (*D. 101*). οἰνοψ (lit. wine-faced, wine-coloured), of a red black (a dark purple). Wine has often in H. the epith. μέλας. — 351. χεῖρας δρεγνύς; sc. εἰς ἀλα, towards the sea, where his mother (the sea-goddess, *Thetis*) dwelt. — 352, 353. μινυνθάδιόν περ, *very short lived* ['ordained so soon to die']. *Coupl.* τιμὴν περ. The first περ signifies *very*, as v. 131; the second, *at any rate then, or, at least then*. We must not suppose any real difference of meaning: the force given by περ both to μινυνθάδιος and τιμὴ is, that each must be taken in its full extent: as the short period of his earthly existence is to be taken strictly (admitting of no extension), so the honour by which it was to be compensated must also be taken in its strict sense (admitting of no diminution). For Achilles was destined either to have a long life without fame, or a short life with eternal fame, cf. 9, 410. C. ὄφελλεν (= *debebat*). ἐγγυαλίξειν, like ἐγχειρεῖν, fr. γύναλος, the hollow of the hand. — 354. οὐδὲ τυθόν, *ne tantillum quidem*. — 356. ἀπούρας, = ἀφελόμενος. Cf. App.V. 358. γέροντι. Cf. *grandevus Nereus*. V. *Georg.* iv. 392. — 359. ὁμίχλῃ, Ionic = ὁμίχλῃ, a mist. The gods often appeared enveloped in a cloud. — 361. χειρὶ κατέρεξεν, stroked him down [lit. did him down] with her hand; = *demulxit, caressed him, soothed him*. There is also a form in three syllables, κάρρεξε (= κατέρεξε). — ἔπος τ' ὀνόμαζεν = *έπονόμαζεν το, et docuta est, sc. τὸ ἔπος, verbum*: ‘she said what she had to say, and spoke it fully out.’ N. [Not, she uttered his name.] — 362. οὐ φρένας ἵκετο, te animum attigit, i. e. te, scilicet animum tuum, attigit. — 363. εἰδόμεν = εἰδῶμεν. — 365. τιὴν [*τιὴ*, except in Ep.

- 365 Οἰσθα· τίη τοι ταῦτ' εἰδύῃ πάντ' ἀγορεύω ;
 ψχόμεθ' ἐς Θήβην ἴερὴν, πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἡγομεν ἐνθάδε πάντα·
- 368 καὶ τὰ μὲν εὐ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρείδη Χρυσηῆδα καλλιπάρησον.
 Χρύσης δ' αὐτ', ἴερεὺς ἑκατηβόλου Ἀπόλλωνος,
 ἥλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
- 372 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
 χρυσέω ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
 Ἀτρείδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν.
- 376 "Ενθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
 αἰδεῖσθαι δὲ οὐκανταί ἴερηα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἄλλ' οὐκ Ἀτρείδη Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἄλλὰ κακῶς ἀφίει, κρατερὸν δὲ ἐπὶ μῆθον ἔτελλεν.
- 380 Χωόμενος δὲ ὁ γέρων πάλιν ψχετο· τοῦ δὲ Ἀπόλλων
 εὐξαμένου ἥκουσεν, ἐπεὶ μάλα οἱ φίλοις ἦεν.
 "Ηκε δὲ ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θυῆσκον ἐπασσύτεροι· τὰ δὲ ἐπώχετο κῆλα θεοῖο

poets] = τι ἡ ; So ἐπειή = ἐπεὶ ἡ.—366. Thebe, a city of the Troad in the province of Adramyttium. The inhabitants of the district, of which Thebe was the capital, were called Κιλικες : in later times, having been driven thence, they inhabited Cilicia, properly so called, and there built other cities of the same name, which Quintus Curtius tells us were visited by Alexander the Great, in passing through Cilicia, as being the cities mentioned by H. This is a confusion of which Alexander could not have been guilty (*Db.*). The city of Chrysé was situated in the district of Thebe. Eetion was βασιλεὺς Κιλίκων Ὑποπλακίων (i. e. dwelling at the foot of Mount Πλάκιον) and father of Andromache. •Cities have in H. the epith. *Ιεραί*, not as a *peculiar* epith., founded on the temples and the protection of the gods, but in common with all grand and striking objects. See the remark on δῖος, v. 141.—367. Σιεπράθομεν, fr. διαπράθω. We have already remarked that the vocal organization of the Greeks was very much inclined to the transposition of the letter ρ.—368. μετά, c. dat. in poet. language only.—369. Tmesis for ἔξιλον, i. e. as a γέρας *præcipuum*.—373—9. A repetition of the vv. 13—25. These repetitions, natural when the same thing is related a second time, have been found fault with by the taste of succeeding ages. The most declared imitators of H., among after poets, do not permit themselves this licence. But H. must not be judged by what we call *taste*. He is, like Nature, above it ; and the critics who blame these repetitions in H. ought to discover that Nature also acts *without taste*, as she does so many things without variation (*Db.*).—383. τὰ δὲ ἐπώχετο κῆλα. Τὰ δέ is put, as elsewhere, for ταῦτα δέ (though with a much weakened demonstrative power), and κῆλα serves as an explanatory apposition to it : *hæc*

- 384 πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. "Αμμι δὲ μάντις
εὗ εἰδὼς ἀγόρευε θεοπροπίας Εκάτοιο"
αὐτίκ' ἔγω πρῶτος κελόμην θεὸν ἵλασκεσθαι·
'Ατρεΐωνα δ' ἔπειτα χόλος λάβεν· αἴψα δ' ἀναστὰς
388 ἡπείλησεν μῦθον, δὸν τετελεσμένος ἐστίν.
Τὴν μὲν γὰρ σὺν νηὶ θοῆ ἐλίκωπες Ἀχαιοὶ¹
ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
τὴν δὲ νέον κλισίνθεν ἔβαν κήρυκες ἄγουντες
392 κούρην Βρισῆος, τὴν μοι δύσαν υἱες Ἀχαιῶν.
'Αλλὰ σὺ, εἰ δύνασαι γε, περίσχει παιδὸς ἐῆος·
ἐλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴποτε δή τι
ἡ ἔπει ὥνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ.
396 Πολλάκι γὰρ σέο πατρὸς ἐν μεγάροισιν ἱκουσα
εὐχομένης, ὅτ' ἔφησθα κελαινεφέη Κρονίωνι
οἵη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,
ὅππότε μιν ξυνδῆσαι Ὁλύμπιοι ἡθελον πᾶλοι,
400 "Ηρῃ τ' ἡδὲ Ποιειδάων καὶ Παλλὰς Ἀθήνη.
'Αλλὰ σὺ τόνγ' ἐλθοῦσα, θεὰ, ὑπελύσαο δεσμῶν,
ώχ' ἔκατόγχειρον καλέσασ' ἐς μακρὸν Ὁλυμπον,
δὺν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες

autem, tēlo, inquam. The same introductory use of the pronominal δ (ἢ, τό), to be defined by a following substantive, occurs at v. 391, τὴν δὲ . . . ἄγοντες κούρην Βρισῆος, and in a thousand other places.—384. ἄμμι = ἡμῖν. — 388. δ = δέ. — 390. ἄνακτι. Apollo. — 391. νέον, περ. κλισίνθεν = ἐς κλισίης. ἔβαν = ἔβησαν. — 393. περιέχεσθαι τιος, *amplecti aliquem*, to cling to one, not to abandon him. ἐῆος, fr. ἐῆς, *brave*, whence the adv. εὖ, which alone has remained in use.—394. The last syllable of Δία is here long, because the liquid λ is doubled in pronunciation. λίσαι, aor. 1 imper. fr. λίσσομαι or λίτομαι.—395. ἔνηρας, fr. δύνημι, *jurasti*. It is a characteristic trait of the most ancient prayers to waive the mention of any merit towards the deity; any right to be heard. We have already seen this in the prayer of Chryses, v. 39, &c.—396. πολλάκι, poet. = πολλάκις. σέο (= σοῦ) ἔχοράνης depends on ἱκουσα. ἀκούεις takes a gen. of the person who makes himself heard. σέο or σοῦ is commonly enclitic; but here the partep. εὐχομένης places σοῦ in relief, and from this emphasis it ought to be accented. Constr. ἐν μεγάροις πατρός. Understand ἴμοῦ. Peleus is meant.—397. εὔχομαι, I speak of myself, of my merits. See note on v. 91. The ordinary translation, *to boast oneself*, adds to this word a strength of meaning that does not belong to it. ὅτ' ἔφησθα. Comp. the Lat. *auditi ex te, quum diceres*, &c. W. κελαινεφής = κελαινοεφής, a euphonic abbreviation.—398. οἶος, Ionic = μόνος. — 402. ώχ = ὥκα. ἔκατόγχειρ, gen. -χειρος is the ordinary form, gen. -χειρον, is only found in the Epic poets. The Centimani were giants of the ancient Mythology, formidable to gods and men. See the Mythology of Apollodorus, and the beginning of Hesiod, *Theogony*, v.

- 404 Αἰγαίων' (δὲ γὰρ αὗτε βίηροῦ πατρὸς ἀμεινων).
 δὲς ρά παρὰ Κρονίωνι καθέζετο, κύδει γαίων·
 τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 Τῶν οὖν μιν μυήσασα παρέζεο καὶ λαβὲ γούνων,
 408 αἴ κέν πως ἐθέλρησιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γνῶ δὲ καὶ Ἀτρείδης εὐρυσκρείων Ἀγαμέμνων
 412 ήν ἄτην, ὅτε πριστον Ἀχαιῶν οὐδὲν ἔτισεν.
 Τὸν δὲ ἡμείζετε' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 "Ωμοι, τέκνον ἐμὸν, τί νῦ σ' ἔτρεφον, αἰνὰ τεκοῦσα!
 Αἴθ' ὄφελες παρὰ ηνουσὶν ἀδάκρυτος καὶ ἀπίμων
 416 ἥσθαι· ἐπεί νῦ τοι αἴσα μίνυνθά περ, οὔτι μάλα δῆν.
 νῦν δὲ ἄμα τ' ὠκύμορος καὶ ὀῖζυρὸς περὶ πάντων

127.—403. *Βριάρεως*, derived from *Βριαρός*, very strong. *Alyatos* (gen. -ωνος), a son of the Sea (Πόντου), is in other poets an epith. of Poseidon. *On. Metam.* ii. 9. ‘Proteaque ambiguum, balenarumque prementem *Ægæona suis immania terga lacertis.*’ H. often mentions different names which the gods and men, respectively, give to the same object. The first was doubtless that which was found in some ancient poems; the second, the ordinary name. Moreover, from the time of H. all poetry has been regarded as inspired by the gods.—404. οὐ, *sui*. The father of these giants with a hundred hands (the mythic representation of extraordinary strength) was Οὐρανός, *Cælus*. — 406. κύδει γαίων. The Schol.: τῇ αὐτοῦ δόξῃ γανριῶν καὶ σεμνυνόμενος. — 406. τόν, the giant. οὐδέ τ' ἔδησαν, and they did not bind him, whom they intended to bind (sc. Δία, *Zeus*). It was not necessary to add an accus. to ἔδησαν. Οὐ οὐδέ τε, cf. App. IV.—407. μνήσασα. fr. μνήσκειν, to remind. γούνων = γονάτων, the gen. of the part touched. λαβέ, understand μιν or αὐτόν. Suplicants touched with one hand the knees of him whom they implored, and his chin with the other. See v. 500.—408. αἴ κέν πως, if by any means. For ἐπαρηξαι. — 409. τοὺς δέ, those on the other hand. Ἀχαιούς is an explanatory apposition. See note on v. 383. The stem of the vessels was always turned towards the shore when they were stationary. Cf. the well-known line of Virgil: ‘Overtunt pelago proras et litora curvae pretexunt puppes.’ *Θεσσ.* aor. 1, infin. from unused pres. θλω, *coacto, cogo, concludo* (App. V.). — 410. κτεινομένους: observe the pres. part.; which describes the massacre as going on at the time. ‘Ἐπανρίσκειν τινός is here ironical, as sometimes in Lat. *frui aliquo*, and in French, *jouir de quelqu'un*. In prose ἀπολαύειν is used in the same sense. App. V.—412. ην, *niam*. ὅτε [T. N. Nitzsch. ὅτι. W. C.], see v. 244.—413. For καταχέουσα.—414. τί νυ; quidnam? αἰνά = αἰνῶς, synonymous with κακῷ αἴσῃ at v. 418.—415. αἴθ' (= εἴθε) ὄφελες ἥσθαι, would that thou hadst remained! for—why didst thou not remain?—416. ἥσθαι, *sedere*, not in idleness, but without being disturbed by the others. τοι = σοι, understand ἔστι, which sometimes takes adverbs as its predicates: here μίνυνθα. Cf. *Ter. Heaut.* 1, *nuper notitia admodum est. . . πέρ,*

- 418 ἔπλεο· τῷ σε κακῷ αἴσῃ τέκον ἐν μεγάροισιν.
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὸς τερπικεραύνιη
 420 εἶμ' αὐτὴ πρὸς "Ολυμπον ἀγάννιφον, αἱ κε πίθηται.
 'Αλλὰ σὺ μὲν νῦν νησὶ παρήμενος ὡκυπόροισιν
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποκαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὁκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 424 χθιζός ἔβη μετὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποιντο·
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε.
 Καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι δίω.
 428 "Ως ἄρα φωνήσασ' ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
 χωρόμενον κατὰ θυμὸν ἐϋζώνιοι γυναικὸς,
 τήν ρα βίγ αἴκοντος ἀπηγρων.

Ulysses restores the daughter of Chryses to her father, and offers a hecatomb to Apollo at Chryse, as a propitiatory sacrifice.

Αὐτὰρ Ὁδυσσεὺς

- ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
 432 Οἱ δὲ δὴ λιμένοις πολυβενθέος ἐντὸς ἵκουντο,
 ιστία μὲν στείλαντο, θέσαν δὲ ἐν νηὶ μελαίνῃ·

valde.—417. περὶ πάντων, above all, more than all the others.—418. ἔπλεο = ἔπλεο = ἔπλεον, *thou art*: lit. thou wast, and still art. τῷ is well explained in the Schol. by διὸ δῆ. — 420. Olympus is ἀγάννιφος (covered with snow), as a mountain. — 422. μήνις, impf. — 423. Ὁκεανός, the Ocean is, in H., an immense river which encircles the whole earth. The earth is regarded as flat, not as spherical. At its two extremities, east and west, dwell the Ἀθίοπες, Αἰθίοπες (fr. Αἰθιοψ) or Αἰθιοπῆς (fr. Αἰθιοπεύς). The beautiful idea of a people innocent and just is dear to the human mind, and often presents itself: H. believes it realized in the Ἀθίopians. For that reason the gods make there a stay of considerable length (*Db.*).—424. χθιζός, *hēsternus* (= *heri*), yesterday. The date of an action or event is often expressed by an adjct. *επει* by one in -αῖος: τριταῖος ἔβη, he set out on the third day.—425. δωδεκάτῃ, sc. ημέρᾳ. — 426. ποτὶ = πρός. χαλκοβατής, paved with brass, all *brazen*, or *with brazen* (i. e. *firm*) base (Liud. and Scott). Elsewhere the heaven is called χάλκεος, πολύχαλκος. H. gives the same metallic ornaments to the palaces of his kings. δῶ = δῶμα.—427. πείσεσθαι, to allow oneself to be persuaded. See note on v. 289.—428. ἀπεβήσετο is an Epic aor., like δύσετο, = *sato*.—429. γυναικός, gen. *cavas*, see v. 65.—430. ἀπηγρων, in sense of aor. carried off. Cf. App. V. As this verb governs a dat. of the person, ἀΐκοντος cannot be made to depend on it. To do a thing *βίᾳ τινός*, *τι alicui illatā*, in spite of any one. H., instead of *βίᾳ αὐτοῦ*, has put *βίᾳ αἴκοντος*, *τι invito illatā*, which is more energetic (*Db.*).

433. στέλλεσθαι ιστία, *vela contrahere*, to furl the sails round the

- 434 ἴστὸν δ' ἴστοδόκη πέλασαν, προτόνοισιν ὑφέντες,
καρπαλίμως· τὴν δὲ εἰς ὅρμον προέρεσσαν ἐρετμοῖς.
436 Ἐκ δὲ εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ρόγυμῖνι θαλάσσης·
ἐκ δὲ ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσῆς νηὸς βῆ ποιτοπόροιο.
440 Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὅδυσσεὺς
πατρὶ φίλων ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
“Ω Χρύση, πρό μ' ἔπειμψεν ἄναξ ἀνδρῶν Ἀγα-
μέμνων,
παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἵερὴν ἑκατόμβην
444 ρέξαι ὑπὲρ Δαναῶν, ὅφρ' ἵλασόμεσθα ἄνακτα,
δις νῦν Ἀργείοισι πολύστονα κῆδε ἐφῆκεν.
“Ως εἰπὼν ἐν χερσὶ τίθει, δὲ δὲ ἐδέξατο χαίρων
παῖδα φίλην· τοὶ δὲ ὥκα θεῷ κλειτὴν ἑκατόμβην
448 ἔξειης ἔστησαν ἐνδμητον περὶ βωμόν·
χερνίψαντο δὲ ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
Τοῖσιν δὲ Χρύσης μεγάλ' εὑχετο χεῖρας ἀνασχών·
Κλῦθι μεν, Ἀργυρότοξ, δις Χρύσην ἀμφιβέβηκας,
452 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἰφι ἀνάσσεις·
η μὲν δή ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δὲ ἴψαο λαὸν Ἀχαιῶν·
ηδὲ ἔτι καὶ νῦν μοι τόδε ἐπικρήνον εέλδωρ·
456 ηδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.

yards.—434. *Iστοδόκη*, fr. δέχομαι, *the mast-hold* ['its orutch,' Cowp.], a raised channel or bed, prepared to receive the mast when lowered. *ὑφένται*, demittere, to let down. The mast planted amidships was supported before and behind with stays (*πρότονοι*).—435. *τὴν δέ*, sc. *νῆα*. *ὅρμος* is the part of the harbour (*λιμῆν*) where the ship was to moor—the anchorage, berth. By later writers *ὅρμος* was put for *λιμῆν*, but H. distinguishes the two words exactly.—436. For *ἴξιβαλον*, *κατέδησαν*. *σ্বαλ* (*anchor-stones*: lit. couches), were large stones attached to the ship, which were let down to the bottom, to serve as anchors. *πρυμνήσια*, adj., sc. *σχοινία*, or *πείσματα*, hawsers attached to the stern, and passed round posts fixed on the shore, *retinacula*.—437. For *ἴξιβαινον*. *ρόγυμιν*, fr. ρήγνυμι, the place where the waves break, the strand.—438. For *ἴξιβαν*, aor. 1 (transitive in meaning).—442. For *προύπειμψε*.—443. For *ἄγειν*.—446. *ἴψημι*, immitto.—448. *ἔξειης* = *ἴξης*.—449. They could not commence a religious ceremony without washing. (Compare the story of the Sabine who came to sacrifice his ox in the Capitol). *οὐλοχύται*, elsewhere *οὐλαί* and *δλαί*, are grains of barley, which they sprinkled over the victim before killing it. It is an old word which has nothing in common with *οὐλος* = *δλος*. App. V. *ἀνέλοντο*, took up in baskets; or perhaps, held up above the victim.—451, 452. See 37, 38.—454. *ἴψαο*, 2 sing. aor. 1, fr. *ἴπτοματ*,

457 Ὡς ἔφατ' εὐχόμενος· τοῦ δὲ ἔκλυε Φοῖβος Ἀπόλλων.

Αὐτὰρ ἐπεὶ ῥῶ εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
460 μηρούς τὸν ἔξεταμον κατά τε κνίσην ἐκάλυψαν,
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δὲ ὠμοθέτησαν.

Καὶ δὲ ἐπὶ σχίζης ὁ γέρων, ἐπὶ δὲ αἰθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

464 Αὐτὰρ ἐπεὶ κατὰ μῆρον ἐκάνη καὶ σπλάγχνον ἐπάσαντο,
μίστουλλόν τοῦ ἄρα τάλλα καὶ ἀμφὶ ὀβελοῖσιν ἐπειραν,
ῶπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
468 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔσσης.

Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἔξι ἔρον ἔντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο.

comprimo, affigo.—459. *ἀνέρυσαν*, fr. *ἀν*, *retro*, drew back the head of the victim. For customary actions the verb alone suffices; e. g. when one says *pour*, there is seldom need of a governed case, to denote the object. When a sacrifice was offered to a celestial god, they raised the head of the victim; but depressed it for an infernal deity.—460, 461. The Greeks offered on the altar only the thighs (*μηροί*) or the thigh-bones (*μηρία*) of the victim, after covering them over with a coating of fat (*κυσίση*), and placing another coating below (whence *δίπτυχα ποιήσαντες*, and *εκάλυπτειν*, to *envelope*). They then threw upon it small pieces taken from all the limbs of the victim (*ὠμοθετεῖν*), to indicate symbolically, that the victim was entirely consecrated to the gods. The myth which represents the origin of sacrificing the thigh-bones is related by Hesiod, *Theogony*, 535, &c. (*Db.*)—463. *πεμπώβολα*, from the *Aeolic* form *πέμπε* = *πέντε*, five-pronged forks.—464. For *ταρτικάη*, aor. 2, pass.: *πάσασθαι* (pres. *πατέσσαι*, which H. does not use), to taste. *σπλάγχνα*, like *viscera*, the heart, lungs, and liver. These nobler *viscera* were eaten immediately after the sacrifice.—465. *μίστουλλον*, Virgil's 'in frusta secant.' *ἄμφι* *ὅβελοῖσιν* *ἐπειραν*, on the spits, so that the flesh stuck round them (construct. *prægnans*); a more picturesque expression than *pierced with spits*.—466. *ἐρύσαντο*, withdrew the spits.—467. *τετύκοτο*, aor. 2, mid. with redupl. fr. *τένεχε, sibi paraverant*.—468. *ἴδεντο* (*ἴδείστε*) = *ἴδειτο* = *ἴδειτο*, the digamma being replaced by the *v.* *οὐδέ τι*, and in nothing, in no respect. *ἴστοις* = *ἴσης, αὐτοῖς*, equally divided.—469. For *ἴξεντο* (aor. 2, mid. fr. *ἴξιημι*), *ejecerant*. *ἔρον*, *Aeolic*, = *ἔρωτα*, the love, i. e. *longing for, desire*. Cf. Virgil's less simple imitation of this verse so often repeated in H., 'Postquam exempta famae et amor compressus edendi.'—470. *ἐπεστέψαντο ποτοῖο*, filled with wine to the brim ['crowned them high with wine.' Cowp.]. So Aristotle explained this verse, adding: *τὸ δὲ στέφειν πλήρωσιν τινα σημαίνει*. Virgil renders it, 'Crateras magnos statuunt, et vina coronant,' 'encircle them with garlands.' But this manner of decorating the cups is posterior to H. It has been thought possible, to take *vina coronant* in the sense of *κρη-*

- 471 νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
- 472 Οἱ δὲ πανημέριοι μολπῆ θεὸν ἴλασκοντο,
καλὸν ἀείδοντες παιῆνα, κοῦροι Ἀχαιῶν,
μέλποντες 'Εκάεργυν' ὁ δὲ φρένα τέρπετ' ἀκούων.
"Ημος δ' ἡλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθεν,
- 476 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
"Ημος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡώς,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.
τοῖσιν δ' ἵκμενον οὐρον ἦε ἑκάεργος Ἀπόλλων.
- 480 Οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν
ἐν δ' ἄνεμος πρῆσεν μέσου ἰστίου, ἀμφὶ δὲ κῦμα
στείρη πορφύρεον μεγάλ' ἵαχε νηὸς ἴωσης'
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.

τῆρας ἐπεστέψαντο, but another verse (*AEn.* iii. 525) : 'Tum pater Anchises magnum cratera coronā Induit, implevitque mero,' leaves no doubt as to the meaning of the Roman poet. In the crater, bowl (*ερητήρ fr. κεράννυμι, misceo*), they mixed the wine and water, with which they filled the cups (*δέπα = δέπνα, fr. δίπας, τό*) which the *οἰνοχόοι* presented (*νώμησαν, distributed*) to the guests, commencing at the right (see v. 597). — 471. The formula *ἐπαρξάμενοι δεπάεσσιν* (almost always joined to *νώμησαν*) is only found in H., and has been very differently explained. *Ἀρχεσθαι, ἀπάρχεσθαι, and κατάρχεσθαι*, signify to offer the first or first-fruits of any thing to the gods, e. g. of a harvest, of a meal, &c. This oblation was one of the most ancient customs. B. translates *ἐπαρξάμενοι δεπάεσσιν*, after pouring the first of the wine into the goblets; the *ἐπί* indicating the approach to each individual guest. Db. thinks *ἀπάρχεσθαι δεπάεσσιν* is, to present the cups with a gesture of oblation; perhaps, to raise the cup a little towards heaven before placing it in the hand of the guest. — 473. *παιῆνα* (*Atticè παιᾶνα*), a psæan, a song to pray for health (see the commencement of the *OEdipus Rex*), or to return thanks for having obtained it [or any other blessing]. — 475. *ἥμος*, Epic=οἳτε (cf. *τῆμος=τόβε*), has probably the same root as *ἥμαρ* (B. : contra F.). For *ἐπῆλθεν*. — 476 δὴ τότε, *tum jam*; or (resolving the δή) *tum eo ventum erat, ut*—(N.). *ἴκουμήσαντο*, laid themselves down to sleep; whence the accus. with *παρά*, as after a verb of motion. — 477. *ἥριγένεια, mane* (*ἥρι*) *orta*. *ρόδοδάκτυλος*, rosy-fingered, from the roseate rays which often accompany the dawn. — 478. *ἀνάγεσθαι, altum (mare) ingredi*. — 479. *Ικενεός*, syncopated partep. fr. *ικέσθαι* (aor. 2 of *ικενεύσθαι*), lit. a walking wind, which blows onwards in regular progress, without blasts (Db.), or rather, which comes to the ship (C.). Nitzsch (less probably) refers the word to *ικέάς, humor*, making it a soft, smooth-gliding wind, as opposed to a boisterous one. The Lat. *ventus secundus* is derived fr. another notion, i. e. fr. *sequi*, to follow the ship; to blow steadily from behind it. *Ιει*, impf. of *ἴημι*. — 480. For *ἀνεπέτασαν*. — 481. *ἐνέπρησε* fr. *ἐμπρήθω*, in H. = *ἐμπνέω* or *ἐμφνέω*, to blow into. Cf. App. V. — 482. *στείρη* depends on *ἀμφί πορφύρεος*, the dark (sea); fr. *πορφύρειν*, to be troubled or agitated. The meaning 'troubled' was probably the primary one; whence *dark*

484 Αὐτὰρ ἐπεὶ ρὸς ἵκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἶγε μέλαιναν ἐπ’ ἡπείροιο ἔρυσσαν
ὑφοῦ ἐπὶ φαμάθοις, ὑπὸ δὲ ἔρματα μακρὰ τάνυσσαν
αὐτοὶ δὲ ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles abstains from any intercourse with the other chiefs. The interview of Thetis and Zeus, who promises her to grant victory to the Trojans, until her son be avenged.

488 Αὐτὰρ δὲ μήνιε, νησὶ παρήμενος ὀκυπόροισιν,
Διογενὴς Πηλέος νιός, πόδας ὡκὺς Ἀχιλλεύς·
οὔτε ποτ’ εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
οὔτε ποτ’ ἐς πόλεμον ἀλλὰ φθινύθεσκε φίλου κῆρ

492 αὐθὶ μένων, ποθέεσκε δὲ ἀυτήν τε πτόλεμόν τε.
‘Αλλ’ ὅτε δῆτα ρὸς ἐκ τοῖο δυωδεκάτῃ γένεται ἥώς,
καὶ τότε δὴ πρὸς Ὄλυμπον ἵσαν θεοὶ αἰὲν ἐόντες

πάντες ἄμα, Ζεὺς δὲ ἥρχε. Θέτις δὲ οὐ λήθεται ἐφετμέων
496 παιδὸς ἑοῦ, ἀλλ’ ἦγε ἀνεδύσετο κύμα θαλάσσης,
ἥερί δὲ ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε·
εὑρεν δὲ εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων
ἀκροτάτη κορυφῇ πολυδειράδος Οὐλύμποιο.

500 Καὶ ρά πάροιθ’ αὐτοῖο καθέζετο καὶ λάβε γούνων
σκαιῆς, δεξιερῆ δὲ ἄρ’ ὑπὸ ἀνθερώνος ἐλοῦσα

(e. g. νεφέλη, θάνατος) and later, *purple*.—488. κατὰ κύμα (*the sing. taken collectively*), = κατὰ τὰ κύματα, or κατὰ τὴν θάλασσαν.—489. δὲ τηνέρους ἔρυσαν. The ancients, when they had to remain for any length of time, drew their vessels ashore. They placed them upon *stays* (*ἔρματα*), beams, or stones, that the wetness of the ground might not reach them.—490. Remark the expression, *ἔρματα μακρὰ ὑπετάνυσσαν*, they *stretched* underneath long stays (of wood), = ὑπέθεσαν, they *placed* underneath. In speaking of *long* objects, H. adapts the verb to *them*, instead of employing the general expression.

488. δὲ is for οὐτοῖς, and not the article.—489. Πηλέος as a dissyllable by synizesis.—490. πωλέσκετο, frequentative impf. *it abat*. This form never has the augment.—491. φίλος must often, in H., be rendered by the possessive pron. ; to translate it here by ‘*his dear heart*,’ would give too much emphasis. (The lower classes of English often use the word *dear* much as H. uses φίλος : ‘I’ve got such a pain in my *dear* head !’ ‘I’ve almost broken my *dear* back !’)—493. ἐκ τοῖο (= τοῦ = τούτου), ex eo, neut. ; lit. ‘from that,’ for, from that time, that day. Observe the simplicity of the connective forms, ἀλλ’ ὅτε δῆ ... καὶ τότε δῆ.—495. ἥρχε = ἥγετο. λήθεσθαι = λανθάνεσθαι, with gen. to *forget*.—497. ἥερί (= ἀερία), like vaporous air (opp. to αἰθερίη); enveloped in a cloud, as above at v. 359, ἥντ’ ὅμιχλη. Others derive ἥερί fr. ἥρι, *mane*, and take it for *matutina*. Οὐρανός is sometimes the firmament of brass, the heaven properly so called ; sometimes, as here, the highest region of ether, into which the summit of Olympus elevates itself. — 498. εὐρύσων, here accus. of εὐρύωψ : elsewhere εὐρόντα is the Aeolic nom. for εὐρύόπτης.—499. See note on v. 44.—

502 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὅνησα
504 ἡ ἔπει ἡ ἔργῳ, τόδε μοι κρήνον ἐέλδωρ·

τίμησόν μοι νίδν, δις ὠκυμορώτατος ἄλλων

ἔπλετ· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἡτίμησεν· ἐλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

508 Ἄλλὰ σύ πέρ μιν τίσον, Ὁλύμπιε μητίετα Ζεῦ·

τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἀν Ἀχαιοῖ
νίδν ἐμὸν τίσωσιν, διφέλλωσίν τέ ἐ τιμῆ.

“Ως φάτο· τὴν δ' οὕτι προσέφη νεφεληγερέτα Ζεύς,

512 ἀλλ' ἀκέων δὴν ἥστο· Θέτις δ' ὡς ἥψατο γυνώνων,
ῶς ἔχετ' ἐμπεφυσία, καὶ εἰρετο δεύτερον αὐτίς·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,

ἡ ἀπόειπ· ἐπεὶ οὖ τοι ἔπι δέος· ὅφρ' εὗ εἰδῶ

516 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός είμι.

Τὴν δὲ μέγ' ὁχθίσας προσέφη νεφεληγερέτα Ζεύς·

“Η δὴ λοίγια ἔργ, ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις

501. *σκαιῇ* sc. χειρί. Remark this suppliant attitude, and comp. Eur. Hecuba, v. 342. — 503. *μετ' ἀθανάτοισιν, inter deos.* See note on v. 388. ‘We may compare this speech of Thetis in favour of Achilles with that of Venus in favour of Aeneas, Bk. i. 229. That of Virgil consists of twenty-four lines, this has only seven; and it must be remarked as a characteristic trait of H.’s poetry, that he never indulges in digressions, but when his object is to recount facts which interest his hearers; whenever he expresses the sentiments of his characters, he goes right to the mark, without turning aside and without circumlocution. Virg., on the contrary, delights in grouping together all the accessories which strengthen the principal notion. He disposes his arguments with a rare sagacity, but one always feels the labour and the arrangement. In H. one feels nothing but the inspiration.’ (D. fm Dugas Montbel.) — 508. πέρ. Cf. App. IV.—509. τόφρα, *tamdiu*. ἐπὶ Τρῷοι τίθει (= τίθεται, which is un-Homeric) *κράτος*, put strength on the side of the Trojans; give them the victory.—510. διφέλλων, *augēre*, in the sense that *augēre* has in *augēre aliquem consulatu*. — 512, 513. ἂς . . . ἂς, ut . . . sic. [N. considers both as demonstratives: comparing V.’s *ut vidi, ut perii, &c.*] ἔχετο, sc. γονώνων. Cf. V. *genua amplexus*—*haerebat*, En. 3, 607. ἐμπεφυσία, lit., *having grown* (or, *struck*) *into*; . . ., *innata, clinging fast to* [‘She, as her hand had grown there,’ &c. Cowp.]. — 514. Ον μὲν δὴ, cf. App. IV. ὑπέσχεο = ὑπέσχου, fr. ὑπισχνέομαι. — 515. τοι ἔπι = σοι ἔπεστι, *tibi incumbit*; δέος is here *causa metuendi*, as Od. viii. 563. C. — 516. μετὰ πάσων, amongst all the gods (and goddesses) here is equivalent to πάντων (*καὶ πασῶν*). — 517. ὁχθίσας, *οἷον* (says Apollonius) *μετεωρίσας τὴν ψυχήν* ἀπὸ τῶν ὁχθῶν, τῶν ἀναστρημάτων. Another grammarian compares this line of the Ed. Rex (914), ‘Τψοῦ γὰρ αἴρει θυμὸν Ολίπους ἄγαν λύπαισι παντοίαισιν. According to this, ὁχθίν would express an emotion or a sigh. But it is more probable that it is related to ἀχθεσθαι, *dolere*. — 518. η δὴ λοίγια

- 519 Ἡρη, δτ' ἄν μ' ἐρέθησιν ὀνειδείοις ἐπέεσσιν.
 520 Ἡ δὲ καὶ αὐτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν
 νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.
 Ἄλλὰ σὺ μὲν νῦν αὗτις ἀπόστιχε, μή τι νοήσῃ
 "Ἡρη" ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσσω.
 524 Εἰ δ' ἄγε τοι κεφαλῆ κατανεύσομαι, ὅφρα πεποίθῃς·
 τοῦτο γάρ ἔξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστου
 τέκμωρ· οὐ γάρ ἐμὸν παλινάγρετον, οὐδὲ ἀπατηλὸν,
 οὐδὲ ἀτελεύτητον, ὃ τι κεν κεφαλῆ κατανεύσω.
 528 Ἡ, καὶ κυανέσσιν ἐπ' ὄφρύσι τενῆσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν "Ολυμπον."

The complaints of Hérē, who has discovered the interview of Zeus and Thetis. Zeus answers her with menaces, and orders her to be silent.

Τώγ' ὡς βουλεύσαντε διέτμαγεν· ή μὲν ἐπειτα

- 532 εἰς ἄλα ἀλτο βαθεῖαν ἀπ' αἰγλήντος 'Ολύμπου,
 Ζεὺς δὲ ἐὸν πρὸς δῶμα. Θεοὶ δ' ἄμα πάντες ἀνέσταν
 ἔξ ἑδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

ἅργα, *projecto perniciose res sunt*, or (better) *erunt*. δτε here = *quoniam*. δχθδοτῆσαι, App. V. ἐφῆσαι, fr. ἐφίημι, *wilt set me to . . .* — 519. δτ' ἄν, Gr. 931. ἐρέθη, in prose, ἐρεθίζῃ. — 520. καὶ αὐτως, *even as it is*, i. e. without any fresh cause. In the Greek worship *Hérē* (Juno) had a venerable character: whence, then, could arise the jealousy, the querulous humour, the hatred, the transports of anger, which H. paints us in this goddess, who presides over marriages, and is invoked to render alliances happy! It is because, according to the excellent remark of O. Müller, H. has taken her character as he found it in the ancient ballads which celebrated the birth of Apollo and Diana, the birth and labours of Hercules. The fable of the Iliad does not indeed present the ruthless persecutions which *Hérē* raised against Latona and Hercules, but her character is still that which springs from those myths (*Db.*). — 523. On κε (= ἄν) with the future, cf. App. IV. μελήσεται (= the more common μελήσει) *cura erit*. — 524. εἰ δ' ἄγε, see note on v. 302. — 525. ἔξ ἐμέθεν (= ἐμοῦ), on my part. — 526. The γι refers to an implied antithesis: *aliis aliis assertandi mos est (N.)*. — 526. ἐμόν (= τὸ ἐμόν), what proceeds from me, my word. F. supplies τάκμωρ. Cf. App. V. — 528. κυανίας ἐπ' ὄφρύσι τενῆσε, he bent his head with the movement of the eyebrows which accompanied that gesture. ἐπί belongs as adv. to τενῆσε (*N.*). — 529. ἐπιφρόσθαι, to move in a lively manner, here = to roll or fall from the head. The ἐπί indicates that the motion of the hair follows the nod. It is said that Phidias professed to have taken these three verses as the model (*παράδειγμα*) of his celebrated statue of the Olympian Zeus. κρατός, gen. of κρό (τό, App. I.), the head. Virg.: 'Adnuit, et totum nutu tremefecit Olympum.'

531. διέτμαγεν = διετμάγησαν, fr. διατμήγω or διατμάω (= διατίμω), *discernerunt*. — 532. ἀλτο (soft breathing), syncopated aor. 2, fr. ἀλλομαι. — 533. Ζεύς, sc. ἴβη, to be supplied from the preceding ἀλτο. ἀνέσταν = ἀνέστησαν. — 534. σφοῦ = σφετέρου. ἔτλη

535 μεῖναι ἐπερχομένον, ἀλλ' ἀντὶοι ἔσταν ἄπαντες.

536 Ὡς ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνου· οὐδὲ μιν Ἡρη
ἡγυνοίησεν ἴδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.

Αὐτίκα κερτομίοισι Δία Κρονίωνα προςηύδα·
540 Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βου-
λάς;

αἰεὶ τοι φίλοιν ἔστὶν ἐμεῦ ἀπονόσφιν ἔόντα
κρυπτάδια φρονέοντα δικαζέμεν· οὐδὲ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος δὲ ττι νοῆσῃ.

544 Τὴν δὲ ἡμείζετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
“Ἡρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδῆσειν· χαλεποί τοι ἔσοντ' ἀλόχῳ περ ἐούσῃ.

‘Αλλ' δὲ μέν κ' ἐπιεικὲς ἀκουέμεν, οὕτις ἔπειτα
548 οὔτε θεῶν πρύτερος τόνγ' εἴσεται οὗτ' ἀνθρώπων·
δὲν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μήτι σὺ ταῦτα ἔκαστα διείρεο μηδὲ μετάλλα.

Τὸν δὲ ἡμείζετ' ἔπειτα βοῶπις πότνια Ἡρη·
552 Αἰνότατε λερούδη, ποῖον τὸν μῦθον ἔειπες!

Καὶ λίην σε πάρος γ' οὗτ' εἴρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὐκῆλος τὰ φράζει, ἄσσ' ἐθέλησθα.
νῦν δὲ αἰνῶς δεῖδοικα κατὰ φρένα μή σε παρείπῃ

sustinxit; a se impetrare potuit.—536. Θρόνος, not a *throne*, but a seat more elevated than those of the other gods (*κλισμοί*): at its foot was placed a *footstool* (*θρῆνυς*).—536. οὐδὲ μιν Ἡρη ἡγυνοίησεν ἴδοῦσ' ὅτι οἱ . . . A Hellenism of every period of the language: οἰδά σε ὅτι καλὸς εἶ = οἰδά ὅτι σὺ εἶ καλός. [So in Lat. *Nosti Marcellum, quam tardus sit.*] Our present passage has this peculiarity, that though a new subject follows ὅτι, the secondary reflexive (*οἱ*) is used of the object (*μιν*) of the principal sentence.—538. ἀργυρόπεζα: λαμπτρόποντος (*Eustath.*); ['bright-footed daughter of the deep.' Cowp.] The same grammarian compares *Medea* (1164), ἀβρὸν βαίνουσα παλλεύκει ποδί. All the great sea-gods are represented as old men. Here it is *Nereus* (*grandanus Nereus*. Virg.), the father of the *Nereids*.—539. κερτομίοισι is here, like *μειδιχίοισι* elsewhere, used as a subst. without ἐπένεσι. —542. δικαζέμεν = δικάζειν, *decernere*.—543. οὐδέ πω—τέτληκας = neque ante unquam sustinuisti a te impetrasti, neque n. no *sustines*. πρόφρων, *prudens* (in the sense which that word has in *tolens et prudens*, of your own good-will (*ultra*)).—545. ἐπιέλπεο = ἐπέλπιζε, ἐλπιζε. —546. χαλεποί, repeat εἰδέναι, *difficiles* (*scilicet*).—547. ὃν (sc. μῦθον) ἀν ἐπιεικὲς (i.e. ὃ) ἀκούειν, any project which it may be befitting for you to learn.—551. βοῶπις, lit. *ox-eyed*, means *large-eyed* [*ample-eyed*, Cowp.]. We must not judge of these expressions according to our modern taste. See the general remark made on v. 159. There are besides certain myths and ceremonies connected with the worship of *Hérē* (Juno) at Argos, which explain whence the epith. took its origin.—552. ποῖον τὸν μῦθον, *qualem hanc orationem* [= *qualsis est haec oratio, quam—*].—553. καὶ

- 556 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 'Ηερή γὰρ σοίγε παρέζετο καὶ λάβε γούνων
 τῆ σ' δέω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
 τιμήσης, δὲ πολέας ἐπὶ νησὶν Ἀχαιῶν.
- 560 Τὴν δὲ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς.
 Δαιμονίη, αἰὲν μὲν δέεαι, οὐδέ σε λήθω·
 πρῆξαι δὲ ἔμπης οὕτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὺς ἔσεαι· τὸ δέ τοι καὶ ρίγιον ἔσται.
- 564 Εἰ δὲ οὕτω τοῦτ' ἔστιν, ἐμοὶ μέλλει φίλον εἶναι.
 'Αλλ' ἀκέουσα κάθησο, ἐμῷ δὲ ἐπιπελθεο μύθῳ·
 μή νύ τοι οὐ χραῖσμασιν ὅσοι θεοί εἰσ' ἐν Ὄλυμπῳ
 ἀσσον ίόνθ', δτε κέν τοι ἀπτον χείρας ἐφείω.

The gods are distressed ; but Hēphaestus (Vulcan) shows them the advantage of yielding to the power of Zeus, and restores gaiety among them by discharging the office of cup-bearer. Apollo and the Muses raise the song. Night coming on, the gods retire to their several abodes.

- 568 "Ως ἔφατ· ἔδδεισεν δὲ βοῶπις πότνια "Ηρη·
 καὶ ρ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δὲ ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.
 Τοῖσιν δὲ "Ηφαιστος κλυτοτέχνης ἥρχ' ἀγορεύειν,
 572 μητρὶ φίλῃ ἐπίηρα φέρων, λευκωλένω "Ηρη·
 "Η δὲ λοίγια ἔργα τάδε ἔσσεται, οὐδὲ ἔτι ἀνεκτὰ,
 εἰ δὲ σφῷ ἔνεκα θυητῶν ἐριδαίνετον ὥδε,
 ἐν δὲ θειῖσι κυλωδὸν ἐλαύνετον· οὐδέ τι δαιτὸς
 576 ἔσθλης ἔσσεται ἥδος, ἐπεὶ τὰ χερείουν νικᾶ·
 Μητρὶ δὲ ἔγω παράφημι, καὶ αὐτῇ περ νοεούσῃ,

λίαν πάρος, aye, this long time past.—555. δέδοικα, with a present sense. δειδεῖν is to conceive fear; δεδοικίναι or δεδιέναι, to have conceived it, to be afraid. Many perfects which must be rendered by presents, may be explained in a similar way. παρειπέν, to circumvent you by words; to talk you over.—559. πολέας as dissyllable. — 561. δαιμόνιος, urged or influenced by a genius (δαιμων), whether good or bad; strange, in English whimsical. αἰὲν δέεαι, thou art ever surprising.—562. πρᾶξαι, proficere, to attain to (the knowledge). ἀπὸ θυμοῦ εἶναι, and as adj. ἀποθύμιον εἶναι, to be far from any body's heart; to be an object of aversion to him.—565. ἀκέουσα, as if fem. of ἀκέων. Cf. App. V.—566. μή νυ, see note on v. 28.—567. ιόνθ = ιόντα, to be referred to Zeus: metuo ne a te non depellant me agredientem. Χραισμεῖν τινί τι, defendere or arcere ab aliquo aliquid. ἴφειο = ίφεω = ἴφω, subj. aor. 2, fr. ιφίημι.

570. ὥχθησαν, see v. 517 — 571. ἥρχ' ἀγορεύειν, spoke first.—572. ἐπίηρα (ω ἀρω, accommodo), commoda, apta, grata. App. V. — 575. κολφός, a tumultuous din or clamour. App. V. ἐλαύνειν, motere, excitare, to raise.—576. ἔσται, will there be; i. e. if you go on thus. τὰ χερείουν, the worse; i. e. discord. νικᾶ has the upper hand, pre-

- 578 πατρὶ φίλῳ ἐπίηρα φέρειν Διῖ, δόφρα μὴ αὐτε
νεικείησι πατήρ, σὺν δὲ ήμιν δαῖτα ταράξῃ.
- 580 Εἴπερ γάρ κ' ἔθελησιν Ὀλύμπιος ἀστεροπητὴς
ἔξ ἑδέων στυφελίξαι· δὲ γὰρ πολὺ φέρτατός ἐστιν.
Ἄλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἐπειθ' ἥλαος Ὀλύμπιος ἔσσεται ήμιν.
- 584 “Ως ἄρ' ἔφη· καὶ ἀναίξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·
Τέτλαθι, μητερί ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
μή σε, φίλην περ ἐουσαν, ἐν δόφθαλμοῖσιν ἰδωμαι
- 588 θεινομένην· τότε δὲ οὕτι δυνήσομαι, ἀχνύμενός περ,
χραισμεῖν· ἀργαλέος γάρ Ὀλύμπιος ἀντιφέρεσθαι.
Ηδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεοπεσίοιο.
- 592 Πᾶν δὲ ήμαρ φερόμην, ἄμα δὲ ἡελίῳ καταδύντι
κάππεσον ἐν Λήμυνῳ ὀλίγος δὲ ἔτι θυμὸς ἐνηεν·
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
“Ως φάτο· μείδησεν δὲ θεὰ λευκώλενυς “Ἡρη
- 596 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
Αὐτὰρ δ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οίνοχόει, γλυκὺν νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
“Ασβεστος δὲ ἄρ' ἐνώρτῳ γέλως μακάρεσσι θεοῖσιν,

vails.—577. παράφημι is less strong than παραινῶ.—579. νεικείησι = νεικῆ.—Tmesis for συνταράξῃ.—580, 581. εἴπερ γάρ κ' ἔθελησιν Ὀλύμπιος . . . στυφελίξαι, sc. δύναιτ' ἄν : Héphæstus suppresses this apodosis, that he may manage his mother.—582. καθάπτεσθαι, to accost, for the imper.—584. δέπας ἀμφικύπελλον, App. V.—586. τέτλαθι, aor. 2, imperat. with redupl. Aude has a similar use.—587. ἐν δόφθαλμοῖς, really formed a natural representation, for the image is in the eyes. θεινομένην, beaten, struck ['with stripes chastised.' Cowp.] must be taken literally, and was so taken by Plato, Republ. ii. p. 378, D : Ἡφαίστου ρίψεις ὑπὸ πατρὸς, μέλλοντος τῷ μητρὶ τυπτομένην ἀμύνειν.—589. ἀργαλέος ἀντιφέρεσθαι, difficultis ad resistendum, difficultis cui resistatur. ἀντιφέρεσθαι is pass.—590. ἀλέξειν, sc. σοί. μεμαῶς, vehementer oupiens, from obsol. pres. μάω.—591. τεταγών, aor. 2, fr. obsol. pres. τάγω or τάγγω, preserved in the Lat. *tango*, old form *tago*. The myth is related by Apollodorus, i. ch. 3, § 5, and ii. ch. 7, § 1.—592. φερόμην, cerebar, sc. deorsum.—593. κάππεσον (κάτπεσον) = κατίπεσον. θυμός, breath, life. Héphæstus (Vulcan) was particularly venerated in Lemnos, where was the celebrated volcano, Moschylos, which passed for one of his workshops.—594. Σίντιες, the ancient inhabitants of Lemnos, a piratical people of Thracian origin. κομίσασθαι, to receive, and, by implication, to take care of.—596. παιδὸς = παρὰ τοῦ παιδός.—597. ἐνδέξια, all round, beginning from the right. To begin at the right was looked upon as a happy presage. See Il. 7, 184; Od. 17,

600 ὡς ἴδον "Ηφαιστον διὰ δώματα ποιπνύοντα.

"Ως τότε μὲν πρόπαν ἡμαρ ἐς ἡλιον καταδύντα
δαίνυντ", οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔισης,
οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
604 Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὅπι καλῆ.

Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡλίοιο,
οἵ μὲν κακκείοντες ἔβαν οἰκόνδε ἔκαστος,
ἥχι ἑκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις
608 Ἡφαιστος ποίησεν ἵδυίησι πραπίδεσσιν.

Ζεὺς δὲ πρὸς δν λέχος ἦι Ὁλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', δτε μιν γλυκὺς ὑπνος ἰκάνοι·
ἔνθα καθεῦδ' ἀναβάς παρὰ δὲ χρυσόθρονος "Ηρη.

365 ; 21, 141. — 599. ἐνώρτο, aor. 2 mid. of ἐνόρνυμι. Plato, in his Republic, blames this passage severely, as giving a false idea of the deity. — 602. See 468. — 606. κακκείοντες (*κατκείοντες*) = κατα-*κείοντες*. Κείω (*cubare cupio*), a desiderative verb, like βρωσίω, πολε-*μησίω*. ἔβαν = ἔβησαν. — 607. ἥχι = ὧ, where. ἀμφιγυήεις is explained by Apollonius ἀμφοτερόχωλος, fr. γνιός, lame. — 608. ἵδυίησι = εἰδνίαις. — 609. δν, suum. — 610. πάρος, oīm, this long time past, always. — 611. ἰκάνοι, opt. of indefinite frequency. ἔνθα is here relative, = *ubi*; in the following verses, demonstr., = *ibi*. — 611. παρά, by his side, adv. The throne of Hērē at Argos was one of the most celebrated works of art, but after the time of Homer.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Β.

Zeus wishing to avenge Achilles and punish the Greeks, sends a dream to announce to the son of Atreus that the gods have abandoned Troy to its fate. The dream appears to him in the form of Nestor, and advises him, on the part of the gods, to attack Troy the same day, as being no longer protected by them. Agamemnon awakes full of hope, and directs his steps towards the ships of the Greeks.

"Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἵπποκορυσταὶ εῦδον παννύχιοι, Δία δὲ οὐκ ἔχει νήδυμος ὑπνος"
ἀλλ' ὅγε μερμήριζε κατὰ φρένα, ώς Ἀχιλῆα
4 τιμήσει', δλέσαι δὲ πολέας ἐπὶ νησὶν Ἀχαιῶν.
"Ηδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι οὐλον Ὀνειρον"

1. ἄλλοι = the other, sc. *præter Jovem*. μέν ῥα (*ergo, igitur*), now, thus, then, or so. App. IV. in μέν. ἵπποκορυστής, a warrior equipt with horses. Cf. χαλκοκορυστής, a warrior equipt in brass; a mailed warrior. Κορύσσειν (*to arm with a helmet*) has the more general meaning of *to equip for war*, &c. ἵπποκορυστής = ἵπποις or ἴφ' ἵπποις πολεμῶν. H.'s heroes fought, not on horses, but in chariots, which are often called ἵπποι; e. g. ἀφ' ἵππων ἀλτο χαμᾶζε, *de curru desiliuit*.—2. ἔχε (= *elicit*), as in Lat. *me habet* for *tenet*. νήδυμος, App. V.—3. μερμήριζε, I, 189.—4. I have followed Herm., Sp., and Bk. in reading τιμήσει', δλέσαι δέ (for τιμήσῃ, δλέσῃ); but with some doubt whether, by adopting this change solely to save the usual laws of construction, we may not (as Db. observes) be effacing a shade due to the poet.—πολέας = πολλούς.—5. οἱ = αὐτῷ.—6. πέμψαι ἐπ', in prose ἐπιπέμψαι. οὐλος is used, in Ep., for two very different adj., for δλοός, *destructive*, and for δλος, *whole, integer, solidus*. The first meaning gives a very natural sense; for this dream was to *destroy* (δλέσαι) many Greeks. The second answers perhaps still better to the sentiments of antiquity, an *entire, complete* dream; = one which strikes the mind with a force equal to the reality; causing the image of him whose form it takes, to appear, clothed with every thing which belongs to the living person; in a word, what the Latins called *sonnia manifesta*, the Greeks ἐναργεῖς δναιροι, the Germans *ein leibhafter Traum* (Db.). N. shows that dreams are only addressed by *personification*, H. knowing nothing of

- 7 καὶ μιν φωνήσας ἔπειτα πτερόεντα προςηύδα·
 8 Βάσκ' ἵθι, οὐλε δύνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
 ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρείδαο,
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.
 Θωρῆξαί ἐ κέλευε καρηκομόντας Ἀχαιοὺς
 12 πανυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὁλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἄπαντας
 "Ηρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.
 16 "Ως φάτο· βῆ δ' ἄρ' δύνειρος, ἐπεὶ τὸν μῦθον
 ἄκουσεν.
 Καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 βῆ δ' ἄρ' ἐπ' Ἀτρείδην Ἀγαμέμνονα· τὸν δὲ ἐκίχανεν
 εὔδοντ' ἐν κλισίῃ, περὶ δὲ ἀμβρόσιος κέχυθ' ὑπνος·
 20 στῆ δὲ ἄρ' ὑπὲρ κεφαλῆς, Νηλῆνφ υἱη ἐοικώς,
 Νέστορι, τόν ρᾳ μάλιστα γερόντων τε Ἀγαμέμνων·
 τῷ μιν ἐεισάμενος προσεφώνει θεῖος δύνειρος·
 Εὔδεις, Ἀτρέος υἱὲ δαΐφρονος, ἵπποδάμοιο;
 24 οὐ χρὴ πανυγχιον εὔδειν βουληφόρον ἄνδρα,
 ἦ λαοί τ' ἐπιτεράφαται καὶ τόσσα μέμηλεν.
 Νῦν δὲ ἐμέθεν ξύνες ὥκα· Διὺς δέ τοι ἄγγελός είμι,
 δις σεῦ ἄνευθεν ἐών μέγα κήδεται ἡδὲ ἐλεαίρει.
 28 Θωρῆξαί σε κέλευσε καρηκομόντας Ἀχαιοὺς

^a *dream-god* ruling over the mission and nature of dreams. *Db.* thinks the last meaning the true one. — 7. See I, 201. — 8. **βάσκε** = **ἵθι**, **βάσκε**, the word *ἵθι* (used *horitatively*, like *ἄγε*). Cf. Virgil's *Vade age, nata, voca Zephyros*, instead of *age vade*. — 10. **ἀγορευέμεν** (= ἀγορεύειν), infin. for imperat. Cf. I, 20. — 11. **ἴ** = **αὐτόν**. **καρφ.** (*long-haired*) fr. **κάρη** **κομάω**, to have long hair surrounding the whole head; whereas the Abantes, for instance, were only **δικίθεν** **κομώντες**. — 12. **πανυδίῃ**, *cum omni impetu*, App. IV. **σύδην**, *cum impetu*. — 13. **ἀμφὶς** **φράζεσθαι**, to think two-ways, i. e. differently, *dissentire*. — 15. **ἐφάπτεσθαι**, as the old Lat. *aptum esse*, to be attached to, or rather, attached upon; and thence *impendere*, to menace. — 19. For **περιεκέχυτο** (**χέω**). **ἀμβρόσιος**, street and comfort-ing, as being divine, the gift of the gods. App. V. — 20. **ἴστη** **ὑπὲρ** **κεφαλῆς**, an image adopted by Hdt., b. vii. ch. 17, ἡλθε οἱ καρυνωμένψ τῶντο (τὸ αὐτὸν) δύνειρον τὸ (δὲ) καὶ παρὰ Ξέρξεα ἐφοίτα, ὑφιστάν δὲ τοῦ Ἀργαβάνον εἰπε τάδε. — 21. **γέροντων**, Schol. **ἐντιμιῶν**: of the chiefs who made part of the council, *senatus*, **βουλή**. See 53. **γέροντες**, as afterwards **πρεσβύτεροι**, metaphorically expresses dignity. — 22. **ἐισάμενος** = **εἰσάμενος**, partcp. aor. 1 of **εἰδεσθαι**, (1) to **κεῖται**, appear; (2) to be like. Cf. v. 791, and 20, 81. JN. **προσεφώνει** **μιν**. — 23. **βαλφρων**, *bellicosus*. App. V. — 25. **ἐπιτετράφαται** = **ἐπιτεραγμένοι εἰσιν** (**ἐπιτρέπω**). **μέμηλεν**, fr. **μέλει**, *outis est*. **ἷμεθεν** = **ἷμοι**. — 26. **ξύνες**, aor. 2 imper. fr. **συνίημι** (**ξυνίημι**). Sch. **ἀκουσον**.

- 29 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εύρυνάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἄπαντας
- 32 "Ηρη λισσομένη· Τρώεστι δὲ κίδε' ἐφῆπται
ἐκ Διύς. Ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
αἰρείτω, εὗτ' ἀν σε μελίφρων ὕπνος ἀνήρ.
- "Ως ἄρα φωνήσας ἀπεβίσετο· τὸν δ' ἔλιπ' αὐτοῦ,
- 36 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ρ' οὐ τελέεσθαι ἔμελλον.
Φῆ γὰρ ὅγ' αἱρήσειν Πριάμου πόλιν ἥματι κείνψ,
νήπιος· οὐδὲ τὰ ἥδη, ἃ ρά Ζεὺς μήδετο ἔργα.
Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεα τε στοναχάς τε
- 40 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
"Εγρετο δ' ἐξ ὕπνου· θείη δέ μιν ἀμφέχυτ' ὀμφή.
"Εζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυντε χιτῶνα,
καλὸν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
- 44 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
ἀμφὶ δ' ἄρ' ὡμοισιν βάλετο ξίφος ἀργυρόηλον.
Εἴλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεί·
σὺν τῷ ἔβῃ κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

34. εὗτ' ἀν = ὅταν, cf. i. 242. ἀνήρ, = ἀνὴρ, Sch. καταλίπη, 202.—
 35. ἀπεβίσετο, aor. 2 with *ς* [D. 110].—36. ἀνὰ θυμόν, *in his mind*. Cf. v. 250. ‘Alibi vel θυμῷ vel κατὰ θυμόν veribus sentiendi, intelligendi, cogitandi et animi affectuum additur, multo rarius ἵνι θυμῷ : ἀνὰ θυμόν vero ex usu Homericō non adjicitur nisi verbis ὄρμαιντιν, οἵεσθαι et φρονεῖν. Argutius autem quam verius Hermanno statuitur, ἀνὰ θυμόν de studio dici, quod quasi surgat in animo ; κατὰ θυμόν autem cum iis verbis conjungi, quae cogitationem, deliberationem, curam, sollicitudinem significant, ideoque hoc illuc versari aliquid animo ostendant.’ F. ἃ ρού τελ. ἔμελλον, *which were not to be accomplished*. Zenodot. read ἔμελλε. The plural, as the older construction, deserves the preference. Cf. Od. ii. 156. N. thinks that the poet, having the free choice of using either the *sing.* or *pl.* after neut. plurals, uses the form most convenient for his verse ; hence often at the end of lines : πέλονται, ἔχονται, φύονται, κίονται, πέλωνται, λέλυνται, μελόντων, ἔαστιν, γίνοντο, ἔμελλον. — 37. φῆ, = ἔφη, said ; sc. to himself = thought. So vii. 118, &c.—38. θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγ., i. e. ἐπιθήσειν ἔμελλεν. — 40. διὰ κρατερὰς ὑσμίνας : διά with accus. of the place is properly *through*, *throughout*. — 41. ἔγρετο [fm ἔγειρω. D. 112], aor. not impf. θείη δέ μιν ἀμφέχυτ' ὀμφή, *the divine voice had shed itself about him*, i. e. it still sounded in his ears, he believed that he still heard it, cf. v. 19. ὀμφή, *the voice of the gods*, or of destiny : *the prophetic voice*, which was believed to be discernible in dreams, the flight of birds, &c.—43. νηγάτεον, new. App. V.—45. ἀμφὶ ὡμ. βάλετο ξίφος. Properly, *he threw his sword-belt (τελαμών) over his shoulders*; the sword being suspended to this. C. So in, *to gird one's sword around one (ceindre la glaive)*, we have a similar substitution of what is *virtually* for what is *literally* done. Db.—46. ἄφθιτον αἰεί, *ever imperishable*; for it

In the morning Agamemnon, repairing to the quarters of Nestor, convokes the chiefs, and repeats to them the promises of Zeus. To test the spirit of the army, he will order them, he says, to prepare for their return home; a proposal which the chiefs are to oppose. Nestor approves of this design. The chiefs separate; the army assembles. Agamemnon declares to the soldiers that they must renounce the conquest of Troy and return to Greece.

- 48 Ἡώς μέν ρά θεὰ προεβίστηστο μακρὸν Ὀλυμπον,
 Ζηνὶ φύως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν'
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν ἀγυρήνδε καρηκομόωντας Ἀχαιούς.
 52 Οἱ μὲν ἐκήρυσσον, τοὶ δὲ ἡγείροντο μάλ' ὥκα.
 Βουλὴ δὲ πρῶτον μεγαθύμων ἴζε γερόντων
 Νεστορέη παρὰ νηὶ Πυλοιγενέος βασιλῆος'
 τοὺς δγε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν.
 56 Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἤλθεν Ὁνειρος
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νεστορὶ δίψ
 εἰδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐψκει.
 Στῇ δὲ ἄρ' ὑπὲρ κεφαλῆς καὶ με πρὸς μῦθον ἔειπεν.
 60 Εῦδεις, Ἄτρεος νιέ δαΐφρονος, ἵππυδάμοιο;
 οὐ χρὴ παννύχιον εῦδειν βουληφόρον ἄνδρα,
 φλαοῖ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 Νῦν δὲ ἐμέθεν ξύνες ὥκα· Διὸς δέ τοι ἄγγελός είμι,
 64 δις σεῦ, ἄνευθεν ἐών, μέγα κήδεται ἡδὲ ἐλεαίρει.
 Θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιούς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γάρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 68 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἄπαντας
 "Ηρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται

was a work of Hephaestus. Cf. vv. 101—108.—47. κατὰ νῆας, viz. to Nestor's tent. Cf. v. 54.

48. Ἡώς—προεβίστηστο [aor. 2 with ζ, D. 110]—Ὀλυμπον. *Eos*, the goddess of the dawn, dwells with her spouse Tithonus on the Ocean, out of which she in the morning drives up in a car drawn by a pair of horses (Od. xxiii. 245) under the vault of heaven, to bring light to gods and mortals.—49. ἐρέουσα, Sch. ἀπαγγελούσα, *nuntiatura, to announce, i. e. bring.* Cf. xix. 2.—53. ίζε, commonly *intrans.* = *to sit, seat oneself.* —54. Νεστορέη π. νηὶ. The gen. Πυλ. βασιλῆος is in apposition to Νεστορος, implied by Νεστορέη, as 5, 741: Γοργείη εἴφαλη δεινοῖο πελώρου. F. Πυλοιγενέος = Πυλογενοῦς, Πύλοι (at Pylos, cf. ad i. 248) γεννηθέντος: cf. ὁδοιπόρος and χοροιτύπος.—55. ἀρτύνεσθαι βουλήν, here metaph. *to arrange, to deliver counsel or advice.* πυκινός, *densus: hence, solid; and of counsels, sound, prudent.* —56. ἐνύπνιον, adv. : in sleep, ἐν ὑπνῳ.—58. ἄγχιστος, η, σν (superl. fr. ἄγχι), *the nearest: ἄγχιστα ἰσικέναι, to resemble very closely.* —59. καὶ με πρὸς μῦθον, = καὶ προσειπεῖν

- 70 ἐκ Διός ἀλλὰ σὺ σῆσιν ἔχε φρεσίν. Ὡς δὲ μὲν εἰπὼν
ώχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὸς ὑπνος ἀνῆκεν.
72 Ἄλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
Πρῶτα δὲ ἐγὼν ἐπεσιν πειρήσομαι, ηθέμις ἐστίν,
καὶ φεύγειν σὺν νησὶ πολυκλήϊσι κελεύσω·
ὑμεῖς δὲ ἄλλοι θέρητεν ἄλλος ἐρητύειν ἐπέεσσιν.
76 "Ητοι δέ τοι ὡς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δὲ ἀνέστη
Νέστωρ, δις ρά Πύλοιο ἄναξ ην ἡμαθόεντος·
δισφιν ἔϋφρονέων ἀγορήσατο καὶ μετέειπεν·
"Ω φίλοι, Ἀργείων ἡγήτορες ηδὲ μέδουτες,
80 εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεῦδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δὲ ἴδεν δις μέγ' ἄριστος Ἀχαιῶν εὐχεταὶ εἶναι.
Ἄλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
84 "Ως ἄρα φωνήσας βουλῆς ἐξ ἥρχε νέεσθαι.
Οἵ δὲ ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
Ἡύτε ἔθνεα εἰσὶ μελισσάων ἀδινάων,
88 πέτρης ἐκ γλαφυρῆς αἰὲν νέον ἐρχομενάων·
βιτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἱ μέν τ' ἔνθα ἄλις πεποτήσαται, αἱ δέ τε ἔνθα·
δις τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
92 ἡγίονος προπάροιθε βαθείης ἐστιχόωντο
ἱλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν "Οσσα δεδήει,

me μῆθον, with double accus., as v. 156, and often.—70. ὡς = οὕτως.
—71. ὥχετ' ἀποπτάμενος, flew away (and was gone). ὄχομαι = abii.
*—72. ἄγετ', αἴ κάν πως θωρήξομεν = θωρήξαμεν, come, let us try whether we, &c. Cf. i. 66.—73. ηθέμις ἐστίν, quod fas est (as is befitting, i. e. as suits our condition, as far as it is safe to venture). —75. ἐρητύειν, = θέρητε, cohibete.—77. ἡμαθόεις, the sandy. Pylos lay on the sea-coast.—80. εἰ μὲν—ἔνισπεν, = εἰπεν (fr. ἐνέπτω). Observe εἰ with the indic. of an historical tense in the protasis, and the opt. with ἀν in the apodosia; the opt. with ἀν denotes the consequence as what might have followed from the protasis, if it had been affirmed.—81. νοσφιζεσθαι, to withdraw ourselves from him; i. e. not assent to him. Thus in Lat., *discedere a sententiā*. μᾶλλον, *magis* (= eo magis).—82. νῦν δὲ : sc. ὄνειρον. Νῦν δέ (as in Lat. *nunc vero* =) ut nunc sunt res. εὐχεταὶ, cf. ad i. 91.—87. ἡύτε, as when; according to Butt. = γε εύτε, i. q. ὡς ὅτε. ἔθνεα—μελισσάων, hosts of bees, like ἔθνος μυιῶν, 489. Cf. Hes. fr. 22, φύλα μελισσάων: and δῆμος δρυέων, ἰχθύων, &c.—90. πεποτήσαται = πεποτήγαται.—92. στιχάσμαται, mid. poet. (*στίχος*), only 3 plur. impf. ἐστιχόωντο = ἰστιχῶντο: to proceed in a line, gener. to march, to advance.—93. ίλαδέων, App. V. ίλσα, a presaging rumour. Such a rumour was conceived as the goddess Ossa, whom Zeus sent about (Διὸς ἄγγελος).*

- 94 ὀτρύνουσ' ἔναι, Διὸς ἄγγελος οἱ δὲ ἀγέροντο.
 Τετρήχει δὲ ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
 96 λαῶν ἵζόντων, δμαδος δὲ ήν· ἐνυέα δὲ σφεας
 κήρυκες βούωντες ἐρήτυον, εἴποτ' ἀύτης
 σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλήων.
 Σπουδῆ δὲ ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας
 100 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν "Ηφαιστος κάμε τεύχων.
 "Ηφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
 αὐτὰρ ἄσα Ζεὺς δῶκε διακτόρῳ 'Αργειφόντῃ·
 104 'Ερμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 αὐτὰρ ὁ αὗτε Πέλοψ δῶκ' Ἀτρεῖ, ποιμένι λαῶν·
 'Ατρεὺς δὲ θυήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὗτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 108 πολλῆσιν νήσοισι καὶ 'Αργεῖ παντὶ ἀνάσσειν.
 Τῷ δγ' ἐρεισάμενος ἐπε' Ἀργείοισι μετηνῦδα·
 "Ω φίλοι, ἥρωες Δαναοί, θεράποντες 'Αρηος,
 Ζεύς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείη·
 112 σχέτλιος, δις πρὸν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 "Ιλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα 'Αργος ίκέσθαι, ἐπεὶ πολὺν ὕλεσα λαόν.
 116 Οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλου εἶναι,

Cf. Od. xxiv. 412. θεβῆται (*δαίω*), *exarserat*, lit. was kindled, was in hot activity, spread rapidly.—94. ἀγέροντο, aor. (not impf.) F.—95. τετρήχει δ' ἀγορή, *tumultuosa erat*, fr. θράττω = *ταράσσω*, *turbo*.—97. *άντοτ'*, if by any means.—98. σχολατ' = *σχοῖντο* (as *abstinenter, ἀπόσχοιντο*) = σχέσθαι ἀύτης as v. 100, πάνεσθαι κλαγγῆς. —99. Σπουδῆ, = μόγις καὶ δυσχερῶς, i. e. not without pains, difficulty. ἕρητυθεν. Cf. i. 192. καθ' θρα, *energy one on his seat*. —101. σκῆπτρον δχων. Cf. i. 58. "Nimirum illo publicæ actionis insigni, (ut postea φάρδος in rhapsodom manibus) nemo ad dicendum exsurgens caruisse videtur. Quæ sequuntur, a Thuc. i. 9, vocatur ἡ σκῆπτρον ταράσσως, in quâ non solum baculi sed etiam imperii traditionem intelligendam esse et per se liquet, et ex versu 108 cognoscitur." F. "Ηφαιστος κάμε τεύχων, Sch. *καμών ἐτευξεν, magno labore fabricaverat*. Cf. vii. 220. All very curious works of art in metal are the works of Hephaestus.—108. Ἀργειφόντης, *Hermes* (son of Zeus and Maia), the herald and peace-messenger of the gods: he had slain the many-eyed Argus, the keeper of Io. —107. Θύίστα = Θύίστα, Ξει. for Θύίστης.—108. πολλῆσιν νήσοισι, in the Argolic and Saronic gulfs.—111. μέγα (= μεγαλως) —ἄτη ἐνέδησε, *has involved me in deep distress*. Such verbs as *ἰνδέειν, πεδάνι*, Lat. *implicare*, are often used of the irresistible operation of a deity, cf. xvi. 434.—113. ἀκτέρωνται', i. e. *ἰεπτέρσαντα*. *Trojā demum eversā*. —115. δυσκλέα, =

- 117 δις δὴ πολλάων πολίων κατέλυσε κάρηνα,
ἡδὲ ἔτι καὶ λύσει τοῦ γὰρ κράτος ἐστὶ μέγιστον.
Αἰσχρὸν γὰρ τόδε γ' ἔστι καὶ ἐσσομένοισι πυθέσθαι,
120 μὰψ οὐτῷ τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
ἀπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ' οὕπω τι πέφανται.
Εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῶες τε,
124 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἅμφω,
Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοὶ,
Τρώων δ' ἄνδρα ἔκαστον ἐλοίμεθα οἰνοχοεύειν·
128 πολλαὶ κεν δεκάδες δειούσατο οἰνοχόοιο.
Τόσσον ἐγώ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν ἀλλ' ἐπίκουροι
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
132 οἵ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
'Ιλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
'Εννέα δὴ βεβάσαι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·

δυςκλεέα, fr. δυςκλεής, *inglorious* [D. 54]. — 117. δε δῆ, qui jam. πολίων — κάρηνα, *the heads of cities*, i. e. their citadels; ἀκροπόλεις. — 119. αἰσχρὸν γάρ. The γάρ refers to and explains δύσκλεα, v. 115; the lines 116—118 being a sort of parenthesis. N. F. αἰσχρὸν πυθέσθαι = *turpe audiri*, &c. — 120. μὰψ (211) οὐτῷ: App. IV. πέφανται (*φαίνω*), *has yet appeared*. — 121. ἀπρηκτος = ἀπρακτος, *irritus*. — 123. εἴπερ γάρ κ' θέλοιμεν. On εἰ with κέν and the opt. in the protasis, cf. i. 60. On ἐθέλοιμεν depend the infinitives ἀριθμηθῆναι, λέξασθαι; but with ἡμεῖς, v. 126, the construction is changed, and εἰ must be repeated. — 124. ὄρκια ταμένια, *to conclude an agreement* (a condensed expression, as in Lat. *sæcudere ferire*, = *feriendā hostiā sæcūdēre facere*). ὄρκιον, App. V. ἀριθμηθῆμεναι = ἀριθμηθῆναι. — 125. Τρῶας λέξασθαι. The mid. signifies here *to pick out for oneself*, *to choose*, *to select*. ἐφέστιοι, i. e. ὅσοι ἔστιαν ἔχονται, who are settled, or have a hearth (i. e. home). ὅσοι ἔστιας (*toutrίστιν οἰκίας*) αὐτόθι (i. e. in urbe Trojā) διανύμονται. A. Not (with Passow) *quotquot in castris* (ut II. x. 418) *exoubias ad foos agunt*. Λαοῖν = εἰοῖν. D. 121.—127. Τρῶαν — οἰνοχοεύειν, i. e. if we took every single man of the Trojans to pour out wine for us; viz. one for every decade. — 128. πολλαὶ κεν — οἰνοχόοιο. This is the apodosis: δευολατο = δεύοιντο, *would go without*, *would be without*. — 129. πλέας, *plures* = πλέονας. — 130. ἑταίκουροι, *auxiliaries*. If the number of the Achaeans, reckoned as 120,000 men, is to the Trojans in the ratio of ten to one, the number of the Trojans themselves would then be 12,000, who, with 38,000 allies, make up the given sum of 50,000; viii. 558. V.—131. ἐγχέσπαλοι, *wielding the spear* (ἴγχος· πάλλω). — 132. πλάζουσι, Sch. ἀποτλανῶσι τοῦ σκοποῦ, *make me miss my mark*, i. e. hinder or thwart me. — 134. βεβάσαι (*βαίνω*). D. 126. Διός. From Zeus, the father of the Hours, come the Years, Days, and

136 αἱ δέ πον ἡμέτεραὶ τ' ἄλοχοι καὶ νηπια τέκνα
εἴσατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἅμμι δὲ ἔργον
αὐτως ἀκράαντον, οὐ εἴνεκα δεῦρ' ἵκόμεσθα.
'Αλλ' ἄγεθ', ὡς ἀν ἐγὼν εἴπω, πειθώμεθα πάντες·
140 φεύγωμεν σὺν νησὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εύρυαγνιαν.

The army begins to disperse, and prepares eagerly for its departure; when Hērē, addressing Athēnē, prays her to retain the Greeks round Troy. Athēnē descends from Olympus, and placing herself near Ulysses, repeats to him the exhortations of Hērē.

“Ως φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὅρινεν,
πᾶσι μετὰ πληθὺν, δσοι οὐ βουλῆς ἐπάκουσαν.
144 Κινήθη δ' ἀγορὴ ὡς κύματα μακρὰ θαλάσσης
πόντου Ἰκαρίοιο, τὰ μέν τ' Εὔρος τε Νότος τε
ῶρορ', ἐπαΐζας πατρὸς Διὸς ἐκ νεφελάων.
‘Ως δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
148 λάβρος ἐπαγγίζων, ἐπὶ τ' ἡμένει ἀσταχύεσσιν,
ὡς τῶν πᾶσ' ἀγορὴ κινήθη. Τοὶ δ' ἀλαλητῷ
νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη

Nights, cf. Od. xiv. 93.—135. καὶ — σπάρτα λελυται, *funes dissoluti sunt*, properly ropes of spartum (according to Varro, not broom, which was introduced into Greece from Spain at a later period. “*Græci . . . cannabo et stuppa ceterisque sativis rebus [naves suebant], a quibus σπάρτα appellabant.*”); then generally, ropes, tow-lines. On the plural λελυται with neut. plur. cf. v. 36. θύρα (= δόρα) here for ξύλα, *ligna*, the timbers.—137. εἰσατ' = εἰσαται, ἥνται, *sedent*. προεδέχομαι, depon. mid. (Dor. and Ep. ποτιδέχομαι) has only partcp. aor. sync. ποτιδέγμενος, in the metaph. sense of *expecting*, awaiting, τινά or τί.—138. αὔτως, App. IV.

142. δρίνεν, sc. ad patris desiderium. H.—143. πᾶσι μετὰ πληθύν, to all among the crowd round about. So μετά c. accus even of a state of rest. xvii. 149.—146. ὄρορ', concitare solet. “*Ὀρορον*, a rare aor. 2, fr. ὄρυμι. On this signification of the aor. cf. Gr. 607.”—147. ὡς ὅτε κινήσῃ. In prose, δταν c. subj. is used to denote indefinite frequency, with ref. to a verb in the present or future. Πρίν, μέχρι, ἦως, ἔστε, are found without ἀν in the Attic poets, and πρίν, μέχρι (οὐ) even in a few passages of Attic prose; but ἵπει and δτε only in Ionic poets.: ἵπει τε in Hdt. (*Madvig.*)—In the adverbial clauses of H.’s similes, ὡς δτε, c. subj. is common; e. g. xiv. 16: ὡς δ' ὅτε πορφύρη πέλαγος — ὡς δ' γέρων ὄρρωντε. So xiii. 334. Jelf, § 841, 4. Ζέφυρος. The west wind was for the people of Asia Minor a violent, stormy wind, cf. iv. 276; vii. 63.—148. λάβρος, ον, vehement, strong, violent, rapid; the Gramm. derive it from λα and βρά, very voracious, greedy; this is, however, a post-Hom. notion; according to Passow from ΛΑΩ. λάβρος ἐπαγγίζων, boisterously rushing on; H. uses ἐπαγγίζειν of a strong violent wind, driving or dashing against a thing (*αἴγιδες*, according to the Schol., are whirlwinds, wind-gusts). δτι τ' ἡμένει ἀσταχύεσσιν, and (rd λήϊον, the corn-field) bows itself down with its

- 151 ἴστατ' ἀειρομένη· τοὶ δὲ ἀλλήλοισι κέλευον
 152 ἅπτεσθαι νηῶν ἡδὲ ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἔξεκάθαιρουν· ἀύτῃ δὲ οὐρανὸν ἵκεν
 οἴκαδε ἰεμένων· ὑπὸ δὲ ἥρευν ἔρματα νηῶν.
 Ἐνθα κεν Ἀργείοισιν ὑπέρμορφα νόστος ἐτύχθη,
 156 εἰ μὴ Ἀθηναίην Ἡρη πρὸς μῆθον ἔειπεν·
 “Ω πόποι, αἰγιόχῳ Διὸς τέκοις, Ἀτρυτώνη,
 οὗτῳ δὴ οἰκύνδε, φίλην ἐς πατρίδα γαῖαν,
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
 160 καὸς δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
 Ἀργείην Ἐλένην, ἃς εἶνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἰης;
 Ἄλλ' ίθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 164 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἔκαστουν,
 μηδὲ ἂν νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.
 “Ως ἔφατ· οὐδὲ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
 168 καρπαλίμως δὲ ἵκαιε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὐρεν ἔπειτ· Ὁδυσση, Διὶ μῆτιν ἀτάλαντον,
 ἔσταότ· οὐδὲ ὅγε νηὸς ἐϋσσέλμοιο μελαίνης
 ἄπτετ, ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
 172 ἀγχοῦ δὲ ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 Διογενὲς Λαερτιάδῃ, πολυμήχαν Ὅδυσσεον,
 οὗτῳ δὴ οἰκύνδε, φίλην ἐς πατρίδα γαῖαν,
 φεύξεσθ’, ἐν νήεσσι πολυκλῆσι πεσόντες;
 176 καὸς δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργείην Ἐλένην, ἃς εἶνεκα πολλοὶ Ἀχαιῶν

vers. Thus xix. 405 : *ἡμυσε καρήατι.* H. generally puts the by-traits of a simile in the indic. Cf. xi. 156. *ἄσταχνς, νος.* δ = *στάχνης* with a euphon., *an ear of corn.* Cf. ἀλαπάζω, ἀλαλητός, ἀστεροπή, ἀγαυρός, ἀμαυρός, ἀβληχρός, *Ἀσπληδών,* *Ἀπαισός,* *Ἀδρήστεια,* *Ἀπαρνοί,* etc. F.—152. *ἀλκέμεν* = *Ἐλκειν*, sc. *αὐτάς.* — 153. The ships were drawn up ashore through long trenches (*οὐρούς* = *ΟΡΩ, τοσοῦ*), and, that they might stand dry, were propped with stays (*ἔρματα*).—155. *ἴνθα κεν* — *ἐτύχθη, contingisset;* de re non factā. *ὑπέρμορφα*, adv. as if fr. adj *ὑπέρμορφος*; = *ὑπέρμορφον* [i. e. *ὑπὲρ μόρον*, but joined for euphony. *Nitzsch.*]. Od. i. 34, *against fate; for it was decided by fate that Troy should be destroyed by the Achaeans.*—157. *πότοι.* Cf. i. 254. *Ἀτρυτώνη, indefatigable, indomitable* (fr. *τρύω, i. q. τείρω*). Cf. v. 115.—158. *οὗτοι δῆι, si cōine jam. N.*—160. *καὸς δέ κεν* — *λίποιεν*, i. e. *καταλίποιεν* δ' *ἄν, and would leave, &c.* *εὐχωλήν, matter for boasting, glory;* Sch. *καύχησιν.* — 161. *Ἀργείην* (*Peloponnesiacam*) *Ἐλάνην* the kingdom of Argos embraced the whole Peloponnesus.—163. *ἀπὸ πατρίδος, far from.* — 175. *ἐν—πεσόντες, as πῦρ ἐμπεσει*

- 178 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης ;
 'Αλλ' ἴθι νῦν κατὰ λαὸν 'Αχαιῶν, μηδὲ ἔτ' ἐρώει'
 180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρητυε φῶτα ἔκαστον,
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

Ulysses recognizes the voice of Athēnē. He hurries forth, receives the sceptre from the hands of Agamemnon, and going towards the fleet arrests the powerful by his exhortations, the mass by his reprimands, and brings back the army to the place of assembly.

- "Ως φάθ· ὁ δὲ ξυνέκη θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ ἐκόμισσεν
 184 κῆρυξ Εύρυβάτης Ἰθακήσιος, δος οἱ ὀπῆδει.
 Αὐτὸς δὲ Ἀτρείδεω Ἀγαμέμνονος ἀντίος ἐλθὼν,
 δέξατό οἱ σκῆπτρον πατρῷον, πέφθιτον αἰεί·
 σὺν τῷ ἔβη κατὰ νῆας 'Αχαιῶν χαλκοχιτώνων.

- 188 "Οντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δὲ ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

- Δαιμόνι', οὐ σε ἔπικε κακὸν ὡς δειδίσσεσθαι·
 ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἰδρυε λαούς.
 192 Οὐ γάρ πω σάφα οἰσθ', οἰος ιύδος Ἀτρείωνος·
 νῦν μὲν πειρᾶται, τάχι δὲ ἴψεται νῆας 'Αχαιῶν.
 'Εν βουλῇ δὲ οὐ πάντες ἀκούσαμεν οἶνον ἔειπεν.
 Μή τι χολωσάμενος ρέξῃ κακὸν νῆας 'Αχαιῶν.
 196 Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 τιμὴ δὲ ἐκ Διός ἐστι, φιλεῖ δὲ ἐ μητίετα Ζεύς.

- "Ον δὲ αὖ δήμου τὸν ἄνδρα ἴδοι βοῶντά τούτοις
 τὸν σκῆπτρῳ ἐλάσσασκεν, δόμοκλήσασκε τε μύθῳ·
 200 Δαιμόνι', ἀτρέμας ἥσο, καὶ ἄλλων μῆθον ἄκουε,
 νησίον : ix. 436, χόλος ἵμπεσε θυμῷ.—179. μηδὲ δέ τρέπεται. (*Vadum per exercitum*) *nece diutius ostenteris*. Spitzn. Μηδέ τοι occurs i. 406; xi. 437; xii. 106, &c. S.

188. βῆ δὲ θέαν, *he made ready to run*; like βῆ δὲ μέναι. — 186. δέκατον, *he took from him*; as xv. 88 : Θέμιστη δέκτο. Porson ad Hec. 533, quotes several instances of this construction (called by Lesbo-nax, *Slowa figura*); e. g. *Aesch. Chœph.* 760 : Ὁρίστην δέκεδεκάμηνον ταρπί. — 188. δὲ τίνα—κιχένη, i. e. εἰ τίνα—κιχ., the opt. denoting indefinite frequency. τὸν δὲ. This δὲ does not correspond to μέν (which is answered by δὲ δ' αὐτ., v. 198), but commences the *apodosis*. Cf. Hdt. ix. 63 : δοσον μέν νυν χρόνον Μαρδόνιος περιῆν, οἱ δὲ ἀντιχῖχον — ὡς δὲ Μαρδόνιος τέπίθανε κ.τ.λ. N.—189. ἐρητύσασκε, *detinebat*, iterative form of the aor. — 190. δαιμόνι'. Cf. i. 561. — 193. ίψεται, *contingebit*. Cf. i. 454.—195. μή (= *rereor ne*) τι χολωσθέξῃ, cf. i. 26; a well-known ellipse.—198. δὲ—ἴδοι. Cf. v. 188. δήμους ἄνδρα, *a man of the people*. Xen. Cyr. ii. 2, 22, ἄνδρα δήμου. Σορθ. Aj. 1044, ἀνήρ στρατοῦ. Antig. 182, πόλεως ἄνδρες.—199. ἐλάσσασκεν. Cf. v. 189.—200. ἀτρέμας, App. IV.—202. οὔτε ποτε—διαρίθμιος,

201 οἱ σέο φέρτεροί εἰσι· σὺ δὲ ἀπτόλεμος καὶ ἄναλκις,
οὔτε ποτὲ ἐν πολέμῳ ἐναρίθμιος οὗτ' ἐνὶ βουλῇ.

Οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
204 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
εἰς βασιλεὺς, ὡς ἔδωκε Κρόνου παῖς ἀγυκλομήτεω.
[σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ.]

“Ως δγε κοιρανέων δίεπε στρατόν· οἱ δὲ ἀγορήν
208 αὐτὶς ἐπεσεύσοντο νεῶν ἄπο καὶ κλισιάν
ἡχῆ, ὡς ὅτε κῦμα πολυφλοίσθοι θαλάσσης
αἰγαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δὲ τε πόντος

Thersites, breaking forth into murmurs and abuse against A
memnon, reproaches the Greeks with their submission. Ulysses t
rises, chides him severely and strikes him. Thersites swallows
affront. The Greeks applaud Ulysses.

“Αλλαὶ μέν ρ̄ ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
212 Θερσίτης δὲ ἔτι μοῦνος ἀμετροεπῆς ἐκολώνα,

ὅς ρ̄ ἐπεια φρεσὶν ἥσιν ἄκοσμά τε πολλά τε ἥδη,
μὰψ, ἀτάρο οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσ
ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖσιν Ἀργείοισιν

216 ἔμμεναι. Αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἰλιον ἥλθεν·
φολκὸς ἦν, χωλὸς δὲ ἔτερον πόδα· τὼ δέ οἱ ὡρ
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν
φοξὸς ἦν κεφαλήν, ψεδνὴ δὲ ἐπενήνοθε λάχνη.

220 “Εχθιστος δὲ Ἀχιλῆι μάλιστ’ ἦν ἡδὲ Ὁδυσῆι·
τὼ γὰρ νεικείεσκε τότ’ αὐτὸν Ἀγαμέμνονι δίψῳ

thou art not reckoned; as we speak of a person's being a mere
Cf. also the Lat., *in nullo numero esse*. — 203. οὐ μέν πως =
μήν. Cf. ad i. 77. — 204. οὐκ ἀγαθὸν πολυκοιρανίη, like Vir
iii. 80, *triste lupus stabulis*. — 205. ἔδωκε, sc. βασιλεύειν. ἀγκι
της, εω, ὁ, ἡ, poet. (μῆτις), *that has crafty designs, cunning, a*
210. αἰγαλῷ μεγάλῳ, *on the high beach*. Dat. loci, cf. v. 396.
λός, ὁ (prob. fr. αἴξ and ἄλς, a place where the sea beats), *a*
shore, beach.

211. ἐρήτυθεν, cf. i. 192. — 212—277. Thersites is not *ridicu
deridendus*. — 213. ἔπεια—ἄκοσμά τε πολλά τε (= πολλά κα
μα), *unseemly, foolish talk*; i. q. οὐ κατὰ κόσμον. Εἰδέναι h
notes, not merely knowledge, but the habit of uttering many
less words, cf. xxiv. 41 (*λέων δὲ ᾧ ἄγρια οἰδεν*). It refers th
to character; so ἡπια, δλοφῶνα εἰδώς. — 214. μὰψ (211) ἀτάρ *κόσμον, idly* (or foolishly), *and with no propriety*. ἀτάρο οὐ =
— 215. ὅ τι οἱ εἴσαιτο, *si quid ei videretur*. — 216. ὑπὸ Ἰλιον, i
cf. iv. 407 (*ἀγαγεῖν ὑπὸ τεῖχος ἄρειον*); as in the Lat., *sut
ire*. — 217. φολκός, App. V. — 218. συνοχωκότε, perf. partcp. fr.
with Attic redupl. “O'er his breast contracted.” *Coupl.* — 219
ἀπ. εἰρ., *peaked*. App. V. ἐπανήνοθε, App. V. — 220. ἐχθ
οδιοσίστιμος. F. — 221. νεικείεσκε, *conspiciari solebat*. — 222. *ε*

- 222 ὁξέα κεκληγώς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ[·]
ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ·
224 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 Ἄτρειδη, τέο δ' αὐτὸν ἐπιμέμφεαι ἡδὲ χατίζεις;
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαλ δὲ γυναικες
εἰσὶν ἐνὶ κλισίῃς ἔξαιρετοι, ἃς τοι Ἀχαιοὶ[·]
228 πρωτίστῳ δίδομεν, εὗτ' ἀν πτολίεθρον ἔλωμεν.
 Ὕετι καὶ χρυσοῦ ἐπιδένεαι, ὃν κέ τις οἴσει
Τρώων ἵποδάμων ἔξι Ἰλίου, υἱος ἄποινα,
 ὅν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν;
232 ἡδὲ γυναικα νέην, ἵνα μίσγεαι ἐν φιλότητι,
 ἥντ αὐτὸς ἀπονόσφι κατίσχει; οὐ μὲν ἔοικεν
ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἱας Ἀχαιῶν.
 Ω πέπονες, κάκ' ἐλέγχε, Ἀχαιίδες, οὐκέτ' Ἀχαιοί,
236 οἰκαδέ περ σὺν νησὶ νεώμεθα τόνδε δ' ἔωμεν

κεκληγώς λέγ' ὀνείδεα. Cf. v. 435.—223. ἐκπάγλως, terribly; hyperbole for *extremely*. Cf. iii. 415.—225. τέο, = τίνος. Cf. i. 540.—χατίζεις; *indiges*?—226. χαλκοῦ, of brass, i. e. brass, and works of art made of brass, as *αες*, = *rara ex aere*. Cf. V. Georg. i. 430.—228. εὗτ' ἄν. Cf. i. 242.—229. ὃν κέ τις οἴσει. Cf. i. 175.—230. υἱοινα, as *ransom* for his son.—231. ὃν κεν, i. e. εἰ τινα. Cf. i. 139. δῆσας ἀγάγω: 'quem ego vincitum duxerim.'—232. γυναικα νέην, sc. ποθεῖς, though the gen. would be the correct form, since ἐπιδένεαι preceded. ἵνα μίσγεαι = μίσγηαι.—233. ἥντ'—κατίσχεις (= κατίσχηαι). In Attic Greek the fut. indic. is used with the relat. pronouns to denote a purpose; but H. has the subj. [τιμὴν δ' Ἀργείοις ἀποτινίμεν . . . ἦτε . . . καὶ ἰστομένοισι μετ' ἀνθρώποισι πέληται, iii. 287; and so Od. xviii. 334]; and also with *κίν*, which refers to a suppressed protasis. Od. xv. 518, ἀλλά τοι ἀλλον φῶτα πιφανσκομαῖ ὃν κεν ἵκηαι, not 'quem adeas,' but 'quem, si lubet, aditurus es' (N.); why not *quem si lubet, adeas?* After preterites the relative with opt. stands in final clauses of this kind. If ὅς κε is used with fut. indic., the realization of the purpose is assumed, provided the condition be realized; whereas, with ὅς κε and the subjunctive, its realization is not declared *assumptively*, but indicated as an expectation waiting to be justified or disproved by the result. With ὅς κε and the opt. (cf. i. 64) the purpose is stated in the form of a *pure* (though *conditionated*) supposition, without any indication of the speaker's opinion as to the probability of its being realized. N. αἴρος ἀπονόσφι: sc. τῶν ἀλλων. οὐ μὴν (= μήν) ἔσκειν, immo vero non decet. N.—234. κακῶν ἐπιβασκέμεν (= ποιεῖν ἐπιβαίνειν), imponere or inducere in mala; trans. like ἐπιβῆσαι τινα εὐκλείης (viii. 285), to bring a man to honour, to raise or elevate him to renown. κακά, not *damna*, but *labores et pericula*. N.—235. πέτεται, *mitis, mollis*, sometimes in a good sense; sometimes, however, as here, in a bad one, *milkos*, coward. κάκ' ἐλέγχεα, abstract for concrete, as in Lat. *opprobrium*; shameful, arrant cowards. Ἀχαιίδες, οὐκέτ' Ἀχαιοί. Cf. V. ΑΕν. ix. 617: O vere Phrygiæ, neque enim Phryges! So Tasso: *O Franchi non, ma Franche* (Cant. ii. 61)

- 237 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδηται,
 ἦ ρά τι οἱ χ' ἡμέες προσαμύνομεν, ἡὲ καὶ οὐκὶ·
 δες καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 240 ἡτίμησεν· ἐλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 Αλλὰ μάλ' οὐκ Ἀχιλῆη χόλος φρεσὶν, ἀλλὰ μεθή
 μων·
 ἦ γὰρ ἄν, Ἐτρείδη, νῦν ὕστατα λωβίσαιο.
 Ως φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 244 Θερσίτης· τῷ δ' ὥκα παρίστατο δῖος Ὁδυσσεὺς,
 καὶ μιν ὑπόδρα ἵδων χαλεπῷ ἡνίπατε μύθῳ·
 Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἰσχεο, μηδ' ἔθελ' οἰος ἐριζέμεναι βασιλεῦσιν.
 248 Οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
 ἐμμεναι, ὑσσοι ἂμ' Ἐτρείδης ὑπὸ Ἰλιον ἥλθον.
 Τῷ οὐκ ἄν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
 καὶ σφιν ὄνειδεά τε προφέροις, νόστον τε φυλάσσοις.
 252 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 η εὐ ἡὲ κακῶς νοστήσομεν υἱες Ἀχαιῶν.
 [Τῷ νῦν Ἐτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἥσαι ὀνειδίζων, δτι οἱ μάλα πολλὰ διδοῦσιν]
 256 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 'Αλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφράνυοντα κικήσομαι, ὡς νῦ περ ὄδε,

Bth.—238. οἰκαδί περ, *straight home at once*; or (as N.), *home, home!* Cf. i. 352.—237. ἐνὶ Τροίῃ, *in the territory of Troy*. N. γέρα πεσσέμεν, to enjoy his honours at his ease, and, as it were, digest them, or let them agree as they may with him. Cf. i. 81. H. uses πίστειν only in a bad sense.—238. ἦ—χ' ἡμέες προσαμύνομεν = ἦ κε ἡμ. προσαμύνωμεν, *whether we are to defend him*. Others (with N.) consider the κ' = καὶ (κι being nowhere found separated from ἦ) : ἦ ρά τι οἱ καὶ ἡμέες προσαμύνομεν (*indic. pres.*, and so Sch. προσβοηθοῦμεν), num quid non a se suisque solūm sed a nobis quoque præsidii (*vel adiumenti*) habeat.—241. ἀλλὰ — χόλος φρεσὶν : sc. ἴστιν.—242. Cf. i. 232.—245. ἡγίπατε, *increpavit*. Cf. ἐνίπτω. — 246. ἀκριτόμυθος, one whose μῦθοι are ἀκούοις, as v. 796. πέρ, App. IV. λιγύς, probably not (as Db., after W., supposes) ironically: Thersites probably did possess this qualification.—247. ἰσχεο, *hold! check yourself*, as i. 214. μηδ' θελ', *asce induces in animum*. — 248. οὐ φημι = nego. χεριότερος, D. 69. — 250. τῷ, i. e. διὰ τοῦτο, *therefore*; as v. 254. ἀγορεύοις, = μη ἀγόρευε. The opt. with ἄν being sometimes used as a milder form of command. — 251. νόστον φυλάσσειν, *to be ever on the watch for the return home*; *to be ever keeping it in view*: in prose, παρατηρεῖν.—254—256. These two verses were rejected by the Alexandrian critics. — 258. εἴ κ' ἔτι—κικήσομαι. According to T., subj. with short mood vowel. More probably (as H. and Rost think) it is the indic. fut. : cf. Od. 5, 417. οὐ νῦ περ ὄδε. The πέρ belongs to

- 259 μηκέτ' ἔπειτ' Ὁδυσσῆι κάρῃ ὕμοισιν ἐπείη,
 260 μηδὲ ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,
 εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλιυ εἶματα δύσω,
 χλαῖνάν τ' ἡδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 264 πεπληγῶς ἀγορῆθεν ἀεικέσσι πληγῆσιν.

“Ως ἄρ’ ἔφη· σκήπτρῳ δὲ μετάφρενον ἡδὲ καὶ ὕμω
 πλῆξεν· ὁ δὲ ἰδιώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.

Σμῶδιξ δὲ αἵματόεσσα μεταφρένου ἔξυπανέστη

- 268 σκήπτρου ὅπο χρυσέου· ὁ δὲ ἄρ’ ἔζετο τάρβηστέν τε
 ἀλγήσας δ’, ἀχρεῖον ἴδων, ἀπομόρξατο δάκρυ.
 Οἱ δέ, καὶ ἀχνύμενοι περ, ἐπ’ αὐτῷ ἡδὺ γέλασσαν,
 ῶδε δέ τις εἴπεσκεν ἴδων ἐς πλησίον ἄλλον·

- 272 *Ω πόποι, η δὴ μυρί ‘Οδυσσεὺς ἐσθλὰ ἔοργεν,
 βουλάς τ’ ἔξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ’ ἄριστον ἵν ‘Αργείοισιν ἔρεξεν,
 δις τὸν λωβητῆρα ἐπεσβόλον ἐσχ’ ἀγοράων.

- 276 Οὐ θήν μιν πάλιν αὗτις ἀνήσει θυμὸς ἀγήνωρ
 νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν.

Athēnē having re-established calm and silence, Ulysses explains to the Greeks what a disgrace it would be to abandon the expedition. He recalls their oaths, and the promises and advice of the gods. The

ὥς, precisely as, as (*ὡσπερ*): cf. ὡς τὸ πάρος περ, ὡδε = οὔτως. νῦ in H. is never the *now of time*, but that of *progress in the discourse, argument, &c.* — 261. φίλα, cf. note on i. 491. — 262. τά τ’ αἰδῶ ἀμφικαλύπτει, *what covers your loins*. — 263. αὐτὸν δέ, opp. to εἶματα. — 264. Jn. πεπληγῶς ἀγορῆθεν. The perf. πέπληγα is *transitive* in H. — 268. θαλερὸν δάκρυ. of tears, *gushing, bursting out abundantly and violently*; so of the hair, when it grows thick: cf. θαλερός γόνος, Od. x. 457. θαλερή φωνή. II. xvii. 439. — 267. σμῶδιξ = ἔξυπανέστη. *the weal rose under the sceptre*, i. e. from the blow of the sceptre. — 269. Jn. ἀχρεῖον (*helplessly, foolishly*) ἴδων: with ref. to the stupid, abashed look of Thersites after receiving the blows. Döderlein explains it *imbellis hominis speciem præbens ruitu*. — 270. καὶ ἀχνύμενοι περ, viz. because their hope of returning home was disappointed. — 272. ἔοργε, perf. of obsol. ἔργω (*ἔρδω, ὥτιζω, facio*). — 273. βουλάς τ’ ἔξάρχων. The accus. with ἔξάχειν (*auctorem esse*) is rare; it is generally joined to a gen. πόλεμόν τε κορύσσων, *arming the war*, i. e. stirring up the troops to battle. Cf. xxi. 306. C. W.: *adornans bellum, suis quasi armis instruens*, considering πόλεμος to be personified (= “Αρης”). — 275. δει—*σχ’*, *hoc omniū optimum fecit, quod cohibuit*. ἐπεσβόλος. Sch. λοίδορος. So the Latins, *jaotare verba*; and Od. iv. 159, *ἐπεσβολίας ἀναφίνειν*. Döderlein observes, that the notion is not ἐπεια ἐκβάλλων, but ἐπεισ βάλλων (= *lāptaw*). τόν, *istum*. ἀγορά, *conciones*. — 276. οὐ θήν, surely not: θήν, App. IV.

Greeks applaud. Nestor supports Ulysses, and exhorts Agamemnon to range his army in battle array. Agamemnon orders the soldiers to take some food and prepare for battle.

278 Ὡς φάσαν ἡ πληθύς· ἀνὰ δὲ πτολίπορθος Ὁδυσ-
σεὺς

ἐστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη,
280 εἰδομένη κηρυκί, σιωπὴν λαὸν ἀνώγει,
ὡς ἂμα θ' οἱ πρῶτοι τε καὶ ὕστατοι υἱες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίτο βουλήν·
ὅσφιν ἔυφρονέων ἀγορησατο καὶ μετέειπεν·

284 Ἄτρεδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοῖ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦνπερ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
288 Ἰλιον ἐκπέρσαντ' εὔτείχεον ἀπονέεσθαι.

"Ωστε γὰρ ἡ παῖδες νεαροὶ χῆραι τε γυναικες,
ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.
"Η μὴν καὶ πόνος ἔστιν ἀνιηθέντα νέεσθαι.
292 Καὶ γάρ τις θ' ἔνα μῆνα μένων ἀπὸ ἡς ἀλόχοιο
ἀσχαλάφ σὺν νηὶ πολυζύγῳ, ὅνπερ ἄελλαι
χειμέριαι εἰλέωσιν ὁρινομένη τε θάλασσα·

280. ἀνέγει [D. 127]. Buttm. derives it from an old root ΑΓΤΩ, related to ἀγγίλλω. If ἀνέγει is not plupf. = impf. (as ἡνάγει certainly is, both in H. and Soph. (Ed. Col. 1598), the opt. after ὡς must be explained by considering it a *præsens historicum*. — 281. ὡς = διπει, in order that. πρῶτοι καὶ ὕστατοι (*proximi, remotissimi*). — 282. ἐπιφρασσαίτο βουλήν: ἐπιφράζεσθαι, here = to understand, become acquainted with. — 284. νῦν δή, πώς γα τοῦτο εἰ τείνεται, ut. N. — 285. πᾶσιν — βροτοῖσιν, = ἐν πᾶσιν βροτοῖσιν. — 286. ἦνπερ ὑπέσταν, although they (*undertook* =) promised it. So recipere = promittere. In relative sentences, πέρ sometimes indicates an adversative relation, like καίπερ, and πέρ c. partep. — 287. ἔτι = etiam tum. — 288. ἐκ-
πέρσαντ', i. e. ἐκπέρσαντδ σε. "Sponsorunt Achivi, Agamemnonem, Trojā exīsā, oīm gloriā reditūrum." — 291. A very difficult passage. Lehrs translates the passage thus: *nimirum laboribus fungimur, ut moleste ferentes redire velimus.* ἡ μὴν καὶ = nimirum (as in ἡ μὴν καὶ νίος ἔσσι), and are an *excusatory formula*: ἀνιᾶσθαι = molestia offici, πόνος = labor. *The toil is undoubtedly one for returning home from weariness and disgust; for it is a vexation to be away from wife, &c. even for a single year, and that, though one cannot help it; but we have been away nine, and can return when we please.* ἀνι-
άντα, sc. τινά. — 292. καὶ γὰρ τις θ' ἔνα: JN. καὶ ἔνα μῆνα, even for a single month. — 293. δν περ — εἰλέωσιν (*synizesis*: εω), i. e. though storms shut him up in heaven; though the obstacle to his return is invincible, whereas we may return if we please. So N. Cf. v. 286.

- 295 ἡμῖν δ' εἴνατος ἐστι περιτροπέων ἐνιαυτὸς
 296 ἐνθάδε μιμνόντεσσι. Τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νησὸν κορωνίσιν ἀλλὰ καὶ ἔμπης
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
 Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δῶμεν,
 300 ἡ ἐτεῦν Κάλχας μαντεύεται, ἡὲ καὶ οὐκί.
 Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσὶν ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζά τε καὶ πρωΐζ, δτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 304 ἡγερέθοιτο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἰεροὺς κατὰ βωμοὺς
 ἔρδομεν ἀθανάτοισι τελητέσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, δθεν ρέεν ἀγλαὸν ὄντωρ·
 308 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφοινός,
 σμερδαλέος, τόν ρ' αὐτὸς Ὄλύμπιος ἱκε φόωσδε,
 βωμοῦ ὑπαίξας πρός ρά πλατάνιστον ὅρουσεν.
 "Ενθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

— 295. ἡμῖν — μιμνόντεσσι. Jn. ἡστὶν ἡμῖν μιμνόντεσσιν, *it is the ninth revolving year, that we have been staying here.* The dat. (especially if it has a partcp. with it) is very common in this kind of date. περιτροπέων ἐνιαυτός, like περιτελλόμενος, ver. 551, *the revolving, ever returning year.* — 296. τῷ. Cf. v. 250. — 297. ἀσχαλάω, *I am vexed, indignant.* According to Döderlein, ω ἄχος, as ισχω to ἔχω. καὶ ἔμπης, but still, nevertheless. — 298. κενεόν, *re infectā* (N.). — 299. ὅφρα δῶμεν [D. 124], *ut sciamus.* — 302. Κῆρες θανάτοιο, *the fates of death*, i. e. the death-goddesses, who bring death in a particular shape. Cf. 352, and Herod. Scut. Herc., v. 249, sqq., where the agency of these goddesses is described. οὖς—ἴβαν—φέρουσαι, a circumlocution, = ἡνεγκον, *quos rapuerunt, sc. τις Ἀΐδαο δόμουν.* Cf. Od. xiv. 207. Cf. Virg. Ecl. v. 34: *postquam te fata tulerunt.* — 303. χθιζά τε καὶ πρωΐζ, *yesterday and the day before*, an old expression, to date any past event of which the recollection is still fresh, Lat. *quaes nuper, id est paucis ante seculis, medicorum ingenii reperta sunt* (Cic. Nat. Deor. ii. 50). Thus Hdt. (ii. 53) uses χθιζε καὶ πρώην for a time of 400 years. N. supplies τὴν το χθιζά τε καὶ πρωΐζ, i. e. it was, at the time of the sacrifice, some days ago, that the ships had been collected. Lehrs explains it thus: *tū cum Aulida advecti eramus, tum (ver. 308) portentum accidit.* Αὔλιδα, *Aulis*, in Boeotia, with two harbours, now Vathi. — 304. ἡγερέθοιτο, Ep. for ἡγέροντο. — 305. ἀμφὶ περὶ, *round about.* Thus H. often puts two prepp. together, the former of which then stands adverbially. Cf. xxi. 10. iv. 330. — 306. ἔρδομεν—ἐκατόμβας. Cf. i. 315. The spring and the remains of the plane-tree, at which this prodigy took place, were shown to Pausanias as still existing. 307. θέα, *from under which.* — 308. ἐπὶ νῶτα δαφοινός, *blood-red on the back.* The ἐπὶ c. acc. here marks extension over the whole surface. — 309. ἦμι φόωσδε, *he sent it to light*, = ver. 318, δεξπερ ἔφηνεν. — 310. πρός τα τλατάνιστον δρουσεν, according to N. *sprang forth at once, or im-*

- 312 ὅζω ἐπ' ακροτάτῳ, πετάλοις ὑποπεπτηῶτες,
δόκτω, ἀτὰρ μήτηρ ἐνάτη ἦν, ἢ τέκε τέκνα.
“Ενθ’ δύγε τοὺς ἐλεεινὰ κατήσθιε τετργύωτας·
μήτηρ δ’ ἀμφεποτάτο δύνυρομένη φίλα τέκνα·”
- 316 τὴν δὲ ἐλειξάμενος πτέρυγος λάβειν ἀμφιαχυῖαιν.
Αὐτὰρ ἐπεὶ κατὰ τέκν’ ἔφαγε στρουθοῖο καὶ αὐτῆν,
τὸν μὲν ἀρίζηλον θῆκεν θεός, διςπερ ἔφηνεν·
λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
- 320 ἡμεῖς δὲ ἐσταότες θυμαζόμεν οἶον ἐτύχθη.
‘Ως οὖν δεινὰ πέλωρα θεῶν εἰςῆλθ’ ἐκατούμβας,
Κάλχας δὲ αὐτίκ’ ἔπειτα θεοπροπέων ἀγόρευεν·
Τίπτ’ ἀιέω ἐγένενεσθε, καρηκούμοντες Ἀχαιοί;
- 324 ἡμῖν μὲν τόδ’ ἔφηνε τέρας μέγα μητίετα Ζεύς,
ὅψιμον, ὁψιτέλεστον, δου κλέος οὔποτ’ δλεῖται.
‘Ως οὗτος κατὰ τέκν’ ἔφαγε στρουθοῖο καὶ αὐτῆν,
δόκτω, ἀτὰρ μήτηρ ἐνάτη ἦν, ἢ τέκε τέκνα·”
- 328 ὡς ἡμεῖς τοσσαῦτ’ ἔτεα πτολεμίζομεν αὐθι,
τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὑρυάγυιαν.
Κείνος θ’ ὡς ἀγόρευε τὰ δὴ νῦν πάντα τελεῖται.
‘Αλλ’ ἄγε, μέμνετε πάντες, ἔυκνήμιδες Ἀχαιοί,
- 332 αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν.
“Ως ἔφατ”. ‘Αργεῖοι δὲ μέγ’ ἵαχον (ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν ἀύσαντων ὑπ’ Ἀχαιῶν)
μῦθον ἐπαινήσαντες Ὁδυσσῆος θείοιο.
- 336 Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἵππότα Νέστωρ·
“Ω πόποι, η δὴ παισὶν ἐοικότες ἀγοράσθε
νηπιάχοις. οἵς οὕτι μέλει πολεμῆια ἔργα.
Πῇ δὴ συνθεσίαι τε καὶ δρκια βήσεται ἡμῖν;

mediately, suddenly. Cf. Od. iv. 51: *ἴς* ῥα θρόνους ἔζοντο; and ll. vi. 323. — 312. πετάλοις ὑποπεπτηῶτες, *soaking among the leaves.* ὑποπεπτηῶτες = ὑποπεπτηκότες, ὑπο- πτήσπω. — 314. Jn. ἐλεεινά, τετργύωτας = τετργύότας; cf. ἐλεινά προσηύδα. ll. xxii. 37. — 316. ἐλειξάμενος. ἐλιξίειν. App. V. — 318. ἀρίζηλον, Ep. for ἀρίδηλον (*by change of δ into ζ*), i. e. *very corpicious or significant*; Botha adopts ἀίζηλον, i. e. *atdēlōn, invisible*, as the antithesis διςπερ ἔφηνεν seems to require. So Buttm. Cf. Cic. de Div. ii. 30, who translates, *qui luci ediderat genitor Saturnius, idem Abdidit et dabo firmarit tegmina saxo.* — 318. δοτερ : *ille ipse, qui*. F. — 320. οἷον, *for what, at what*, = *ὅτι τοῖον*. — 323. ἄνεω. App. V. — 325. δου = οὐ. — 330. Σὴ νῦν, πυνο eo rentum est, ut ja m. N. — 336. ἴππότα : *ut pote qui Neptuni fuerit dei equestris nepos, et impri- mis peritus i πποσυνάων (cf. ver. 553, sqq.).* — 337. πόποι. Cf. i. 254. — 339. πῇ δὴ— βήσεται, *quorsum tandem evadent pacta et foedera?* Bth. Cf. viii. 229, *πῃ ἔβαν εὐχωλαί;* συνθεσίη (*τιθημε*), *a compact, covenant,*

- 340 ἐν πυρὶ δὴ βουλαί τε γενούσιο μήδεά τ' ἀνδρῶν,
σπουδαί τ' ἄκρητοι καὶ δεξιαῖ, ὃς ἵ-έπιθμεν·
αὐτως γάρ ρ' ἐπέεσσ' ἐφιδαίνομεν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐστητες.
- 341 'Ατρεΐδη, σὺ δ' ἔθ' ὡς τρὶν ἔχων ἀστεμφέα βουλὴν
ἄρχευ' 'Αργείοισι κατὰ κρατερὰς ὑσμίνας·
τούςδε δ' ἔα φθινύθειν, ἔνα καὶ δύο, τοί κεν 'Αχαιῶν
νόσφιν βουλεύωσ' (ἄνυστις δ' οὐκ ἔσσεται αὐτῶν),
- 348 πρὶν 'Αργοςδ' ἴέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι εἴτε φεῦδος ὑπόσχεσις, ἡὲ καὶ οὐκί.
Φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἥματι τῷ, ὅτε ηησίν ἐπ' ὕκυπόροισιν ἔβαινον
- 352 'Αργεῖοι, Τρώεσσι φόνου καὶ Κῆρα φέροντες,
ἀστράπτων ἐπιδέξι, ἐναίσιμα σήματα φαίνων.
Τῷ μήτις πρὶν ἐπεγέσθω οἰκόνδε νέεσθαι,
πρὶν τινα πάρ Τρώων ἀλόχῳ κατακοιηθῆναι,
- 356 τίσασθαι δ' Ἐλένης ὄρμήματά τε στοναχάς τε.
Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
ἀπτέσθω ἡς ηηὸς ἐύσσελμοιο μελαίνης,
ὅφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.
- 360 'Αλλά, ἄναξ αὐτός τ' εὗ μήδεο πείθεο τ' ἄλλῳ·
οὕτοις ἀπόβλητον ἔπος ἔσσεται, ὅπτι κεν εἴπω·

agreement.—340. ἐν πυρὶ δὴ βουλαὶ γενούσιο, a wish expressive of displeasure : 'then away with our oaths, fling them, &c., into the fire :' γενόσιαι, c. dat. and ἐν is never = εἰναι, but either to be born, or to come into ; with the terminus ad quem expressed. IV.—341. ἄκρητοι = mere vine factors. δεξιαῖ, δρατρῶ δαταῖ for fides. ἐπέπιθμεν = πεποιθαμεν (τείνω). D. 127.—342. μῆχος, in prose μηχανή, resource, help ; i. e. means of bringing the war to an end.—344. 'Ατρεΐδη, σὺ δ' ἔθ', i. e. it, further still.—345. ἄρχευ' (= ἄρχεντ) ἀργείειν, syn. of ἡγείσθαι. Cf. II. v. 200.—346. τοὶ καν, si qui.—347. ἄνωτος—αὐτῶν, they will carry nothing into effect, is a parenthesis : πρὶν 'Αργ. ίέναι to be connected with βουλεύωσ'. —348. πρὶν—πρὶν, before. Cf. i. 98.—349. ἴνδοχεσσ. i. e. the presage refers to Διός.—353. ἀστράπτων—φείρων, by anacoluthon for ἀστράπτοντα φαίνοντα, as if κατένευσσι Κρονίων had preceded. ἐπιδέξια, on the right, i. e. for a sign of good fortune. The Grecian augur turned himself with his face towards the north, so that he had the east on his right hand and the west on his left.—354. τῷ (idecireo), therefore.—355. πρὶν τινα, before any one, i. e. every one, v. 382.—356. 'Ἐλένης ὄρμήματά τε (App. V.) στοργάχε τε, the cares and sorrows of Helen, as also the oldest expositors interpret it. And so Buttm. Others (Rost, N., F., and in Ed. 3. C.) take Ἐλένης as gen. of the object, i. e. the sorrows and sighs of the Greeks on Helen's account.—358. ἀπτέσθω, viz. to drag the ship into the sea. —361. ἀπόβλητον, to be rejected. —362. φύλα, races,

362 κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Αγάμεμνον,
ως φρίτρη φρήτρηφιν ἀρήγη, φῦλα δὲ φύλοις.

364 Εἰ δέ κεν ὡς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,
γυνώσγ ἔπειθ' δις θ' ἡγεμόνων κακὸς δις τέ νυ λαῶν,
ἡδὲ δις κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
γυνώσεαι δ', εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις,
368 ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δὲ ἀπαμειβόμενος προσέφη κρείων Ἀγα-
μέμνων·

Ἡ μὰν αὐτὸν ἀγορῆ νικᾶς, γέρουν, υἱας Ἀχαιῶν.

Αἴ γὰρ, Ζεὺς τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,
372 τοιοῦτοι δέκα μοι συμφράδμονες είεν Ἀχαιῶν·

τῷ κε τάχ' ἡμύστει πόλις Πριάμοιο ἄνακτος,
χερσὶν ὑψὸν ἡμετέρησιν ἀλοῦσά τε περθομένη τε.

Αλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε ἔδωκεν,
376 δις με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.

Καὶ γὰρ ἐγὼν· Αχιλεύς τε μαχεσσάμεθ' εἰνεκα κούρης
ἀντιβίσιοις ἐπέεσσιν, ἐγὼ δὲ ἥρον χαλεπαίνων·

εἰ δέ ποτε ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα

380 Τρωσὶν ἀνάβλησις κακοῦ ἔστεται, οὐδὲ ἡβαιόν.

Νῦν δὲ ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρη·
εὗ μέν τις δόρυ θηξάσθω, εὗ δὲ ἀσπίδα θέσθω,

εὗ δέ τις ἵπποισιν δεῖπνον δότω ὡκυπόδεσσιν,

384 εὗ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
ῶς κε πανημέριοι στυγερῷ κρινώμεθ' Ἀρη·

Οὐ γὰρ παυσαλή γε μετέσσεται, οὐδὲ ἡβαιόν,

clans, of which φρήτραι, *families*, were the subdivisions. Tac. (Germ. 7): *non casus nec fortuna oonglobatio turmat aut ouineum facit, sed familie et propinquitates*. F.—363. ἀτ. Cf. v. 281.—366. κατὰ σφέας, by themselves, i. e. apart from others, or *pro virili parte*, which Wolf prefers. μαχεονται, fut. = μαχονται (*Kr.*) ; but Cr. rejects this fut. as un-Homeric, and makes μαχεῖται (*Il. xx. 26*) present. — 367. θεσπεσίη : sc. βούλη or μοίρα, *divinitus*. — 368. ἀφραδίῃ πολ., through unskillfulness in war. Cf. xvi. 359.—370. μάν, Dor. and Ep. = μῆν, *truly*. αὐτὸν, again too ; not only in the assembly of the people, but also in the council of the princes. — 371. αἴ γάρ (= εἰ γάρ), c. opt. *utinam*. — 376. μετ' — ἔριδας, *inter rixas*; *in mediae rixas* (*Db.*). Cf. xvii. 460. βάλλει : *precipitariis aique etiamcum precipitat*. — 381. ξυνάγειν Ἀρη. i. e. μάχην, *committere pugnam*. — 382. τίς, each one. Cf. ver. 271. εὗ — θέσθω, Schol. εὐτρεπισάτω, *let him hold his shield ready*. — 384. ἀμφὶς ιδεῖν, *to look round or all over a thing, to make a careful inspection of*. (*B.*). — 385. κρίνεσθαι, to make a distinction, as it were, between one side and the other ; hence, *to contend in open battle*, to decide a thing by arms. Cf. Od. xvi. 269.—386. μέτσοται,

387 εἰς μὴ νῦν ἐλθοῦσά διακρινέει μένος ἀνδρῶν.

388 Ἰδρώσει μέν τεν τελαμῶν ἀμφὶ στήθεσσιν
ἀσπίδος ἀμφιβρότης, περὶ δὲ ἔγχει χείρα καμέῖται·
ἴδρωσει δέ τεν ἵππος, ἐνζύον ἄρμα τιταίνων.
“Οὐ δέ καὶ ἐγὼν ἀπάνευθε μάχης ἐθέλουντα νοήσω
392 μιμνάζειν παρὰ νησὸν κορωνίσιν, οὐδὲ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἡδὲ οἰωνούς.

The Greeks disperse to their tents to sacrifice to the gods, and take their repast. Agamemnon, with the principal chiefs, sacrifices a bull to Zeus, and begs victory of the god, who hears him not. Description of the sacrifice. The repast ended, Nestor exhorts Agamemnon to call the soldiers to arms.

“Ως ἔφατ· ‘Αργεῖοι δὲ μέγ’ ἵαχον, ως δτε κῦμα
ἀκτῆ ἐφ’ ὑψηλῆ, δτε κινήσῃ Νύτος ἐλθών,
396 προβλῆτι σκοπέλῳ τὸν δὲ οὐποτε κύματα λείπει,
παντοίων ἀνέμων, ὅτ’ ἀν ἔνθ’ ἡ ἔνθα γένωνται.
‘Ανστάντες δὲ δρέοντο, κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
400 ‘Αλλος δὲ ἄλλῳ ἔρεξε θεῶν αἰειγενετάων,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον ‘Αρηος.
Αὐτὰρ δὲ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν ‘Αγαμέμνων
πίονα, πεντάτηρον, ὑπερμενέη Κρονίωνι·
404 κίκλησκεν δὲ γέροντας ἀριστῆς Παναχαιῶν,

inter nos erit.—387. *εἰ μή, πισι quod.* διακρινέω, Ep. fut. for διακρινῶ. ἀνδρῶν, of men, for courageous men. — 388. τεν = τινός. The ancient shields nearly covered the whole man in front; hence epith. ἀμφιβρότη, man-covering. From their weight, they were borne on a thong (*τελαμῶν*) hanging over the breast. — 389. περὶ — καμέῖται: τις understood. χείρα, accus. of closer specification. H. uses this construction for η δὲ χειρ π. Ε. καμέῖται. Cf. xxi. 26. xxiii. 63. — 390. ἄρμα τιταίνων, drawing the car. — 391. δν δὲ — νοήσω, cf. i. 218.—393. ἄρκιον (App. V.). “There shall be nothing on which he can rely; nothing to give him any well-grounded hope of escaping the dogs and birds.” ἔσταιται, erit, rare in H., common in Doric poets.

394. ως δτε κῦμα: λάχει understood. Cf. ii. 209. — 395. ὅτε κινήσῃ, sc. κῦμα. Jn. κύματα παντοίων ἀνέμων, the waves of every kind of wind, i. e. raised by all the winds together. So Od. v. 305: ἀλλα παντοίων ἀνέμων.—396. προβλῆτι σκοπέλῳ, on a far-projecting rock; it is an apposition to ἀκτῆ ἐφ’ ὑψηλῆ. The prep. is thus omitted in the apposition in xiv. 227.—398. δρέοντο is to be closely connected with κεδασθέντες [from (σ)κεδάννυμι], and has here an adverbial force, like λήγειν, διατελεῖν, with a partcp. = “they dispersed themselves hastily.” — 400. ἄρεια (obs. the single ρ) βέζειν = *accra facere*; as *facere, operari*, in Lat.—401. μῶλος (originally μόλος, cf. vii. 147) *co* Lat. *molior* and *moles*; *labor*; esp. *labor bellicus*.—404. παλῆσκεν (like *vocare*, to invite). Παναχαιῶν, of the Achaeans *co*

- 405 Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆς ἄνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος νίσιν,
ἔκτον δ' αὐτὸν Ὀδυσῆα, Διὸς μῆτριν ἀτάλαντον.
408 Αὐτόματος δέ οἱ ἥλθε βοὴν ἀγαθὸς Μενέλαιος·
ἥδες γάρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
Βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλουντο
τοῖσιν δὲ εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
412 Ζεῦ κύνδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἥλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρὶν με κατὰ πρηνὴς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δῆτοιο θύρετρα,
416 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεστι δαΐζαι
χαλκῷ ρώγαλέον· πολέες δὲ ἀμφ' αὐτὸν ἐταῖροι
πρηνίες ἐν κονίσιν ὀδᾶξ λαζοίατο γαῖαν.
“Ως ἔφατ·” οὐδὲ ἄρα πώ οἱ ἐπεκραίαινε Κρονίων·
420 ἀλλ' ὅγε δέκτο μὲν ἱρά, πόνον δὲ ἀμέγαρτον διφελλεν.
Αὐτὰρ ἐπεὶ ρὸς εὔξαντο καὶ οὐλοχύτας προβάλοντο,

*locality, for of all the Greeks, the Achaeans being the most widely spread race. So below, ver. 530, Πανίλληνας.—405. Νέστορα. Cf. i. 247. Ἰδομενῆς. Cf. i. 145.—408. Αἴαντε δύω, viz. one, the son of Telamon; the other, the son of Oileus, and leader of the Locrians. He was less in stature than the former, but an excellent thrower of the lance. Τυδέος νίσιν, i. e. Diomedes, ruler at Argos, whose exploits are celebrated in the fifth book.—407. ἀτάλαντον. Cf. ver. 169.—408. αὐτόματος, of himself, as being a brother, he was not specially invited. βοὴν ἀγαθὸς, the loud-voiced; an Homeric epith. of the most distinguished heroes. The trumpet was not in common use (though not unknown to H., cf. Il. xviii. 219), hence, the voice of command was of great importance, as well for directing as for animating the troops.—409. ἥδες (οἶδα) D. 89—ἐνοεύετο, i. e. ἥδες κ. θ. ὡς ἀδελφός ἐπονεῖτο, Gr. 1011.—410. οὐλοχύτας ἀνελ. Cf. i. 449—412. αἰθέρη, in the ether (dative localis).—413. μὴ πρὶν ἐπ' ἥλιον δῦναι, may the sun not go down before. ἐπὶ—δῦναι, of the setting sun, occurs only here in all Hom. Eustath. unnecessarily supplies δός. In formulas of wishing and praying, the infin. sometimes stands quite independently for the finite verb (as well as for the imperatives in commands and requests).—414. πρὶν με—μέλαθρ., i. e. πρὶν με καταβαλεῖν μέλαθρ. Πριάμοιο πρηνίς, before I hate overthrown. Ον πρὶν, cf. Gr. 935; πρηνίς, προερπίο acc. Gr. 523.—415. αἰθαλόεις, sooty, black from smoke. πυρός, gen. materisse. θητοίο, to be pronounced with synesis.—417. χαλκῷ ρώγαλέον belongs proleptically to δαΐζαι (Gr. 523). ρώγαλός (ρώξ, ω σήγνυμι), torn asunder, split or cut asunder.—418. ὀδᾶξ λάξεσθαι γαῖαν, like ὁδός. ἔλειν οὐδας, to seize the earth with the teeth, poet. for falling down dead. Cf. Virg. En. xi. 448: *huncum senet ore momordit*. Cf. the English “to bite the dust.” C. J. N. πρηνίες ἐν κονίσιον. IV.—419. ἐπεκραίαινε, cf. i. 419. sc. ἐλδωρ. —420. δέκτο = ἰδέξατο, D. 125. ἀμέγαρτον, App. V.—421—424.*

- 422 αὐνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἵξεταμον κατά τε κυίσῃ ἐκάλυψαν,
424 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δὲ ὀμοθέτησαν.
Καὶ τὰ μὲν ὅρ σχίζησιν ἀφύλλοισιν κατέκαιον·
σπλάγχνα δὲ ἄρδεται πειρεχον Ἡφαίστοιο.
Αὐτὰρ ἐπεὶ κατὰ μῆρον ἐκάη καὶ σπλάγχνον ἐπάσαντο,
428 μίστυλλόν τ' ἄρα τάλλα καὶ ἀμφὶ ὀβελοῖσιν ἐπειραν,
ῶπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίπης.
432 Αὐτὰρ ἐπεὶ πύσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ἄρα μύθων ἡροῖς Γερόνιος ἱππότα Νέστωρ·
Ἄτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδὲ ἔτι δηρὸν
436 ἀμβιαλλώμεθα ἔργον, δὲ δὴ θεὺς ἐγγυαλίζει.
Ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
ἡμεῖς δὲ ἀθρόοι ὥδε κατὰ στρατὸν εὔροντες Ἀχαιῶν
440 ἴομεν, δόφρα κε θᾶσσον ἐγέιρομεν δξὺν Ἄρηα.

Agamemnon sends heralds to call the soldiers to battle, and, Athens exciting their ardour, they all assemble in the plain of the Scamander. Description of the preparations for battle.

- “Ως ἔφατ’ οὐδὲ ἀπίθησεν ἄναξ ἀνδρῶν Ἀγα-
μέμνων·
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν πύλεμόνδε καρηκομόντας Ἀχαιούς.
444 Οἱ μὲν ἐκήρυσσον, τοὶ δὲ ἡγείροντο μάλιστα.
Οἱ δὲ ἀμφὶ Ἀτρείωνα Διοτρεφέες βασιλῆς
θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγίδης ἔχουσα ἐρίτιμον, ἀγήραον ἀθανάτην τε·
448 τῆς ἐκατὸν θύσανοι παγχρύσεοι ἡερέθονται,

Cf. i. 457—461.—426. διπτέραντες = ἀναπειραντες. Ἡφαίστοιο, = τοῦ πυρός.—427—432. See notes on i. 464...9.—435. λεγώμεθα (Schol. br. διαλεγώμεθα), inter nos loquuntur. — 438. ἀγειρόντων = ἀγειρέτωσαν, colligunt. — 440. ίομεν = ίωμεν. δόφρα κε—δγείρομεν, = ἐγείρωμεν. Cf. (on ἄρ, with a final particle and subj.) Gr. 953. θᾶσσον = primo quoque tempore, in commands, final clauses, &c. N.

448. κρίνοντες, putting in array, Schol. διακρίνοντες κατὰ φυλὰς καὶ φρατίας. μετὰ δέ; adverbially (Gr. 1036), and amongst or with them.—447. ἀγήραον, ἀθανάτην, as being the work of Hephaestus.—448. τῆς, down from which. θύσανοι, tassels, fringes, which were set on the border, esp. of female apparel. Such golden tassels were

449 τάντες ἐπλεκέες, ἐκατόμβιοις δὲ ἔκαστος.

Σὺν τῇ ταιφάσσουσσα διέσσυτο λαὸν Ἀχαιῶν,
οὐρύνουσ' ἵέναι· ἐν δὲ σθένος ὥρσεν ἐκάστῳ

452 καρδέῃ, ἄλλητον τολεμίζειν ἡδὲ μάχεσθαι.

Τοῖσι δὲ ἄφαρ τόλεμος γλυκίων γένετ’ ἡδὲ νέεσθαι
ἐν νησὶ γλαφυρῆσι φίλην ἐς τατρίδα γαῖαν.

Ἡνῦτε πῦρ ἀίσηλον ἐπιφλέγει ἀστετον ὑλην

456 οὔρεος ἐν κορυφῆς, ἐκαθεν δέ τε φαίνεται αὐγή·

ὅς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο

αἰγλη ταμφανώσα δι’ αἰθέρος οὐρανὸν ἴκεν.

Τῶν δὲ, ᾧ τ’ ὁρνίθων τετεηνῶν ἔθνεα πολλά,

460 χηνῶν ἡ γεράνων ἡ κύκνων δουλιχοδείρων,

Ἄσιψ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ρέεθρα,

ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτερύγεσσιν,
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν·

464 ὡς τῶν ἔθνεα πολλὰ νεῶν ἀπὸ καὶ κλισιάων

ἐξ πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.

Ἐσταν δὲ ἐν λειμῶνι Σκαμανδρίψ ἀνθεμόεντι

attached for ornament to shields, corslets, and belts. ἡερέονται, ἀπέριθμοι, collateral form of *ἀπέριμος*. — 449. ἐκατόμβιος, worth a hundred oxen. The most ancient Greeks, who were acquainted with barter only, estimated the value of things by oxen. — 450. ταιφάσσουσσα (*ἄπ. εἰρ.*), glaring; with glaring eyes, fr. φάω, shine (r. of φάος, φαίνω, &c.), whence φάσσω, with redupl. ταιφάσσω. The Scholia explain it by ἐνθουσιῶσα, δρυῶσα. διέσσυτο, cf. διασεύω. — 455. ἢθε, as when, cf. ver. 87. ἀπόθλος (cf. 318), App. V. — 456. ἐκαθεν denotes the terminus a quo (not *terminus in quem*), since, though shining in the distance, yet to the spectator it shines from the distance to him; it shines to him from afar. In σχεδόνεν ἔλθειν, ἐγγίνεν ὄρυνθαι, ἀπάνευθεν λίγαι (φεύγειν), προπάροιθε βάλλειν, there is always a prolepsis. Thus σχεδόνεν ἔλθειν = *sic essent, ut sis ex propinquuo* (Hartung). N. δέ τε, App. IV. — 457. τῶν ἐρχομένων, gen. absol. ἀπὸ χαλκοῦ θεσπεσίοιο, from the (god-like =) dazzling brass. App. V. — 458. τῶν δέ prepares the way for the τῶν ἔθνεα, ver. 464, as τοῦ δέ, ver. 474. — 461. Ἄσιψ ἐν λειμῶνι, on the Asian mead or plain, a fertile tract of land on the Caýster (now Kardsou or Katschuk Meinder), a considerable river in Lydia, falling into the sea by Ephesus. Cf. Virgil's *Asia prata* (Georg. i. 385). — 462. ἀγαλλόμεναι πτερύγεσσι, disporting with their wings, i. e. strutting about and flapping their pinions. Αγαλλόμεναι, construct. κατὰ σύνεσιν: prop. ἀγαλλόμενα, in ref. to ἔθνεα, but as the particular described relates rather to individual birds than to the collective flocks, the partcp. agrees with ὁρνίθες. — 463. προκαθιζόντων (sc. δρυίθων, ver. 459): ἄλλον πρὸς ἄλλον καθικταμίνων μετὰ βοῆς. — 465. ἕπό, adverbially, beneath. — 466. ποδῶν, gen. causa; and on this αὐτῶν (= ipsorum) τε καὶ ἵππων is

468 μυρίοι, ὅστα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.

‘^Ηύτε μυιάων ἀδινάων ἔθνεα πολλά,
αἴτε κατὰ σταθμὸν ποιμνῆιον ἡλάσκουσιν
ῶρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δένει·

472 τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοὶ[·]
ἐν πεδίῳ ἵσταντο, διαρράσαι μεμαῶτες.

Τοὺς δ’, ὡςτ’ αἰπόλια πλατέ’ αἰγῶν αἰπόλοι αὖδρες
ῥέα διακρίνωσιν, ἐπεὶ κε νομῷ μιγέωσιν·

476 ὃς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
ὑσμίνηνδ’ ἴέναι· μετὰ δὲ κρείων Ἀγαμέμνων,
δῆματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
Ἀρεῖ δὲ ζώνην, στέρνον δὲ Ποσειδάνων.

480 Ἡύτε βοῦς ἀγέληφι μέγ’ ἔξοχος ἐπλετο πάντων
ταῦρος· δ’ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
τοῖον ἄρ’ Ἀτρείδην θῆκε Ζεὺς ἡματι κείνῳ,
ἐκπρεπέ’ ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Enumeration of the chiefs and vessels of all the tribes who formed the Grecian army. The army puts itself in march to traverse the plain.

484 Ἔσπετε νῦν μοι, Μοῦσαι Ὄλύμπια δώματ’ ἔχουσαι,—

ἡμεῖς γάρ θεαὶ ἐστε, πάρεστέ τε, ἵστε τε πάντα,
ἡμεῖς δὲ κλέος ολον ἀκούομεν οὐδέ τι ἴδμεν—
οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἡσαν.

dependent.—468. μυρίοι. Cf. i. 2. ὥρῃ, *at the season* = *in the spring*, ἐν ὥρῃ εἰαρινῇ, ver. 471. — 470. σταθμός, not only the stalls, &c. of the cattle, but the dwelling of the shepherd. F. ἡλάσκουσιν, *they swarm, buzz about*, a collateral form of ἀλᾶσθαι (*vagari*). — 471. γλάγος, Ep. = γάλα. ἄγγεα δένει, *fills* (lit. *wets*) *the vessels*. Cf. Tib. iii. 6, 5: *madeant generoso pocula Baccho*. — 473. διαρράσαι : sc. Τρῶας. Διαρράιω (*ράιω*), *to break in pieces, destroy utterly*. μεμαῶτες, cf. i. 590. — 474. πλατέα. *lata*, for goats disperse more widely than other flocks. W. — 475. διακρίνωσιν (*διακρίνειν, secernere*). On the subj. in Homeric comparisons, cf. Gr. 1326, § 419, 2. ἐπεὶ κε, Ep. = ἐπήν, postquam, quum semel. νομῷ, *on the pasture*. Local dat. μιγέωσιν = μιγῶσιν (subj. aor. 2, ἐμίγην), the notion to be pressed is not that of their being mingled together, but of their *being together* (not dispersed). — 477. μετά, adv., *among them*, i. e. the leaders. — 478. ζώνην, Apoll. τὸν περὶ τὴν γαστέρα τόπον. Strength in the hips was the property of the god of war. — 480. βοῦς — ταῦρος, *the breeding bull*; like σῦς κάπρος, Il. xvii. 21. βρέφος ἡμίονον, xxiii. 266. ἀγέληφι, = ἐν ἀγέλῃ (D. 33, 1). ἔξοχον ἡρώεσσιν, *among the heroes*. Cf. 285. — 481. γάρ τε = *namque*. F.

484. Cf. i. 1, and Virg. *Aen.* vii. 641. (*Pandite nuno Helioona Dea, &c.*). ἔσπετε = *éspatre*. Ὄλύμπια δώματ’ ἔχουσαι, the Muses dwelt on Olympus. Cf. Hesiod. *Theog.* 64. ἔχειν as in Lat. *habere*

- 488 Πληθὺν δ' οὐκ ἀν ἐγὼ μυθήσομαι οὐδὲ ὄνομήνω,
οὐδὲ εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἰν,
φωνὴ δὲ ἄρρητος, χάλκεον δέ μοι ἡτορ ἐνείη,
εἴ μη Ὁλυμπιάδες Μυῆσαι, Διὸς αἰγιόχοιο
492 θυγατέρες, μνησαίσθ' ὅσοι ὑπὸ Ἰλιον ἥλθον.
Ἄρχοντες αὖτις νηῶν ἐρέω νηᾶς τε προπάσας.
Βοιωτῶν μὲν Πηνέλεως καὶ Λήιτος ἥρχον,
Ἀρκεσίλαος τε Προθοήνωρ τε Κλονίος τε
496 οἵ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήσσαν,
Σχοῖνύν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν, Γραίαν τε καὶ εὐρύχορον Μυκαλησσόν,
οἵ τ' ἀμφὶ Ἀρμένεμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
500 οἵ τ' Ἐλεῶν' εἶχον ἢδ' Ὑλην καὶ Πενεῶνα,
Ωκαλέην, Μεδεῶνά τ', ἔυκτίμενον πτολεύθρον,
Κώπας, Εὔτρησίν τε, πολυτρήρωνά τε Θίσβην,
οἵ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτουν,
504 οἵ τε Πλάταιαν ἔχον, ἢδ' οἱ Γλίσαντ' ἐνέμοντο,
οἵ θ' Ὑποθήβας εἶχον, ἔυκτίμενον πτολεύθρον,
Ογχηστόν θ' ἰερὸν, Ποσιδῆιον ἀγλαὸν ἄλσος,
οἵ τε πολυστάφυλον Ἀρηνην ἔχον, οἵ τε Μίδειαν,

for *habitare*. — 488. πάρεστε, sc. πᾶσιν, *adestis omnibus rebus*. — 488 κλέος, *the tale preserved in the popular songs*. K. — 488. πληθὺν *the whole host*. — οὐκ ἀν ἐγὼ μυθήσομαι οὐδὲ ὄνομήνω. Οὐ θι subj. virtually = fut. cf. i. 139. — 489. οὐδέ εἴ μοι — elev. Cf Virg. *Aen.* vi. 625 : *Non, mihi si lingua centum sint, oraque centum Ferrea tox, &c.* *Ten tongues, for many, as in Lat., the number a hundred.* — 490. φωνῇ ἄρρητος, *a voice not to be broken down or worn out* : ‘eo modo dictum est, ut Latini pulmones rumpi dicunt adeoqu vocem debilitari.’ H. — 492. μνησαίσθ’ = μνήσαιντο. — 494. sqq. The Κατάλογος τῶν νεῶν is not merely an episode, but a necessary part of the complete narration, inasmuch as the incidental mention of many heroes and tribes presupposes a general survey of them al Cf. iv. 517, sqq.—The poet begins with the Boeotians, because the general rendezvous of the fleet, before the expedition sailed, was the Boeotian harbour of Aulis.—496. Ὑρίη, an old town on the east coast not far from Tanagra. Αὐλίδα, cf. ver. 303. Ἐτεωνόν, afterward *Scarphe*, at the foot of Cithæron (*Strab.*) ; hence πολύκνημος, *moultainous* (*κνημός*, *a woody mountain-pass*). — 502. Θίσβην, *Thisbe* (*Stral Θισβαῖ*, a sea-port at the foot of Helicon, probably = Σιφαί (*Gianiki πολυτρήρων*, *full of doves*, because they built in the rocks of the harbour). — 505. Ὑποθήβας. Of the ancients, some understood by this the later Potniae ; others, with greater probability, the lower town of Thebes.—506. Ογχηστόν, *Onchestus* (now the convent *Mazarakí*), on the lake Copais, with a famous temple and grove of Poseidon.—507. Ἀρηνη : the later *Acræphion* (*Strab.*), *Chæronëa* (*Pausan.* According to Thucyd. i. 60, Arne was not built till sixty years after the conquest of Troy by the Boeotians, who previously, on being driven

508 Νίσαν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατώσαν·
τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἔκαστῃ
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

Οἱ δὲ Ἀσπληδόνα ναῖον ἵδι Ὁρχομενὸν Μινύειον,
512 τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱες Ἀρηος,
οὓς τέκεν Ἀστυόχη, δόμῳ Ἀκτορος Ἀζείδαο,
παρθένος αἰδοίη, ὑπερώιον εἰςαναβῆσα,
Ἀρηὶ κρατερῷ ὁ δέ οἱ παρελέξατο λάθρη·
516 τοῖς δὲ τριήκοντα γλαφυρὰι νέες ἐστιχόιωντο.

Αὐτὰρ Φωκήων Σχεδίος καὶ Ἐπίστροφος ἥρχον,
νίες Ἰφίτου μεγαθύμου Ναυβολίδαο.
οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
520 Κρίσαν τε ζαθέην, καὶ Δαυλίδα καὶ Πανοπῆα,
οἵ τ' Ἀνεμώρειαν καὶ Ύάμπολιν ἀμφενέμοντο,
οἵ τ' ἄρα πάρ ποταμὸν Κηφισὸν δῖον ἔναιον,
οἱ τε Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖ·
524 τοῖς δὲ ἄμα τεσσαράκοντα μέλαιναι νῆες ἐποιητο.

Οἱ μὲν Φωκήων στίχας ἴστατον ἀμφιέποντες·
Βοιωτῶν δὲ ἔμπλην ἐπ' ἀριστερὰ θωρήσσοιτο.

Δοκρῶν δὲ ἡγεμόνευεν Ὁϊλῆος ταχὺς Αἴας,

out by the returning Pelasgi, fled to Arne in Thessaly. If this contradiction is to be reconciled, we must assume that the Boeotians only restored a previously existing Arne.—508. Νίσαν, probably a place near Helicon sacred to Dionysus. Ἀνθηδόνα τ' ἐσχατώσαν, Anthedon, with a harbour, known also from the myth of Glaucus. ἐσχατώσαν (= ἐσχατώσαν), a frontier town. ἐσχατάω (according to Butt. the correct term is ἐσχατώ), I am the last. Σο δῆιων ἐσχατών (a last man of the enemy =) one of the rear-guard.—511. Ὁρχομένον Μινύειον. Orchomenus was then the capital of a distinct state, the kingdom of the Minya, cf. ix. 381. Its founder was Orchomenus, son of Minyas, who was the king of the Minyas, a race that immigrated out of Thessaly.—513. οὓς τέκεν to be joined with Ἀρηὶ κρατερῷ, ver. 515. Ἀζείδαο, i. e. son of Azeus. — 518. Ἰφίτου, with ἵ, like Αμφος, ver. 830. — 519. Πυθῶνα, cf. Od. xi. 581. Πυθῶν or Πυθω, the more ancient name of the city Delphi on Parnassus (therefore πετρήεσσα), now Castri, where was the famous oracle of Apollo.—520. Κρίσαν τε ζαθέην, Crissa (Strabo, Κρίσσα), a very ancient sea-port town, which afterwards was destroyed by a decree of the Amphyctyons. From it the Crissian gulf and the Crissian plain had their names. According to all the more ancient writers, except Strabo and Pliny, Crissa is the city that afterwards was called Cirrha.—522. Κηφισόν, later Κηφισσόν. The Cephiseus (now Mauro-Nero) rises by Lilea, cf. ver. 523, and falls into the lake Copais. — 525. οἱ μέν, viz. Schedius and Epistrophus. ἴστατον, Bek. ἴστασαν, Spitz., for ἴστασαν, which, as an abbreviation for ἐστησαν, is against all analogy (T.).—526. ἔμπλην (= πλησίον), ἄπ. εἰρ., close by, near.—

- 528 μείων, οὗτι τόσος γε δσος Τελαμωνιος Αἰας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
 ἐγχείρ δὲ ἐκέαστο Πανέλληνας καὶ Ἀχαιούς·
 οἱ Κῦνον τ' ἐνέμοντ' Ὁπόεντά τε Καλλίαρον τε,
 532 Βῆσσάν τε Σκάρφην τε καὶ Αὐγειάς ἐρατεινὰς,
 Τάρφην τε Θρόνιόν τε, Βοαγρίου ἀμφὶ ρέεθρα·
 τῷ δὲ ἄμα τεσταράκοντα μέλαιναι νῆες ἐποντο
 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης.
 536 Οἱ δὲ Εὐβοιαν ἔχον μένεα πνείοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριαν τε, πολυστάφυλόν θ' Ἰστίαιαν
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολειθρον,
 οἵ τε Κάρυυστον ἔχον, ἡδὲ οἱ Στύρα ναιετάσκον·
 540 τῶν αὐθὶ ἡγεμόνευ Ἐλεφήνωρ, δζος Ἀρηος,
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 Τῷ δὲ ἄμ' Ἀβαντες ἐποντο θοοὶ, ὅπιθεν κομόωντει
 αἰχμηταὶ, μεμαῶτες δρεκτῆσιν μελίρησιν
 544 θώρηκας ρήξειν δηῶν ἀμφὶ στήθεσσιν·
 τῷ δὲ ἄμα τεσταράκοντα μέλαιναι νῆες ἐποντο.
 Οἱ δὲ ἄρ' Ἀθῆνας εἰχον, ἐύκτιμενον πτολειθροι

527. *Λοκρῶν.* H. here names only the Epicnemidian and Opuntian Locrians, who dwelt over against Eubœa. The Ozolian Locrians Western Locris appear unknown to him. — 529. *λινοθώρηξ, in his corslet.* In later times corslets of this sort (of several layers of linen) are frequently mentioned. Cf. Xen. Cyr. vi. 4, 2. In H. this is exception to the general use of brazen cuirasses (*χαλκοχίτων*). Another occurs below, ver. 830. — 530. *ἐκέαστο, fr. καίνυμεν κεκάσθαι τινά τινι, to surpass a person in a thing.* — 531. *Ὁπόεν* Ep. = *'Οποῦντα, Opus*, the capital of the Opuntian Locrians was native town of Patroclus. Cf. xviii. 326. — 535. *πέρην—Εὐβοίης, against Eubœa; opposite Eubœa* (Buttm., Lexil., p. 466). — 536. *ματελοτες, robur spirantes, i. e. strenui.* Bth. *Ἀβαντες*, the ancient inhabitants of the island Eubœa (now Negropont). According to Strabo they were a Thracian race, and had immigrated from Abæ in Phocis. — 537. *Ιστίαιαν* (pronounce Histyaian in three syllables), *Histicea*, afterwards Oreos, on the north coast, famous for excellent wine; hence *πολυστάφυλον, rich in grapes.* — 538. *Δίου πτολειθρον, cf. ver. 133.* Dion lay on the promontory of the same name (now Agia). — 541. *Χαλκωδοντιάδης.* Elephænor was a son of Chalcodon. Cf. iv. 463. — 542. *ὅπιθεν κομόωντες, wearing on the back of the head* (Abantides in terga comantes). Stat. T. vii. 369. Cf. Hdt. iv. 180. *F.*) The Abantes cut off their hair in front, and let it grow long behind only, in order that, as St. says, no enemy might lay hold of them by the hair. — *δρεκτῆσιν μελίρησιν, with stretched, pretended spears;* i. e. were *ἀγχίμαχοι.* *Μελίη, ash.* So Ov. Met. v. 142: *nam Clytius utrumque, grati librata lacerto, Fraxinus acta femur.* Bth. — 546. — The Athenians were very proud of these verses. *δῆμον, here i.*

- 547 δῆμον Ἐρεχθῆος μεγαλήτορος, δν ποτ' Ἀθήνη
 548 θρέψε, Διὸς θυγάτηρ, (τέκε δὲ ζείδωρος Ἄρουρα,) καὶ δ' ἐν Ἀθήνῃς εἰσεν, ἐῳ̄ ἐνὶ πίονι νηῷ·
 ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἴλαυνται κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν.
 552 Τῶν αὐθ' ἡγεμόνευ' νιός Πετεῶ Μενεσθεύς.
 Τῷ δ' οὕπω τις δόμοῖς ἐπιχθόνιος γένετ' ἀνὴρ κοσμῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 (Νέστωρ οἰος ἔριζεν· δὲ γάρ προγενέστερος ἦεν)
 556 τῷ δ' ἄμα πεντήκοντα μέλαιναι νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμίνος ἀγεν δυοκαίδεκα νῆας.
 [Στῆσε δ' ἄγων, ἵν' Ἀθηναίων ἴσταντο φάλαγγες.]
 Οἱ δ' Ἀργος τ' εἶχον, Τίρυνθά τε τειχίσεσσαν,
 560 Ἐφιμόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἔχοντας,

territory, as in *Τρώων δῆμος*, Od. i. 227. “Sic Latine gentes pro terris ad regionibus. F.” Intpp. Ov. Met. ii. 215. *Erechtheus* was, according to the more ancient story, a son of the Earth (*ἀντρχθων*), and is by the later Mythographers called also Erichthonius. He was honoured at Athens as the heroic progenitor of their race, and to him was ascribed the introduction of the Panathenaea. It is only the later legends that distinguish *Erechtheus* or *Erichthonius*, son of Hephaestus and the Earth, from *Erechtheus II.*, the son of Pandion. Cf. Apollod. iii. 14, b. Plat. Menex. 7.—548. Ἄρουρα, γαῖα.—549. καὶ δ' εἰσεν = καθεῖσεν, in aede suâ sedere fecit, collocavit, etc. (viz. Athénê) took him into her temple; i. e. the Athenians (according to the will or by the direction of Athénê) honoured him in the temple conjointly with the goddess. πίονι, πλουσίῳ. — 550. μήν = αἰτρόν. This is preferable to considering it = αὐτῆν (viz. Athénê); for ver. 549 is only a parenthesis, and Erechtheus remains the principal person. The Athenians used also to sacrifice to this hero, cf. Hdt. viii. 55; v. 82. Köppen and W. refer μήν (= αὐτῆν) to Athénê, and suppose an allusion to the lesser Panathenaea, which were celebrated yearly at Athens.—552. Πετεῶ, gen. of Πετραός, Att. Πετρείς. D. 41. *Menestheus*, son of Peteōs, and great-grandson of Erechtheus, was at that time king, cf. Plut. Thes. xxxii. 35. According to the life of H., which is attributed to Herodotus, the verses 552—554, and 557, 558, were inserted by the poet when he went to Athens.—553. δόμοῖς with *infīn.* κοσμῆσαι. Cf. ii. 214, 290, 477; x. 404, 437, &c. S.—557, 558. Αἴας, cf. i. 138. According to Plutarch, these two verses were inserted by Solon, when the Athenians and Megarians were contesting the possession of the island Salamis. The Spartans, having been named as umpires, assigned the island to the Athenians, on the ground that, according to these verses, Ajax drew up the Salaminian ships next to those of the Athenians.—559. Ἀργος, here the city Argos in Argolis, the residence of Diomedē, cf. ver. 406, who espoused Ἑγιαλέα, the daughter of king Adrastus, and succeeded his son Ἑγιαλεύς in the sovereignty.—560. βαθὺν κατὰ κόλπον ἔχοντας = κατεχούσας βαθὺν κόλπον, which hem in

561 Τροιζῆν', Ἡσίόνας τε, καὶ ἀμπελόειντ' Ἐπίδαυρον,
οἵ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν
τῶν αὐθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,

564 καὶ Σθένελος, Κακανῆος ἀγακλειτοῦ φίλυς νιός·
τοῖσι δ' ἄμ' Εύρύαλος τρίτατος κίεν, ἵσσθεος φώς,
Μηκιστέος υἱὸς Ταλαιονίδαο ἄνακτος.

Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·

568 τοῖσι δ' ἄμ' ὄγδωκοντα μέλαιναι νῆες ἔποντο.

Οἱ δὲ Μυκήνας εἰχον, ἐϋκτίμενον πτολίεθρον,
ἀφνειόν τε Κόρινθον, ἐϋκτίμενας τε Κλεωνάς,

'Ορνειάς τ' ἐνέμοντο, 'Αραιθυρέην τ' ἐρατεινήν,

572 καὶ Σικυῶν', δοθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευει
οἵ θ' 'Υπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,

Πελλήνην τ' εἰχον, ἡδ' Αἴγιον ἀμφενέμοντο,

Αἴγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' 'Ελίκην·εὐρεῖαν·

576 τῶν ἑκατὸν νηῶν ἥρχε κρείων 'Αγαμέμνων

'Ατρείδης· ἄμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ ἔποντ· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
κυδιών, πᾶσιν δὲ μετέπρεπεν ἥρώεσσιν,

580 οὕνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς

Οἱ δὲ εἰχον κοίλην Λακεδαίμονα κητώεσσαν,

Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,

Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειάς ἐρατεινάς,

584 οἵ τ' ἄρ' 'Αμύκλας εἰχον, "Ελος τ', ἔφαλον πτολ
θρον,

οἵ τε Λάαν εἰχον, ἡδ' Οίτυλον ἀμφενέμοντο·

τῶν οἱ ἀδελφεὸς ἥρχε, βοὴν ἀγαθὸς Μενέλαος,

(hence, *encircle*, *occupy*, or *are situated on*) *the deep gulf*. *Tiryne*
Aeolē lay on the Argolic, *Hermiōnē* on the Hermionic gulf.—
Σθένελος. *Shenelus*, the charioteer of Diomede, had already taken
in the expedition of the Epigōni against Thebes. Cf. iv. 404. —
δοι = οὐ, ω̄. *πρῶτα*, formerly (W.), or at first, before he rule
Argos. *Adrastus*, son of Talaus, being driven from Argos by
phiaraus, fled to Sicyon, where he succeeded his maternal grandfa
in the sovereignty. He was afterwards reconciled with Amphiar
and became king at Argos. — 575. *Αἴγιαλόν*, the coast-land, i. e.
later Achaea. — 576. *Τῶν* does not agree with *νηῶν*, but both de
on *ἥρχε*: the latter as a nearer specification.—578. *ἐδύσετο*, D.
νώροπα, glittering, dazzling. The Grammarians derive *νώροψ* i
νή and *ώψ*, *ώρα*. Riemer from *ἀνήρ* and *ώψ*.—581. *Λακεδαίμ*
i. e. Laconia, here called the *hollow*, *κοίλη*, because from the
mountain ranges that run down from Arcadia, it forms a cauld
shaped valley (*ὅρεσι περιδρομον*, *Eur. Db.*). *κητώεσσαν*, *ful*
chasma, *hollow* (App. V.). — 585. *Λάαν*, Ep. for *Δάν*. — 588. *ἄν*,

- 587 ἔξηκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 588 'Εν δ' αὐτὸς κίεν ἥσι προθυμίησι πεποιθώς,
 δτρύνων πόλεμόνδε' μάλιστα δὲ ἵετο θυμῷ
 τίσασθαι 'Ελένης δρμήματά τε στοναχάς τε.
 Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ 'Αρήνην ἐρατεινήν,
 592 καὶ Θρύον, 'Αλφειοῖ πόρου, καὶ ἐύκτιτον Αἴπυ,
 καὶ Κυπαρισσήντα καὶ 'Αμφιγένειαν ἔναιον,
 καὶ Πτελεὸν καὶ "Ελος καὶ Δώριον" ἔνθα τε Μοῦσαι
 ἀντόμεναι Θάμυριν τὸν Θρήικα παῦσαν ἀοιδῆς,
 596 Οἰχαλίηθεν ἴώντα παρ' Εὐρύτου Οἰχαλιῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἀν αὐταῖ
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
 600 θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν.
 Τῶν ἄνθ' ἡγεμόνενε Γερήνιος ἵππότα Νέστωρ·
 τῷ δ' ἐνεύηκοντα γλαφυραὶ νέες ἐστιχόωντο.
 Οἳ δὲ ἔχον 'Αρκαδίην, ὑπὸ Κυλλήνης δόρος αἰπύ,
 604 Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,
 οἱ Φένεόν τ' ἐνέμοντο καὶ 'Ορχομειὸν πολύμηλον,
 'Ρίπην τε Στρατίην τε καὶ ἡνεμόεσσαν 'Ενίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
 608 Στύμφηλόν τ' εἶχον, καὶ Παρράσίην ἐνέμοντο·
 τῶν ἡρῷ 'Αγκαίοιο πάϊς, κρείων 'Αγαπήνωρ,
 ἔξηκοντα νεῶν· πολέες δ' ἐν νηὶ ἔκαστη
 'Αρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.

Cf. i. 188. προθυμίησι (= προθυμίαις), *spirit, courage*: i lengthened to enable it to stand in an Hexameter. Compare (both as to this point, and as the *pl.* of a word denoting a frame or quality of mind) ὑπεροπλίγοι, i. 205. — 590. Cf. v. 356. — 595. τὸν Θρήικα (that noted Thracian). *Thamyris*, son of Philammon and the nymph Ar-giōpē, was a Thracian bard, like Orpheus, Linus, and others. Apollod. i. 3, 3.—596. Οἰχαλίηθεν, from Οἰχαλία in Thessaly (there was also an Οἰχαλία in Messenia, and another in Eubœa). — 597. στεῦτο, δια-βεβαιῶντο Sch., (στεῦμαι ω ἴστραμαι): only στεῦται and στεῦτο. From the notion of *standing* to begin any thing, it gets that of *assuming an air of*, and hence of *promising, threatening, believing confidently*. — 600. ἀελλάθον. This Ep. aorist (D. 82) has a transit. signification, to cause or make to forget, as in 15, 60. — 601. Γερήνιος, cf. v. 336. — 604. Αἰπύτιον παρὰ τύμβον. Άρρύτος, son of Elætus, was king at Phæsana in Arcadia. Under the Antonines the tomb of this hero on Mount Cyllénē was shown to Pausanias (lib. viii. 16): ἔστι γῆς χῶμα σύ μέγα, λίθουν κρηπῖδι ἐν κύκλῳ περιεχόμενον. D. — 605. 'Ορχομειόν, to be distinguished from *Orchomenus* in Boeotia. Cf. ver. 511. — 606. θεμόεσσαν, *the breezy*; an epith. which H. gives to places †

612 Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας ἐϋσπέλμους, περάαν ἐπὶ οἴνοπα πόντον,
Ἄτρεδης ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

Οἱ δὲ ἄρα Βουπράσιόν τε καὶ Ἡλίδα διαν ἔναιον,
616 ὅσσον ἐφ' Ύρμίη καὶ Μύρσινος ἐσχατώσα,
πέτρῃ τ' Ὄλενί καὶ Ἀλείσιον ἐντὸς ἔέργει·
τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δὲ ἀνδρὶ ἐκάστῳ
νῆες ἔποντο θοαί, πολέες δὲ ἔμβαινον Ἐπειοί.

620 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
υἱες δὲ μὲν Κτεάτου, δὲ ἄρ' Εὐρύτου Ἀκτορίωνος·
τῶν δὲ Ἀμαρουγκείδης ἥρχε κρατερὸς Διώρης·
τῶν δὲ τετάρτων ἥρχε Πολύξεινος θεοειδῆς,
624 νιδὲς Ἀγασθένεος Αὔγηϊάδαο ἄνακτος.

Οἱ δὲ ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων
νήσων, αἱ ναίουσι πέρην ἀλός, Ἡλίδος ἄντα·
τῶν αὐθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηΐ,
628 Φυλείδης, δὲν τίκτε Διὺς φίλος ἵπποτα Φυλεύς,
ὅς ποτε Δουλίχιονδὲ ἀπενάσσατο, πατρὶ χολωθεὶς·
τῷ δὲ ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Αὐτὰρ Ὁδυσσεὺς ἥγε Κεφαλλῆνας μεγαθύμους,
632 οἵ δὲ Ἰθάκην εἰχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει ἐνέμοντο καὶ Αἰγιλίπα τρηχεῖαν,
οἵ τε Ζάκυνθον ἔχον, ἡδὲ οἱ Σάμον ἀμφενέμοντο,
οἵ τ' ἥπειρον ἔχον, ἡδὲ ἀντιπέραι ἐνέμοντο·

636 τῶν μὲν Ὁδυσσεὺς ἥρχε, Διὺς μῆτιν ἀτάλαντος·

lie high, esp. to Ilium, cf. iii. 305. Od. ix. 400. — 614. θαλάσσια
ἔργα, works of the sea, i. e. navigation, but Od. v. 67, fishery. "Ἐργα,
like res in Lat., is often used in circumlocutions." — 616. ὅσσον ἐφ'
= ἐφ' ὅσσον, as far as. — 617. ἐντὸς ἔέργει : in se continet, sc. αὐτὴν. —
621. δὲ μὲν—ό δὲ ἄρ'. Against the rule, the δὲ μέν relates to the
more remote, the δὲ δὲ to the nearer subject. "Similia Latinorum in-
constantia in usu pronominum hic—ille." F. Κτεάτου—Εὐρύτου :
"attendant tirones vim arsis, qua producitur syllaba τοῦ ante vocalem
in Κτεάτου, quum eadem syllaba in thesi posita ante vocalem corri-
piatur in Εὐρύτου." F.—625. Δουλιχίοι. Dulichium (in Strabo's
time, Δυλίχη) is now either a part of the main land, or the sunken
island Kakaba. — 626. ναίουσι, intrans. lie, cf. 5, 648; 6, 415. So
ναίετάω. πέρην ἀλός, cf. ver. 505. πέρην non contra significat, sed
trans. F.—628. δὲν—Φυλεύς. Phyleus, the son of Augeas, withdrew
himself from his father, and went to Dulichium, because his father
would not pay the reward promised to Hercules. — 635. ἥπειρον ἔχον,
ἡδὲ ἀντιπέραι. By the main land (ἥπειρος) and the opposite coast,
are perhaps to be understood Acarnania, with Leucadia, and a
part of the later Epirus.—637. μιλτοπάρησι, red-cheeked, i. e. having

637 τῷ δ' ἄμα νῆες ἔποντο δυώδεκα μιλτοπάρηοι.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμουνος υἱός,
οὐ Πλευρῶν' ἐνέμοντο καὶ Ὡλενού ἡδὲ Πυλήνην,
640 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν·
οὐ γάρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδὲ ἄρ' ἔτ' αὐτὸς ἦν, θάνε δὲ ξανθὸς Μελέαγρος.
Τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀναστέμεν Αἰτωλοῖσιν·
644 τῷ δ' ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
οἱ Κυνωσόν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Δύττον, Μίλητόν τε καὶ ἀργινόεντα Δύκαστον,
648 Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,
ἄλλοι θ', οἱ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.
Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
Μηριόνης τ', ἀτάλαντος Ἐνναλίψ ἀνδρειφόντη^ρ
652 τοῖσι δ' ἄμ' ὁγδώκοντα μέλαιναι νῆες ἔποντο.
Τληπόλεμος δ' Ἡρακλείδης, ἡῦς τε μέγας τε,
ἐκ Ρόδου ἐννέα νῆας ἤγειν Ροδίων ἀγερώχων·
οἱ Ρόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
656 Δίνδον, Ἰηλυσόν τε, καὶ ἀργινόεντα Κάμειρον.

red sides (in Od. 11, 123, φοινικοπάροι). The ships, Hdt. iii. 68, were streaked with ruddle or minium. Cf. Plin. h. n. xxxiii. 38 : *jam Trojanis temporibus rubrica in honore erat, Homero teste, qui naves ea commendat, alias circae picturas pigmentaque rarus.* — 638. *Thoas*, a son of Andreamon and Gorgo, the daughter of Eneus. Among the cities of Aetolia, the most noted were *Calydon* (the Calydonian boar, 9, 530), and *Pleuron* on the Evenus, as the seat of the Curetes. Cf. 11, 437. — 641. *Eneus*, son of Portheus or Porthaon, father of Meleager and Tydeus, king of Calydon. He lived to a very great age. — 642. *ἄτρος*, sc. *Meleager*, ‘filiorum clarissimus’ F.: S. refers it to Eneus. 64 = ἀλλά, App. IV. — 643. *τῷ*, sc. *Thoas* (less probably Meleager). F. ἐπὶ πάντ' ἐτέταλτο = ἐπετέταλτο πάντα. ‘Ἐπετέταλτο ἀνάσσειν πάντα (adverbial acc.): less probably πάντα (nom.) ἐπετέταλτο (ἄπτε) ἀνάσσειν, Sch. D. Eust. Damm. Cf. Od. 11, 524. — 647. *ἀργυρόεντα*, prob. fr. the white chalk rocks, on which it was built, “chalky-white.” Cp. Cf. Virg. Aen. iii. 126, *Paron niveam*. — 651. *Ἐνναλίψ* (*να* by synizesis). *Ἐνναλίος*, prop. *the earlike*, is in H. a name of Arès (Mars). — 653. *ἥψ*, *bonus*: like ἀρύμων, it is not a moral epith., but relates principally to bodily advantages and valour. *Tlepolemus*, son of Hercules and Astyochia, inadvertently slew his uncle Lycymnus at Argos, and was consequently obliged to fly the country. In obedience to the response of an oracle, he went to Rhodes, and founded the cities Lindus, Ialyssus, and Cameirus, cf. Apollod. ii. 7, 6; 8, 2. The island of Rhodes was then inhabited in three spots only; the city of Rhodes was not built till afterwards. — 655. διὰ τρίχα κοσμηθέντες = τρίχα

- 657 Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
δὸν τέκεν Ἀστυόχεια βίῃ Ἡρακληίῃ·
τὴν ἄγετ' ἐξ Ἐφύρης, πυταμοῦ ἄπο Σελλήεντος,
660 πέρσας ἀστεα πολλὰ Διοτρεφέων αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
αὐτίκα πατρὸς ἑοῖο φίλον μήτρωα κατέκτα,
ἡδη γηράσκοντα Δικύμιον, ὅζον Ἄρηος.
664 Αἴψα δὲ νῆας ἔπηξε, πολὺν δ' ὅγε λαὸν ἀγείρας,
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
νίεες νίωνοί τε βίης Ἡρακληίῃς.
Αὐτῷρ δγ' ἐς Ρόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων·
668 τριχθὺ δὲ φκηθεν καταφυλαδόν, ἡδ' ἐφίληθεν
ἐκ Διός, ὅctε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
[Καὶ σφιν θεσπέσιον πλοῦτον κατέχενε Κρονίων.]
Νιρεὺς αὐΣ Σύμηθεν ἄγε τρεῖς νῆας ἔίσας,
672 Νιρεύς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
Νιρεύς, δις κάλλιστος ἀνήρ ὑπὸ Ιλιον ἥλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα·
ἄλλ' ἀλαπαδνὸς ἦν, παῦρος δὲ οἱ εἶπετο λιός.
676 Οἱ δὲ ἄρα Νίσυρόν τ' είχον, Κράπαθόν τε
Κάσον τε,
καὶ Κῶν, Εὔρυπύλοιο πόλιν, νήσους τε Καλύδνας·
τῶν αὐΦείδιππός τε καὶ Ἄντρος ἡγησάσθην,

διακοσμηθίντες, *triply distributed*, “in three separate bands.” Cf. v. 668. — 658. *Ἀστυόχεια*, daughter of Phylas of Ephyra. *βίῃ Ἡρακληίῃ* or *Ἡρακλῆος* (*the might of Hercules for the mighty Hercules*). This sort of periphrasis is formed by *βίᾳ*, *σθίνος*, *μένος*, and other words, cf. 3, 105. 11, 268.—659. *Ἐφύρης, πυταμοῦ ἄπο Σελλήεντος*. *Ephyra* in Thesprotia, afterwards *Cichyrus*, is probably intended.—660. *αἰζηῶν*, from *αἰ* intens. and *ζίω*, *ζάω*? C. Döderlein derives it from *αἴθω*, prop. men in the flower of their age; then for heroes generally.—662. *αὐτίκα*, *instantaneously*, by a single blow. *κατέκτα*, D. 123. *μήτρωα* (acc. of *μήτρως*), *his mother's brother*. Lycymnus was a bastard son of Electryon, the father of Alcmēnē.—665. *βῆ φεύγων*, viz. from blood-revenge, cf. 9, 630. *οἱ* is dat. (enclit.).—668. *φκηθεν* (-θησαν), had settled = dwelt. *τραχθα-*
καταφυλαδόν, triply, according to clans. In every Doric state there were three clans or tribes, the Hyleis, Dymanes, and Pamphyles, cf. Od. 19, 177.—669. *ἐκ* = *ὑπή*, with the passive, rare in H.; frequent in Hdt.—671. *Syme*, a small island on the coast of Caria, now Simi.—673. *κάλλιστος* — *τῶν ἄλλων*, Gr. 777.—675. *ἀλαπαδνός* = *ἀσθενῆς* (*Ευστ.*), sm. *λαπάζω*: *ὡς παιᾶν παδνός*, *δλοφύζω δλοφυδνός*.—676, 677. The islands here named lie in the Carpathian and the Icarian sea. *Κράπαθον*, Ep. for *Κάρπαθον* (now Skarpanto).—677. *Κῶν, Εύρυπύλοιο πόλιν*. *Eurypylus*, son of Poseidōn and Asty-

679 Θεσσαλοῦ οὐε δύω Ἡρακλείδαο ἄνακτος·

680 τοῖς δὲ τριήκοντα γλαφυρὰ νέες ἔστιχόνωντο.

Νῦν αὖ τοὺς, δσσοι τὸ Πελασγικὸν Ἀργος ἔναιον,
οἵ τ' Ἀλον, οἱ τ' Ἀλόπην, οἱ τε Τρηχῖν' ἐνέμοντο,
οἱ τ' εἰχον Φθίην ἡδὲ Ἑλλάδα καλλιγύναικα·

684 Μυρμιδόνες δὲ καλεῦντο καὶ Ἑλληνες καὶ Ἀχαιοί·
τῶν αὖ πεντήκοντα νεῶν ην ἀρχὸς Ἀχιλλεύς.

Ἄλλ' οὐγ' οὐ πολέμοιο δυστηχέος ἐμνώσοντο·
οὐ γάρ ἔην ὅστις σφιν ἐπὶ στίχας ἥγῆσαιτο.

688 Κεῖτο γάρ ἐν ιήσσι ποδάρκης διος Ἀχιλλεύς,
κούρης χωόμενος Βριστήδος ἡγκόμοιο,

τὴν ἐκ Δυρυησσοῦ ἔξελετο πολλὰ μογήσας,
Δυρυησσὸν διαπορθήσας καὶ τείχεα Θήβης·

692 καὸ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,
νιέας Εὐνηνοῖο Σεληπιάδαο ἄνακτος·

τῆς ὅγε κεῖτ' ἀχέων, τάχα δὲ ἀντίτησεσθαι ἔμελλεν.

Οἱ δὲ εἰχον Φυλάκην καὶ Πύρασπον ἀνθεμόεντα,

696 Δήμητρος τέμενος, Ἰτωνά τε, μητέρα μῆλων,
ἀγχίαλον τ' Ἀντρῶνα ἵδε Πτελεὸν λεχεποίην·

τῶν αὖ Πρωτεσίλαος Ἀρήιος ἥγεμόνευεν,
ζωὸς ἐών τότε δὲ ἥδη ἔχεν κάτα γαῖα μέλαινα.

700 Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο,
καὶ δόμος ἡμιτελῆς τὸν δὲ ἔκτανε Δάρδανος ἀνὴρ

palēa, was king of the island Cos. By his daughter Chalciope Hercules had issue Thessalus.—681. *vñv αὐ τούς*: sc. λίξω, or, ἕστιές (Köppen). τό: not, *notum illud*; but the demonstr. passing into the article.—683. Ἑλλάδα, *Hellas*, was, like Phthia, a town with its territory, the inhabitants of which are the Hellēnes of H., cf. v. 684.—684. Μυρμιδόνες, cf. I, 180.—686. πολέμοιο δυστηχέος: cf. “*pugnæ horrionis fremitus*.” ἔμνάσθη = ἐμνώντο. D. 103. — 688. κεῖτο, he lay inactive, cf. 694; 7, 230. — 689. Βριστήδος, cf. I, 184. — 692. καὶ διβάλε = κατέβαλε, he slow them. — 693. Εὐνηνοῖο Σεληπιάδαο. Myne and Epistrōphus were sons of Evénus, and grandsons of Selepinus.—695. The dominions of Protesilaus lay in the eastern part of Phthiotis. The capital was *Phylacē*, the country of Iphiclus. Cf. v. 705. — 696. μητέρα μῆλων, i. e. rich in sheep, like μητέρα θηρῶν, 8, 47. — 699. κάτα γαῖα = γαῖα κατεῖχεν: sc. αὐτόν. Protesilaus, son of Iphiclus, who was married just before the sailing of the expedition, was the first of the Greeks who landed on the coast of Troy, and soon afterwards fell by the hand of a Trojan.—700. ἀμφιδρυφῆς, lit. *laocerated all round*: cf. *δρυψαμένη τὰς παρειάς*, cf. 11, 303; thus, even in later times, the Grecian wife expressed her sorrow: “*a wife is left, To rend in Phylacē her bleeding cheeks*.” Cp.—701. ἡμιτελῆς, half-finished. W. (after Strabo and Apollon.) takes this to mean a house that is inhabited by only one of a married pair. H., a house

702 νηὸς ἀποθρώσκοντα πολὺ πρώτιστον Ἀχαιῶν.

Οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν.

704 ἀλλά σφεας κόσμησε Ποδάρκης, δῖος Ἀρηος,

'Ιφίκλου νιὸς πολυμήλου Φυλακίδαο,

αὐτοκαστίγνητος μεγαθύμου Πρωτειλάου,

δπλότερος γενεῆ· δὲ ἄμα πρότερος καὶ ἀρείων,

708 ἥρως Πρωτειλαος Ἀρήιος οὐδέ τι λαοὶ

δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἔοντα·

τῷ δὲ ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οἱ δὲ Φερὰς ἐνέμοντο παρὰ Βοιβηῖδα λίμνην,

712 Βοιβην καὶ Γλαφύρας καὶ ἔυκτιμένην Ἰασλόκον·

τῶν ἥρχ' Ἀδμήτοι φίλοις παῖς ἔνδεκα νηῶν,

Εῦμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε διὰ γυναικῶν,

'Αλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστῃ.

716 Οἱ δὲ ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,

καὶ Μελίβοιαν ἔχον καὶ Ὁλιζῶνα τρηχεῖαν·

τῶν δὲ Φιλοκτήτης ἥρχεν τόξων εὐ εἰδὼς,

ἐπτὰ νεῶν· ἐρέται δὲ ἐν ἐκάστῃ πεντήκοντα

720 ἐμβέβασαν, τόξων εὖ εἰδότες ἵψι μάχεσθαι.

'Αλλ' οὐδὲν ἐν νήσῳ κεῖτο κρατέρος ἄλλεα πάσχων,

Λήμυνῳ ἐν ἡγαθέῃ, δθι μιν λίπον υἱες Ἀχαιῶν,

which is not yet entirely built; for a newly-married pair used to build themselves a new dwelling-house. Δάρδανος ἀνήρ, a *Dardan*; either *Hector* (Q. Smyrn.) or *Euphorbus*. — 703. οὐδὲ μὲν οὐδ' οἱ = ἀλλ' οὐ μὴν οὐδὲν οὐδοι. On the double negative cf. Gr. 889. πάθειν γε μέν, App. IV. — 704. δῖος Ἀρηος, a sprout of *Arēs*, an ancient expression for a brave warrior. — 705. Φυλακίδαο, *Iphiclus*, son of *Phylacus*, was a famous prize-runner. Cf. 23, 636. Od. 11, 289, sqq. — 707. πρότερος, sc. γενεῆ, older, opp. to ὀπλότερος, younger. — 711. The dominions of Eumelus lay in Pelasgiotis and the peninsula Magnesia. Φεράς, *Phērās*, the dwelling-place of Admetus, is to be distinguished from Φέρας (*Φηραῖ*) in Messenia, cf. 5, 543. Od. 3, 448. Βοιβηῖδα λίμνην. λίμνη = aqua, *quarum ripæ propinquas* (Nitzsch.). — 712. Ἰασλόκον, Ep. for Ἰωλέκον. *Idōs*, the rendezvous of the Argonauts, now Volo. — 713. τῶν = τούτων, gen. dependent on νηῶν. — 714. Εῦμηλος, cf. v. 763. ὑπ' Ἀδμήτῳ = ex *Admeto*. W. *Admetus*, son of Pheres, known in mythical history from having had Apollo for his servant, and from the voluntary death of his wife *Alcestis*, a daughter of Pelias, cf. Apollod. i. 9, 15. — 716—720. The towns here named lay in the peninsula of Magnesia. Μηθώνην, Ep. for Μεθώνην, a town on the Pagasean gulf. Θαυμακίην, according to Strabo, the later Θαυμακοί in Phthiotis. — 720. ἐμβέβασαν, D. 126. — ίψι μάχεσθαι = ἀγτε ίψι μάχεσθαι. “Imo duplenter refertur εὖ εἰδὼς, ab altera parte ad τόξων, ab altera ad μάχεσθαι, ut 15, 632, 679.” F.—721. κατο—πάσχων. *Philocetes*, son of Poas, was stung in the island of Lemnos by a poisonous snake, which caused him such a painful and lingering wound, that the

- 723 ἔλκεϊ μοχθίζοντα κακῷ ὀλοσφρονος ὕδρου·
 724 ἐνθ' ὅγε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἄργειοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.
 Οὐδὲ μὲν οὐδὲ οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἄλλα Μέδων κόσμησεν, Ὁϊλῆος νόθος νιός,
 728 τὸν ρ' ἔτεκεν Πήνη οὐπ' Οϊλῆη πτολιπόρθῳ.
 Οἱ δὲ εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσταν,
 οἱ τ' ἔχον Οἰχαλίην, πόλιν Εύρύτου Οἰχαλίηος·
 τῶν αὐθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 732 ἵητηρ' ἀγαθώ, Πυδαλείριος ἡδὲ Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 Οἱ δὲ ἔχον Όρμένιον, οἱ τε κρήνην Ὑπέρειαν,
 οἱ τ' ἔχον Αστέριον, Τιτάνοιο τε λευκὰ κάρηνα·
 736 τῶν ἥρχ' Εύρύπυλος, Εὐάιμονος ἀγλαὸς νιός·
 τῷ δὲ ἄμα τεσσαράκοντα μέλαιναι νῆες ἐποντο,
 Οἱ δὲ Ἀργισταν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὦρθην, Ἡλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκήν·
 740 τῶν αὐθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
 νιός Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεύς
 (τὸν ρ' οὐπὸ Πειριθόῳ τέκετο κλυτὸς Ἰπποδάμεια
 ἡματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήνετας,
 744 τοὺς δὲ ἐκ Πηλίου ὥσε, καὶ Αἰθίκεσσι πέλασσεν),

Achaeans were obliged to leave him behind. According to the Schol. they did this, because the priests of Hephaestus in Lemnos were skilful in curing the bites of serpents.—723. ὄλοσφρονος : δλέθρια φρονοῦντος.—724. τάχα — ἔμελλον, cf. v. 694; i. e. they would learn from Hélénus, the son of Priam, whom the crafty Ulysses had entrapped, that without Philoctetes and the arrows of Hercules, Troy could not be conquered.—729—733. The dominions of the Asclepiada lay in the district Hestiaiotis. Tricca was situated on the *Lethæus* (a tributary of the Penæus); Ithome, a strong hill-fortress (not to be confounded with Ithome in Messenia). κλωμακόεσταν, ἄπ. εἰρ., stony, rocky. Κλῶμαξ, a heap of stones. Hesych. κρημνώδη, δύσβατον. Εύρύτου, *Eurytus*, son of Melaneus and Stratonicé, a famous archer, dwelt in Thessaly, cf. v. 596, and Od. 8, 220. Ἀσκληπιοῦ, with ἵ from the necessity of the metre. *Asculapius*, son of Apollo and the nymph Coronis, is in H. not a deity, but only an excellent physician. τοὺς = ἄμα τοῖς. — 734—736. These towns lay in Magnesia (except the fountain Hyperrēa, by Pheræ). Τιτάνοιο λευκὰ κάρηνα, the white heights of Titanus (*titanos*, lime-stone; also *gyreum*, chalk, &c.).—738, 739. These towns of the Laphithæ (cf. 1, 266) were in the region of Mount Olympus and the river Penæus, and down along Pelion as far as the Dotic field. Γυρτώνη, *Gyrtoné*, in Pelasgiotis, on the Penæus: it was here that Ixion and Peirithous ruled.—740. τῶν, sc. Δαπιθῶν. μενεπτόλεμος, bellum natinens: μένω. — 741—746. Πειριθόῳ, cf. 1, 263. κλυτός, famous, is only here, and Od. 5, 422, an adj. of two terminations. ἡματι τῷ,

- 745 οὐκ οἶος, ἂμα τῶγε Λεοντεύς, ὅζος "Αρηός,
υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·
τοῖς δ' ἄμα τεσσαράκοντα μέλαιναι υῆες ἔποντο.
- 748 Γουνεὺς δ' ἐκ Κύφου ηγε δύνα καὶ εἴκοσι νῆας·
τῷ δ' Ἐνīηνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
οἵ περὶ Δωδώνην δυσχείμερον οἰκέ ἔθεντο,
οἵ τ' ἀμφ' ἴμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
- 752 δις ρ' ἐς Πηνειὸν προτεί καλλίρροον ὕδωρ·
οὐδ' ὅγε Πηνειῶ συμμίσγεται ἀργυροδίνηῃ,
ἀλλά τέ μιν καθύπερθεν ἐπιρρέει, ἡντ' ἔλαιον·
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.
- 756 Μαγνήτων δ' ἥρχε Πρόθοος, Τευθρηδόνος υἱός,
οἵ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θιὸς ἡγεμόνευεν·
τῷ δ' ἄμα τεσσαράκοντα μέλαιναι υῆες ἔποντο.
- 760 Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
Τίς τ' ἄρ τῶν ὅχ' ἀριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
αὐτῶν ἥδ' ἵππων, οἵ ἄμ' Ἀτρείδησιν ἔποντο.
"Ιπποι μὲν μέγ' ἀρισται ἔσαν Φηρητιάδαο,
764 τὰς Εῦμηλος ἔλαυνε, ποδῶκεας, ὄρνιθας ὡς,
ὄτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον ἔίσας·

i. e. the birth-day of Polycetes, on which this fight occurred. The grounds of the quarrel were, however, laid at the marriage festival of Peirithous, at which the drunken Centaurs had criminally assaulted Hippodamia, cf. 11, 832. Od. 21, 295, sqq. *Φῆρας*, the savage monsters, cf. 1, 267. *λαχνήντας*, the shaggy, cf. *στήθεα λασία*, 1, 189. *Αἰθίκεστος πέλασσεν*. The *Æthikes* dwelt on the heights of Pindus. *Κανείδαο*. Leonteus was a grandson of Cœneus, cf. 1, 265. — 749, 750. *Ἐνīηνες* (Ion. for *Λινᾶνες*), a race probably dwelling on the heights of *Œta*, and on the *Sperchiüs*. *Περαιβοί*, poet. for *Περραιβοί*, a Pelasgic race, dwelling, according to H., on Mount Olympus and on the Titaresius. *δυσχείμερον*, *wintery*, *stormy* (*Dodona*, the most ancient oracle of Greece, lay in Thesprotia, on Mount Tomarus). — 751. *ἴμερτός* : ἀπ. *εἰρημ.* = *ἴμερόεις*. *ἴργα*, the cultivated lands. — 753. *ἀργυροδίνηῃ* ('silver-eddied.' Cp.). — 754. *ἐπιρρέει*, *ἡντ'* *ἔλαιον*, *on the surface, flows uppermost like oil*. The clear-flowing *Titaresius* (afterwards named *Eurōtas*), keeps apart from the muddy and therefore whiteish (*ἀργυροδίνης*) *Peneus* (now *Salambría*). — 755. *ὄρκου δενοῦ*, in appos. to *Στυγός*. *ὄρκος*, App. V. *Στυγὸς ὕδατος*, cf. 15, 37. The Styx is prop., according to Paus. viii. 18, a rock-fountain by Nonacris, in Arcadia, the waters of which were accounted poisonous for man and beast. The Arcadians swore by this water. — 756. The *Magnētes*, a Pelasgic race, dwelling in the district of Magnesia. — 763. *Φηρητιάδαο*, Ep. for *Φερητ.* *Pheres*, son of Crētheus, was the father of Admetus, and grandfather of Eumēlus. — 765. *ὄτριχας* (*όθριξ*), poet. for *ὄμοτριχας*, *alike in coat or colour*. *οἰέτεας*, poet. for *ὅμοτεας*, *of*

- 766 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἀμφα θηλείας, φόβον Ἀρηος φορεούστας.
- 768 Ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,
ὅφελος Ἀχιλεὺς μήνιεν· δὲ γὰρ πολὺ φέρτατος ἦεν,
ἴπποι θ'. οὐδὲ φορέεσκον ἀμύμονα Πηλέωνα.
- 'Αλλ' ὁ μὲν ἐν υῆσσι κορωνίσι ποντοπόροισιν
772 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
'Ατρείδῃ λαοὶ δὲ παρὰ ρήγματι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέρσιν ἴεντες,
τόξοισίν θ'. οἴποι δὲ παρὰ ἄρμασιν οἴσιν ἔκαστος,
- 776 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
ἴστασαν· ἄρματα δὲ εὗ πεπυκασμένα κεῖτο ἀνάκτων
ἐν κλισίρες· οἱ δὲ ἀρχὸν Ἀρηΐφιλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδὲ ἐμάχοντο.
- 780 Οἱ δὲ ἄροις ἵσαν, ὡςεὶ τε πυρὶ χθὼν πᾶσα νέμοιτο·
γαῖα δὲ ὑπεστενάχιζε, Διὶ ὡς τερπικεραύνῳ
χωμένῳ, δέτε τ' ἀμφὶ Τυφωῖ γαῖαν ἴμασσῃ
εἰν Ἀρέμοις, δθι φασὶ Τυφώεος ἔμμεναι εὔνάς·

equal age. σταθύλη δὲν ράτερ δίσας, prop. equal (or level) on the back by the plumb-line; i. e. as equal (in height), as if they had been measured with a plumb-line; exactly matched in height.—766. That the Delphic Apollo tended herds and reared horses in Thessaly, relates to the myth of his service with Admetus, and is not merely a poetical phrase.—769. δέρα, doneo, dum. μήνιεν: the ι is short in all other passages.—770. Ιντοι—Πηλέωνα, sc. φίρτατος ήσαν.—774. λέντες (sc. αὐτοὺς, αὐτάς) is explicative.—775. Ιντοι—ἔκαστος. With this use of ἔκαστος, cf. the Lat. use of *quisque*.—776. λωτόν, melilot, trifolium melilotus (Linn.), or *lotus corniculatus*, not to be confounded with the *Lotus* of the *Lophophagi*, which was a tree. Db. σέλινον, a kind of *parsley* [celery, Cp.], smallage, *apium graveolens* (H.); *hipposelinum* s. *Smyrniūm olis atrum* (Billerbeck). ἐρέπτεσθαι, to browse (upron), Homeric only. Gr. Syn. 228.—777. πεπυκασμένα, well covered, sc. πέπλοις. —778. οἱ, the ἀνάκτες.—780. ὡςεὶ—νέμοιτο. νέμεσθαι is here passive; to be consumed by (properly *depastured by*), wasted. ὡςεὶ τε, App. IV. “Optativus νέμοιτο legitimus, ut in re cogitata; non igitur: sicut terra dicitur, sed: quasi—deleretur.” F.—781. Διὶ, *Jori* = in honorem Jovis. Cf. Lucr. ad Ven. i. 8: *tibi suaves dardala tellus Submittit flores, tibi rident aquora ponti.* V. Geor. ii. 5: *tibi [Baccho] pampineo gravidus autumno Floret ager.* Hor. Od. iii. 18, 14: *Spargit agrestes tibi [Fauno] silva frondes.* F.—782. ἀμφὶ Τυφώει, round about *Typhoeus* (or *Typhon*). Τυφώεις, Τυφών, in prose Τυφών, a monster with a hundred fire-breathing dragon-heads. Cf. Hes. Th. 820. According to a later tale, he lay under *Ætna*. Cf. Pind. Pyth. i. 32. We must not understand μάστεν of a real scourging (though we have even this statement in Hea. Th. 859), but of the lightnings which Zeus hurla.—783. εἰν Ἀρέμοις. In Mysia was a tract called *η κατακεκαυμένη*, where in early times there were many volcanos, and at a later

784 ὡς ἄρα τῶν ὑπὸ ποσσι μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὡκα διέπρησσον πεδόιο.

Iris, sent by Zeus, announces to Priam the approach of the Greeks. Hector recognizing the voice of the goddess, calls to arms the Trojans, who range themselves in battle array on a hill near the city. Enumeration of the chiefs of the Trojans and their allies.

Τρωσὶν δ' ἄγγελος ἥλθε ποδήνεμος ὡκέα Ἰρις
πᾶρο Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῷ.

788 Οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρησιν,
πάντες ὄμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.

'Αγχοῦ δ' ἵσταμένη προέφη πόδας ὡκέα Ἰρις.
εἴσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,

792 δὲ Τρώων σκοπὸς ἴζε, ποδωκένησι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήτῳ γέροντος,
δέγμενος ὄππότε ναῦφιν ἀφορμῆτεεν Ἀχαιοῖ·
τῷ μιν ἐισαμένη μετέφη πόδας ὡκέα Ἰρις.

796 "Ω γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοι εἰσιν,
ὡς ποτ' ἐπ' εἰρήνης πόλεμος δ' ἀλίαστος ὅρωρεν.
Ἡ μὲν δὴ μάλα πολλὰ μάχας εἰςήλυθον ἀνδρῶν,

period earthquakes also. Here were placed the "Arimoi, an unknown people, or, according to Eustath., τὰ Ἀρίμα, viz. ὁρη, the Arima mountains (whence Virgil's *Inarime*, *Aen.* ix. 716). Wherever there were earthquakes and volcanic fires, there, according to the poetical creed, was buried a giant conquered by Zeus, or some other monster. W.—785. διέπρησσον πεδίοιο, "non præpositionis ulla ellipsis est, sed pronominis indefiniti rī" (Herm. vol. i. p. 190); *perficiabant* (= peragabant) partem campi. It is better to consider it with Matth. and Th., a gen. of place: = *per campum*. Cf. note on 6, 2.

786. Ἰρις (prop. the rainbow, not in H. the goddess of the rainbow). In the Odyssey *Hermes* (never *Iris*) is the messenger of the gods. — 787. σὺν ἀγγελῇ ἀλεγεινῷ, viz. that the Greeks are advancing. — 788. ἐπὶ θύρησιν Πριάμοιο. According to the most ancient usage, state assemblies were held in front of the king's palace; hence, as is well known, "the Sublime Porte" (cf. 7, 346; Xen. Cyrop. i. 3, 2). — 792. ποδωκένησι, the plur. of an abstract noun denotes particular manifestations or acts of the abstract notion. So in all languages: e. g. in our Liturgy, "negligences and ignorances." — 793. τύμβῳ ἐπ' ἀκροτάτῳ, *tumulo in summo*. Εsyetes was father of the Trojan Alcathous, the husband of a daughter of Anchises. Cf. 13, 427. — 794. 8έγμενος (δέχομαι here = *excipere, captare; to wait, watch*), D. 125. ἀφορμᾶσθαι ναῦφιν (gen., D. 33), *to sally forth from their ships* (i. e. naval camp). ὄρμάομαι has aor. 1 pass. ὠρμήθην (Gr. 415), very rarely ὠρμησάμην. — 796. ἄκριτοι μῦθοι (cf. v. 246), *incessant, endless talking* (οἱ ἀναριθμητοι), i. e. so numerous as to be indistinguishable: so v. 868, ὄρος ἀκριτόφυλλον, 'a leafy mountain,' i. e. a mountain with innumerable (leaves =) trees on it: 3, 412, ἄχεα ἄκριτα. Dō. — 797. ἀλίαστος: ἀφυκτος: ἀνίγκλιστος, Sch., "quod sine dubio corrup-

799 ἀλλ' οὕπω τοιόνδε τοσύνδε τε λαὸν ὅπωπα·

800 λίην γὰρ φύλλοισιν ἐοικότες ἡ ψαμάθοισιν
ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.

"Εκτορ, σοὶ δὲ μάλιστ ἐπιτέλλομαι, ὃδε γε ῥέξαι
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
804 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τοῖσιν ἔκαστος ἀνὴρ σημανέτω, ωσί περ ἄρχει,
τῶν δ' ἔξηγείσθω, κοσμησάμενος πολιήτας.

"Ως ἔφαθ· "Εκτωρ δ' οὔτι θεᾶς ἐπος ἡγνοίσεν,
808 αἴψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.

Πᾶσαι δ' ὡτγυνυτο πύλαι, ἐκ δ' ἐσσυτο λαός,
πεζοί θ' ἵππηές τε πολὺς δ' ὀρυμαγδὸς ὄρώρει.

"Εστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
812 ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα·
τὴν ἦτοι ἄνδρες Βατείαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι.

816 Τρωσὶ μὲν ἡγεμόνευε μέγας κυρυθαίολος "Εκτωρ
Πριαμίδης· ἀμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείρσιν.

Δαρδανίων αὐτὸν ἡρχειν ἔντις παῖς Ἀγχίσαο,
820 Αἰνείας, τὸν ὑπὸ Αγχίσῃ τέκε δι' Ἀφροδίτη,

rum ex ἀνίκκλιτος; λιάζειν enim fere idem quod ελίνειν." F.—801.
τεδίοιο, cf. note on v. 785.—803. πολλοὶ γάρ. The clause with γάρ
here (as often) precedes that of which it is explanatory. Larger
Gr. 1455, b. Cf. v. 119.—804. ἄλλη δ' ἄλλων γλῶσσα, *alia aliorum
et lingua*. πολυσπερέων = ἐπὶ πολλὰ μίρη τῆς γῆς διεσπαρμένων,
πολυγενῶν ἡ πολυεθνῶν. Sch. (*D. b.*)—805. ἄρχειν τινί is rarer than
ἄρχειν τινός.—806. πολύτης = πολίτας.—809. πᾶσαι—πύλαι, the
whole gate (Aristarchus; with H. Pass. C. *D. b.* &c.); but F. and S. take
the words in their plain meaning, "all the gates."—810. ὀρυμαγδός, noise,
din. Cf. 4, 449.—811. πάλιος: *iος*, as one syll. by synizesis. αἰπεῖα
κελάνη. This hill lay in front of the Sceaeon gate in the plain.—812.
περίδρομος (passive), (*collis*) qui circum iri potest: "clear all
around." Cp.—813. ἄνδρες—ἀθάνατοι, cf. I, 404. The common
name of the hill was Βάτεια, the thorn-hill (fr. βάτος, *rubus*).
Myrina was, according to Strabo, one of the Amazons that once
made war on Troy (cf. 3, 180).—814. πολύσκαρθμος, much-springing,
springing actively (*σκαίρειν*, to skip, to dance), is to be referred to
nimbleness in warlike movements. "Swift in fight." Cp.—815. διάκρι-
θη = διερίθησαν.—816. In this catalogue the army of the Trojans is
next divided into Trojans in the wider sense and auxiliaries. Among
the former, whose princes were probably vassals of Priam, the poet first
names the Trojanae in the stricter sense, i. e. the inhabitants of Ilium
and its environs.—818. μεμαότες ἐγχείρσιν: μεμαότες intransitive
(= προθυμούμενος, Sch.); ἐγχείριοι a dative instrumenti. Others

- 821 Ἰδης ἐν κυνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·
οὐκ οἶος, ἂμα τῷγε δύω 'Αντήνορος υἱε,
'Αρχέλοχός τ' Ἀκάμας τε, μάχης εὗ εἰδότε πάσης.
- 824 Οἱ δὲ Σέλειαν ἔναιον ὑπάλ πόδα νεάτον "Ιδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες" τῶν αὐτ' ἥρχε Λυκάονος ἀγλαὸς νίός,
Πάνδαρος, ω̄ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
- 828 Οἱ δ' Ἀδρήστειάν τ' εἴχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύν·
τῶν ἥρχ·"Ἀδρηστός τε καὶ Ἀμφιος λινοθώρηξ,
υἱε δύω Μέροπος Περκωσίου, δις περὶ πάντων
- 832 ἔδει μαντοσύνας, οὐδὲ οὐς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τὰ δέ οἱ οὔτι
πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.
- Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
836 καὶ Σηστὸν καὶ Ἀβυδον ἔχον καὶ δίαν Ἀρίσβην·
τῶν αὐθ' "Υρτακίδης ἥρχ·"Ἀσιος, δρχαμος ἀνδρῶν,
"Ἀσιος" Υρτακίδης, διν Ἀρίσβηθεν φέρον ἵπποι
αἴθωνες, μεγάλοι, ποταμοῦ ἀπὸ Σελλήνητος.
- 840 Ἰππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχειμώρων,
τῶν οἱ Λάρισσαν ἐριβώλακα ναιετάσκον·
τῶν ἥρχ·"Ιππόθοος τε Πύλαιός τ', δζος"Ἀρηος,
υἱε δύω Δήθοιο Πελασγοῦ Τευταμίδαο.
- 844 Αὐτὰρ Θρήικας ἥγ' Ἀκάμας καὶ Πείροος ἥρωες,
δσσους Ἐλλήσποντος ἀγάρροος ἐντὸς ἔέργει.

understand μάχεσθαι. Μεμάρτεις, and μεμάῶς, 16, 754. μεμάρτει, 12, 179, elsewhere μεμάτεις.—820. *Alvelas*, *Aeneas*, son of Anchises and Aphrodité, a near kinsman of Priam, as being great-great-grandson of Tros, reigned in Dardania, and was one of the bravest Trojan warriors.—821. "Ιδης ἐν κυνημοῖσι, where Anchises had his herds, *κυνῆμος*, a mountain forest [saltus], a woody mountain-pass.—822. 'Αντήνορος υἱε. *Antenor* was a son of *Æsyèteis*, and one of the senators of Troy (the Nestor of Troy). Cf. 3, 148. — 827. ω̄ καὶ τόξον—*ἴδεκεν*, cf. V. *Æn.* xii. 393. "Iapis, cui Ipse suas artes, sua munera leetus Apollo, Augurium citharamque dabat, celereisque sagittas." F.—831. *περὶ πάντων*, *præ cunctis, above all* (men); in a higher degree than any other man.—832. *ἔβες* (fr. *οίδα*), D. 88, 89. *μαντοσύνας*, *the art of divination*, in plural, cf. v. 792. *ἴασκεν* = *εἴλα*.—834. *JN.* *κῆρες* with μέλανος θανάτοιο, cf. v. 302. *ἄγον*: sc. *αὐτούς*. D. 79.—837. *δρχαμος*, the first in the rank, here = *ἄρχων*.—839. *αἴθωνες*, prop. *burning; fiery-red, bay, rutili*. Others (less probably), take the fig. meaning; *spirited, hot*.—840. *ἐγχειμώρωι*. The ancients doubted whether the last factor of this word was from μόρος, μοίρα, fate, μῶλος, battle, or μωρός (implying mad impetuosity in the use of the spear); "*the spear-expert Pelasgians*." Cp.—844. *Θρῆικας*. The Thracians who dwelt

- 846 Εὐφημος δ' ἀρχὸς Κικόνων ἢν αἰχμητάων,
νιὸς Τροιζήνιοι Διοτρεφέος Κεάδαο.
848 Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὅδωρ ἐπικείναται αἴλαν.
Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιου κῆρ,
852 ἐξ Ἐνετῶν, ὅθεν ἡμίσιων γένος ἀγροτεράων
οἵ ρά Κύτωροιν ἔχον καὶ Σήσαμον ἀμφενέμοντο,
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κρῶμνάν τ' Αἰγίαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.
856 Αὐτὰρ Ἀλιζώνων Ὄδιος καὶ Ἐπίστροφος ἥρον,
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
Μυσῶν δὲ Χρόμις ἥρος καὶ Ἔννομος οἰωνιστής·
ἄλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
860 ἄλλ' ἐδάμη ὑπὸ χερσὸν ποδώκεος Αἰλακίδαο
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.
Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς,
τὴλ' ἐξ Ἀσκανίης μέμασαν δ' ὑσμῖνι μάχεσθαι.
864 Μήσοιν αὖ Μέσθλης τε καὶ Ἀντίφος ἡγησάσθην,
νίε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη,
οἱ καὶ Μήσονας ἦγον ὑπὸ Τμώλω γεγαῶτας.
Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,

by the Hellespont and the mouth of the Hebrus at *Aenos*, cf. 4, 520.—**845.** ἀγάρφος, *strong flowing*, where the water is very agitated. *ἴνιος* *έργα*, cf. v. 617.—**846.** Κικόνων. The *Ciconians* were a Thracian race, and dwelt from Ismarus up to the Lissus.—**847.** Κεάδαο, fr. Κεάδης, son of Keas.—**848.** Παίονας. The *Paeonians*, whom H. names as dwellers on the Axius (now Vistrizza), afterwards dwelt in the north of Macedonia, towards Moesia.—**851.** Πυλαιμένεος λάσιον κῆρ, a periphrasis like v. 638, cf. 743, and 1, 189.—**852.** ἐξ Ἐνετῶν, the *Heneti*, who are not again noticed in this region, were by later tales brought, against all probability, into connexion with the Veneti in Italy. ἡμίσιων γένος ἀγροτεράων (D. 68). Köppen understands by the wild mules the *Jiggetai* (*equus hemionus*, L.) an animal between horse and ass, still found in Tartary.—**857.** δοτεν δρυγέρου ἐστὶ γανθλη. The Greeks in early times received their metals from the people dwelling in Pontus. The myth of the Argonauts refers to this. As late as in Strabo's time the Chalybes still lived by mining.—**860.** Αἰλακίδαο, i. e. of Achilles, the grandson of *Aeacus*.—**861** ἀν ποταμῷ, in the Scamander; in the battle described in 21, 19, sqq., called the μάχη παραποτάμιος (Db.). κεραΐζειν, prop. of an ox; to throw down with its horns, cf. 5, 556. Others refer it to the same root as κείρω.—**863.** ἐξ Ἀσκανίης, a town and district on the Ascanian lake, on the borders of Mysia and Phrygia. ὑσμῖνι, App. II.—**864.** Μήσοιν. The *Maeonians* dwelt in what was afterwards Lydia.—**865.** Γυγαίῃ—Λίμνη, the Gygean lake, to the west of

- 868 οἱ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ρόας, Μυκάλης τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησασθην,
 Νάστης Ἀμφίμαχός τε Νομίονος ἀγλαὰ τέκνα,
 872 δὲς καὶ χρυσὸν ἔχων πύλεμόνδ' ἔεν, ἡῦτε κούρη·
 νήπιος, οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὅλεθρον·
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, χρυσὸν δὲ Ἀχιλεὺς ἐκόμισσε δαίφρων.
 876 Σαρπηδὼν δὲ ἥρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

Sardis; it is supposed to be the place afterwards called *Coloē* (now *Enli Gheul*). Db.—867. Καρῶν—βαρβαροφάνων. The *Cariani* (said to have been originally called *Lelges*) had crossed over to the mainland from the neighbouring islands, and were a warlike people, long addicted to piracy. It is doubtful whether βαρβαρόφωνοι refers to a really foreign language, or to a corrupt Greek, and an unusual, foreign-sounding pronunciation: just as H. calls the Sinties ἀγριόφωνοι, cf. Od. 8, 294.—868. Φθειρῶν ὄρος, the mount of pines [“φθεῖρ, the *pinus pinaster* of Linn.” Sprengel, *Db.*], either Mount *Laetmus* or *Grius* (Strab.). ἀκριτόφυλλον. Cf. n. on v. 796.—872. χρυσόν, *aureum* = *aurea ornamenta*. So Ter., *ancillas secum duxit oneratas veste atque auro* (*with the golden ornaments of their mistress*). Db. [*with gold bedight.*” Cp.]—873. ἐπήρκεσε, did not ward off, did not save him from, cf. 6, 16. — 875. ἐν ποταμῷ, cf. v. 861. — 876. Sarpedōn, son of Zeus and Laodamia, is often mentioned. Γλαῦκος, cf. 6, 119, sqq.—877. ἐκ Λυκίης, cf. v. 824. Ξάνθου ἄπο. The Xanthus (now Esenide) springs out of Mount Taurus, and runs through the western part of Lycia, cf. 5, 479.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Γ.

The Trojans advance with loud shouts to the battle ; the Greeks march in silence. The action is about to begin, when Paris, advancing before the Trojans, defies the bravest of the Greeks. Menelaus comes forward ; at sight of whom Paris, seized with fright, takes refuge in the ranks.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἔκαστοι,
Τρῶες μὲν κλαγγὴ τ' ἐνοπῇ τ' ἵσαν, δρυίθες ὁῖς·
ἡῦτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
1 αἴτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὅμβρον,
κλαγγὴ ταίγε πέτονται ἐπ' Ὡκεανοῖο ρόάων,
ἀνδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουνται·
ἡέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρουνται·
8 οἱ δ' ἄρ' ἵσαν σιγῇ μένεα πνείοντες Ἀχαιοί,

Ob. This book or canto was variously named by the ancients : Ὡροὶ (the oaths), in reference to v. 245—302 ; or τειχοσκοπία (the view from the walls), because of v. 161—244 ; or Ἀλεξάνδρον κ. Μεν. μονομηχία, because of v. 303—384.

1. κόσμηθεν = ἐκοσμήθησαν. Διετάχθησαν (Sch.). *Dō* says that ἔκαστοι not = ἔκάτεροι, because there is reference to the two armies with the various subdivisions of each, as described in Book ii. — 2. κλαγγὴ τ' ἐνοπῇ τ': κλαγγὴ, prop. every inarticulate sound, is not used of birds only, but merely expresses a louder cry or shout than ἴνοτή. The comparatively *disorderly and clamorous* advance of the Trojans denotes, not a more uncivilized state, but want of *preparation*. — 3. οὐρανόθι πρό, lit. in the heavens, before them, = before the heavens ; the πρό being a nearer specification of how the *local* adv. is to be understood. Cf. 8, 561, πυρὰ καίετο Ἰλιόθι πρό = before Ilium. *We*, however, should say, *under heaven*. — 5. Ὡκεανοῖο ρόάων. The Ocean is, according to H., a stream, cf. 14, 246. — 6. ἀνδράσι Πυγμαίοισι. The Pygmies, a dwarfish people (like Thumblin from πυγμή), are placed in fabulous geography, sometimes towards *Aethiopia*, sometimes towards India. “The tale probably arose thus : The cranes, which in winter draw towards Africa for food, and are mischievous to the fields, are there attacked by the inhabitants.” *K.* — 7. ἡέριαι = *matatinae*, App. V. ἔριδα προφέρουται : προφέρεσθαι, and Od. 6, 92, προφέρειν ἔριδα, to offer a

9 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Ἐντὸς δρεος κορυφῆσι Νότος κατέχενεν δομίχλην,
ποιμέσιν οὗτι φίλην, κλέπτη δέ τε νυκτὸς ἀμείνω,
12 τόσσον τίς τ' ἐπιλεύσσει, δσον τ' ἐπὶ λᾶαν ἵησιν·
ὅς ἄρα τῶν ὑπὸ ποσὶ κονίσαλος ὥρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὡκα διέπρησσον πεδίοιο.

Οἱ δ' δτε δὴ σχεδὸν ἡσαν ἐπ' ἀλλήλοισιν ἴοντες,
16 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδῆς,
παρδαλέην ὕμωισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων, Ἀργείων προκαλίζετο πάντας ἀρίστους,
20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.

Τὸν δ' ὡς οὖν ἐνόσησεν Ἀρηίφιλος Μενέλαος
ἐρχόμενον προπάροιθεν δομίλου, μακρὰ βιβῶντα,
δέστε λέων ἔχάρη, μεγάλῳ ἐπὶ σώματι κύρσας,
24 εὑρὼν ἦ ἐλαφον κεραὸν ἦ ἄγριον αἴγα,
πεινάων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
ὅς ἔχάρη Μενέλαος Ἀλέξανδρον θεοιδέα
28 ὁφθαλμοῖσιν ἰδών· φάτο γάρ τίσεσθαι ἀλείτην·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἀλτο χαμᾶζε.

Τὸν δ' ὡς οὖν ἐνόσησεν Ἀλέξανδρος θεοειδῆς
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἡτορ·
32 ἀψ δ' ἐτάρων εἰς ἔθνος ἔχάζετο Κῆρ' ἀλεείνων.

quarrel to any one, to provoke him to it.—10. εὗται, here, as τόκον, = ηὗτε, App. V. Νότος, cf. 2, 145. — 12. δσον—ἵησιν = δσον τίς ἱφίσιοι (projiciunt) λᾶαν (App. II.). — 13. κονίσαλος—ἀελλῆς, whirling dust. Buttm. prefers ἀελλῆς = ἀελλήεις: like τιμῆς, 9, 605. — 16. Τρωσὶν—προμάχιζεν (“in the Trojan van Advanced was seen.” Cp.). The front fighters (πρόμαχοι or πρόμοι, cf. v. 31, 44) stood in the foremost line, usually on their war-chariots, and challenged their adversaries to combat. Ἀλέξανδρος, i. e. Paris. — 17. παρδαλέην: sc. δοράν, a leopard's skin.—18. κεκορυθμένα (D. 26) χαλκῷ, armed with brass, i. e. tipped with a brazen point, cf. V. ΑΕn. xii. 488: *Duo—præfixa hastilia forro.* — 23—26. The comparison here precedes, and the apodosis does not follow till v. 27, cf. V. ΑΕn. x. 723. κύρσας, D. 107. σῶμα, said to be used only of a *dead body* by H.; but the *habits* of the lion seem to require a *living one* here; and so Schol. brev. — 24. ἄγριον αἴγα, prob. the wild goat, *capra aegagrus* (L.), still found on the Caucasus, &c., cf. 4, 205. — 25. μάλα, greedily, with eagerness. εἰπερ ἢν, although, even though = καν αὐτὸν διώκωσι (Sch.). Cf. 1, 81. — 26. σεύεσθαι here trans., to drive off, chase away; the pres. denoting the attempt to do this. — 28. φάτο (*he said to himself* =) he thought, hoped. Ἐλογισατο (Sch.). ἀλείτην (fr. ἀλείτω, ἀλιτάνω, πεσον) = ἀμαρτωλὸν καὶ ἀδικον (Sch.). — 31. ἐν προμάχοισι, cf. v. 16. κατ-

33 Ὡς δ' ὅτε τίς τε δράκοντα ἵδων παλίνορσος ἀπέστη
οῦρεος ἐν βῆσσῃ, ὑπό τε τρόμος Ἑλλαβε γυῖα,
ἄψ τ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς,
36 ὃς αὐτὶς καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων,
δείσας Ἀτρέος νίδν, Ἀλέξανδρος θεοειδῆς.

Hector sharply reproves Paris for his cowardice. Paris, complaining of his brother's harshness, offers to fight Menelaus in single combat. Helen shall be the prize of the combat, which will put an end to the war.

Τὸν δ' Ἐκτωρ νείκεσσεν ἵδων αἰσχροῖς ἐπέεσσιν·
Δύςπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,
40 αἴθ' ὁφελεῖς ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
ἡ οὔτω λώβην τ' ἔμεναι καὶ ὑπύψιον ἄλλων.
Ἡ που καγχαλώσι καρηκούμωντες Ἀχαιοί,
44 φάντες ἄριστηα πρόμον ἔμμεναι, οὐνεκα καλὸν
εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή.
Ἡ τοιόςδε ἐών, ἐν ποντοπόροισι μέεσσιν
πόντον ἐπιπλώσας, ἐτάροντος ἐρίηρας ἀγεέρας,
48 μιχθεῖς ἀλλοδαποῖσι γυναικί εὐειδέ ἀνῆγες
ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων,
πατρί τε σῷ μέγα πῆμα πόλητε παντί τε δήμῳ,
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
52 οὐκ ἀν δὴ μείνειας Ἀρηφίλον Μενέλαιον;
γνοίης χ' οἶου φωτὸς ἔχεις θαλερὴν παράκοιτιν.

επλήγη : καταπλήσσειν (= percellere). In the sense of was terrified, the usual aor. is κατεπλάγην. — 32. JN. ἄψ ἰχάζετο. — 33. ὡς ὅτε, sqq. Cf. V. Επ. ii. 379. ἀπέστη. On the aor. cf. v. 10. — 35. ὥχρος, App. II.

39. Δύςπαρι, *Miserable Paris!* Thus Od. 23, 97: μῆτερ δύσμητερ. Eurip. Orest. 1392: Δυσέλενα. γυναιμανής, regularly γυναικομα-
νής (*maivomai*), "woman-mad" (Cp.). ἡπεροπευτά, *deceiver, seducer*, viz. of women. Cf. ἡπεροπεύειν, 3, 399. — 40. Cf. I, 415. ἄγονος, ον (*γόνος*), *unborn*. — 41. καί κε τὸ βουλοίμην, viz. that thou hadst
not been born. — 42. ὑπόψιον (*ἀπ. εἰρ.*) = ὡν ὑπ' ὄψις being under
the gaze (of all); on whom all cast looks (of contempt). — 43. καγ-
χαλῶα (fr. ΧΑ'Ω, χαλάω), *cachinnum edo*. — 44. φάντες, cf. v. 28.
πρόμον ἔμμεναι : sc. σί. — 45. ἔπ' = ἔπεστι, cf. 1, 174. — 46. η be-
longs to ἀνῆγες — 47. ἐπιπλώω, Ion. and Ep. for ἐπιπλέω. ἐρίηρες,
App. III. — 48. μιχθεῖς, *paragenevómēnoς* (Sch.). Μίγνυσθαι, o. dat.,
often signifies merely to go to a person. — 49. ἐξ ἀπίης γαίης, cf. 1,
174. νυόν (*daughter-in-law*), poet., like *nurus*, = *sister-in-law*. — 50.
τῆμα, χάρμα, *erexegetical accusatives*, added by way of apposition
to a preceding predicate, to denote the consequence or purpose (=
ὅπει εἶναι πῆμα, &c.). — 51. κατηφείη, Ep. for *κατήφεια*, here *con-
fession of face; shame*. — 53. γνοίης χ' (= κί), *then wouldst thou find*

- 54 Οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης.
 56 Ἀλλὰ μάλα Τρῶες δειδήμουνες· ἢ τέ κεν ἥδη
λάιηνον ἔσσο χιτῶνα, κακῶν ἔνεχ', δσσα ἔοργας.
 Τὸν δ' αὐτὲ προσέειπεν Ἀλέξανδρος θεοειδῆς·
 "Εκτορ' ἐπεί με κατ' αἴσαν ἐνείκεσας οὐδὲ ὑπὲρ αἴσαν·
 60 αἰεὶ τοι κραδίη πέλεκυς ὡς ἐστιν ἀτειρής,
δεῖτ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, δις ρά τε τέχνη
νήιον ἐκτάμνησιν, δφέλλει δ' ἀνδρὸς ἔρων·
ὡς τοι ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν·
 64 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσένης Ἀφροδίτης·
οῦτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
δσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 Νῦν αὐτ' εἴ μ' ἐθέλεις πολεμίζειν ἥδε μάχεσθαι,
 68 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὰρ ἔμ' ἐν μέστῳ καὶ Ἀρηφίλον Μενέλαον
συμβάλετ' ἀμφ' Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι·

out or learn, &c. The protasis is omitted, sc. if you were to face Menelaus. — 54. οὐκ ἂν τοι χραίσμη, cf. I, 262. δῶρ' Ἀφροδίτης, the gifts of Aphrodité, are named in the following verse. — 55. The articles (i. e. pronouns) are here equivalent to the Lat. *ille* (Db.). ὅτ δὲ κονίησι μιγείης. The opt., supported by all the MSS., is to be retained: "dicit enim Hector, si quando Paris solo affigeretur, ei nihil profuturam esse oītharam." Spz. — 56. δειδήμουνες: sc. εἰσιν. ἢ τέ κεν—χιτῶνα, lapideam vestem induisses; i. e. wouldst have been stoned; i. e. in some outbreak of the popular rage. Cp.: "Thou hadst slept Secure beneath a coverlet of stone" (explaining it simply of being buried). Db. quotes La Fontaine: "La cour lui taille un beau pourpoint de pierre." — 57. ιστον. Plupf. (2 sing.) of εἰμαι, I am clothed. — 59. ἐνει—με—δνείκεσας. This protasis is without its apodosis; like 18, 101. Od. 3, 103, as is often the case in dialogue: sc. I must endure it. — 60. αἰεὶ—ἀτειρής. Metaph. indefatigable, unconquerable; of men, κραδίη, πέλεκυς ὡς ἐστιν ἀτειρής, thy heart is unyielding, like an axe. Ἀτειρής (*τείρω*), not to be worn out, indestructible, firm, lasting. — 61. εἰσω, it = agitur. The agent with ὑπό, o. gen., often follows a verb that implies a passive notion; as θυησκειν ὑπό τινος. So here ἔναι ὑπό τινος (ire =) agi per aliquem. θουρός, D. 62. δις ρά—ἐκτάμνησιν. "The subj. between two indicatives is quite in order; for it is only a supposed case." Th. — 62. νῆστον: sc. δόρυ, a ship-timber. ἔρωη, ἦ, any vehement motion, impulse, force, rushing, esp. spoken of missiles: δφέλλει ἀνδρὸς ἔρωην, the axe augments the power of the man. — 64. μή μοι, asyndeton; in prose ἀλλὰ μή μοι. προφέρεν (like our to bring a thing up against a man =), to reproach him (with it). — 66. δσσα κεν—δῶσιν, cf. I, 139. ἐκών, here, through one's own proper power, at will. — 68. κάθισον, trans. sedere jube. — 70. συμβάλετ—μάχεσθαι = συμβάλετε ὡστε ἡμᾶς μάχεσθαι. The pl. here is not inconsistent with the preceding sing., since Hector stands

71 ὄππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 72 κτήμαθ' ἐλὼν εῦ πάντα γυναικά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
 ναίοιτε Τροίην ἐριβώλακα· τοὶ δὲ νεέσθων
 Ἀργος ἐς ἐπόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

Hector arrests the march of the Trojans. Agamemnon suspends the attack, and Hector repeats to the two armies the proposal of Paris. Menelaus forthwith accepts it; but Priam, he says, must come himself to swear to the observance of the agreement. Hector sends for Priam. Agamemnon orders the preparations for the sacrifice.

76 “Ως ἔφαθ”. “Ἐκτῷρ δ’ αὐτ’ ἔχάρη μέγα μῆθον
 ἀκούσας,
 καὶ ρ̄ ἐς μέσσον ἴων Τρώων ἀνέεργε φάλαγγας,
 μέσσον δουρὸς ἐλών· τοὶ δὲ ἰδρύνθησαν ἅπαντες.
 Τῷ δὲ ἐπετοξάζοντο καρηκομόσωντες Ἀχαιοί,
 80 ιοῖσίν τε τιτυσκόμενοι λάεσσί τ’ ἔβαλλον.
 Αὐτῷρ δὲ μακρὸν ἄψεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “Ισχεσθ’, Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος” Ἐκτῷρ.
 84 “Ως ἔφαθ”. οἱ δὲ ἐσχοντο μάχης ἄνεώ τ’ ἐγένοντο
 ἐσσυμένως. “Ἐκτῷρ δὲ μετ’ ἀμφοτέροισιν ἔειπεν·
 Κέκλυτέ μεν, Τρῶες καὶ ἔүκνήμιδες Ἀχαιοί,
 μῆθον Ἀλεξάνδροιο, τοῦ εἰνεκα νείκος ὕρωρεν.
 88 Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ’ ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δὲ ἐν μέσσῳ καὶ Ἀρηίφιλον Μενέλαον
 οἵους ἀμφ’ Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι·
 92 ὄππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ’ ἐλὼν εῦ πάντα γυναικά τε οἴκαδ’ ἀγέσθω·
 οἱ δὲ ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν.

for the rest of the leaders. κτήμασι. These goods are named 13, 628, 22, 114, 115. — 72. ρ̄ = *felicitator* (not, *omnino*). N. οἴκαδ' ἀγέσθω, *domum suam ducat*, from the force of the Mid. *Db.* — 73. ὅρκια — ταμόντες, cf. 2, 124. — 75. Ἀχαιΐδα: sc. *γαῖαν*. The Achaian land is the territory of Achilles in Thessaly. Argos and Achaia (like Hellas and Argos), = the whole of Greece, cf. 2, 683.

78. μέσσον δουρὸς ἐλών, cf. 1, 197. He grasped the lance by the middle, and with it pushed the Trojans back. — 80. ιοῖσιν, κτλ. Jn. ἔβαλλόν τε (N.). τιτύσκεσθαι, *to aim*, and βάλλειν, *to throw*, are in H. always used with a dat., as in English, “to pelt with stones.” Dr. 111. — 83. στεῦται, cf. 2, 597. — 84. ἐσχοντο, Sch. *κατίσχοντο*. ἔνει, App. IV. cf. 2, 323. — 90. αὐτὸν δὲ ἐν μέσσῳ, *zeugma*, since

95 "Ως ἔφαθ· οἱ δὲ ἄρα πάντες ἀκὴν ἐγένουντο σιωπῆ.
96 Τοῖσι δὲ καὶ μετέειπε. βυηὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἥδη
Ἄργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
100 εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.
Ἡμέων δὲ ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
Οἴστε δὲ ἄρν', ἔτερον λευκόν, ἐτέρην δὲ μέλαιναν,
104 Γῇ τε καὶ Ἡελίῳ· Διὶ δὲ ήμεῖς οἴσομεν ἄλλον.
"Ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὅρκια τάμνῃ
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἀπιστοί·
μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσῃται.
108 Αἰεὶ δὲ ὁ πλοτέρων ἀνδρῶν φρένες ἡρέθουνται·
οἵς δὲ δέ γέρων μετέησιν, ἀμα πρόσσω καὶ ὁπίσσω
λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται.
"Ως ἔφαθ· οἱ δὲ ἔχαρησαν Ἀχαιοί τε Τρῶές τε,
112 ἐλπόμενοι παύσεσθαι διζυροῦ πολέμῳ.
Καὶ ρ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δὲ ἔβαν αὐτοί,
τεύχεα τ' ἔξεδύνοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δὲ ἦν ἀμφὶς ἄρουρα·
116 "Εκτωρ δὲ προτὶ ἄστυ δύνι κήρυκας ἔπειμπεν,
καρπαλίμως ἄρνας τε φέρειν Πριάμον τε καλέσσαι.
Αὐτὰρ ὁ Ταλθύβιον προίτει κρείων Ἀγαμέμνων,

this notion does not well depend on κέλεται, but on such a verb as βούλεται. — 95. δικῆν, App. IV. — 98. φρονέω, I think = I hope, like δίω. διακρινθήμεναι, cf. 2, 475. — 99. πέποσθε = πεπόνθατε, passi estis (πάσχω). — 100. Ἀλεξάνδρου ἀρχῆς = ἀρχῆς τῆς ἔριδος ἀπ' Ἀλεξάνδρου γενομένης. Dō. Paris is styled νείκεος ἀρχή, 22, 116, and his ships νῆας ἀρχεκάκους, 5, 61. — 103. οἴστε and ἔξετε, Ep. imperat. aor. D. 110. ἄρν' = ἄρνε, Dual. ἔτερον — ἔτέρην. The black sheep was designed for the earth, the white one for the sun. — 106. ὑπερφίαλοι. App. V. — 108. ἡρέθουται, cf. 2, 447, here fig. are light-minded, volatile; do not consider the importance of such contracts. — 109. οἴς—μετέησιν = ἐὰν αὐτοῖς—μετῆ, cf. 1, 139. δια πρόσσω καὶ διώσσω λεύσσαι = ὄρρ, cf. 1, 343. — 110. ὅχ' ἄριστα, quam optima. — 113. ἐπὶ στίχας, along the ranks of the foot-soldiers (B.). ἐκ δὲ ἔβαν αὐτοί, sc. ἐκ τῶν ἵππων, from their war-chariots. — 114. τά, demonstr. The constr. is τὰ μὲν — "Εκτωρ δὲ — : the clause δλίγη . . . ἄρουρα being parenthetical, and denoting (not the space between the two armies, Bth.), but the little space about each pile of arms (B. Lexil. 102; S. N., &c.) ; each hero placed his arms near those of his neighbour, but kept them distinct, and so ready for immediate use. — 116. προτὶ = πρός. — 117. καρπαλίμως. κατιύ, might belong to φέρειν as well as to ἔπειμπε : but it is usual in H. to

119 νῆας ἔπι γλαφυρὰς ἵέναι, ἡδὸν ἄρν' ἐκέλευεν
120 οἰστέμεναι· δὸν ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίψ.

Helen, advertised by Iris of the approaching fight, longs to see her former husband again for a moment. She betakes herself to the tower over the Scæan gate, and there finds Priam surrounded by the elders of Troy, who acknowledge her dangerous beauty. Priam welcomes her as a father, and asks her the names of the Greek chieftains whom he sees in the plain. Helen points them out.

*Ίρις δ' αὐθὸν Ἐλένη λευκωλένων ἄγγελος ἥλθεν,
εἰδομένη γαλόων, Ἀντηνορίδαο δάμαρτι,*

τὴν Ἀντηνορίδης εἶχε κρείων Ἐλικάων,

124 *Λαοδίκην, Πριάμοιο θυγατρῶν εἰδος ἀρίστην.*

*Τὴν δὲ εὑρόντα εἴναι μεγάρῳ· ή δὲ μέγαν ἰστὸν ὑφαινεν,
δίπλακα πορφυρένην πολέας δὲ ἐνέπασσεν ἀέθλους
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,*

128 *οὓς ἔθεν εἴνεκ ἐπασχοντες ὑπὸ Αρηος παλαμάων.
Ἄγχοῦ δὲ ἰσταμένη προσέφη πόδας ὡκέα Ἰρις·*

*Δεῦρο τοι, νύμφα φίλη, ίνα θέσκελα ἔργα τίθαι
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.*

132 *οἵ πριν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Αρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιώμενοι πολέμοιο,
οἱ δὴ νῦν ἔαται σιγῇ (πόλεμος δὲ πέπαυται),
ἀσπίσι κεκλιμένοι, παρὰ δὲ ἔγχεα μακρὰ πέπηγεν.*

136 *Αὐτὰρ Ἀλέξανδρος καὶ Αρηΐφιλος Μενέλαος
μακρῆς ἔγχείσι μαχήσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.*

*Ως εἰπούσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
140 ἀνδρύς τε προτέροιο καὶ ἄστεος ἡδὲ τοκήων.*

place connected words in the same verse. W.—118. Ταλύβιον, cf. 1, 320.

121. *Ίρις*, cf. 2, 786. While they were fetching the victims for sacrifice, a goddess sent Iris to Helen, for she could not come of herself; it is a *σιωπώμενον*, which was not clear to the ancients. W.—

122. *γαλόων* = γαλόφ, her sister-in-law, *Laodice*, the daughter of Priam and spouse of Helicōn, son of Antenor: she is mentioned again 6, 252.

—123. *Ιστὸν ὑφαινεν*, cf. 1, 31.—126. *δίπλακα* (sc. *χλαῖναν*), a double mantle, probably a mantle which could be put on doubled, = *χλαῖνα διπλῆ*, 10, 133. Od. 19, 225. *ἐμπάσσειν* (*πάσσων*), aor. 1, *ἰνέπασα*, (Eph. στ.) lit. to *sprinkle in*, = to *relieve it by weaving in*, &c. *ἀέθλος*, o = *δέλος*. — 128. *θεαντες* = *αὐτῆς θεα*. — 130. *νύμφα*, prop. *bride*; then affectionately for any (even married) female. *θέσκελα*, App. V.—134. *ἔσται* = *ἡνται*. — 135. *πέπηγεν* (*κατέστε*), *deftas suni*, perf. with intrans. meaning. — 138. *τῷ δέ κε—κεκλήσῃ*. The κε points to the condition, which is contained in *νικήσαντι*, cf. 1, 175.

—140. *ἀνδρὸς—τυκήσων*, object. gen.—141. *ἄργεννός*, ή, ον, poet. for

- 141 Αύτίκα δ' ἀργευνησοι καλυψαμένη ὁθόνησιν
ώφριατ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα·
οὐκ οἶη, ἀμα τῆγε καὶ αμφίπολοι δύ' ἔποντο,
144 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
Αἴφα δ' ἔπειθ' ἵκανον, δθι Σκαιαὶ πύλαι ἡσαν.
Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἡδὲ Θυμοίτην,
Λάμπον τε Κλυτίον θ' Ἰκετάονα τ', δζον "Αρηος,
148 Ούκαλέγων τε καὶ Ἀντήνωρ, πεπυμένω ἄμφω,
ἔλατο δημογέροντες ἐπὶ Σκαιῆσι πύλησιν·
γύραϊ δὴ πολέμοιο πεπαυμένοι· ἀλλ' ἀγορηταὶ
ἐσθλοὶ, τεττίγεσσιν ἐοικότες, οἵτε καθ' ὑλην
152 δενδρέψ ἐφεζόμενοι ὅπα λειριόεσσαν ἴεῖσιν·
τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
Οἱ δ' ὡς οὖν εἰδονθ' Ἐλένην ἐπὶ πύργον ιοῦσαν,
ἡκα πρὸς ἀλλήλους ἔπεια πτερούεντ' ἀγόρευον·
156 Οὐ νέμεσις Τρώας καὶ ἐϋκυνήμιδας Ἀχαιοὺς
τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῆς εἰς ὥπα ἐοικεν.
'Αλλὰ καὶ ὡς, τοίη περ ἐοῦσ', ἐν νησὶ νεέσθω,
160 μηδ' ἡμῖν τεκέεσσι τ' ὄπισσω πῆμα λίποιτο.
“Ως ἄρ' ἔφαν” Πρίαμος δ' Ἐλένην ἐκαλέσσατο φωνῇ·
Δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζεν ἐμεῖο,

ἀργός, white, skining. δθόνη, an upper garment made of a fine linen fabric.—145. *Σκαιαὶ πύλαι.* The *Scaean gate* (also Δαρδάνιαι πύλαι, 5, 789), led to the camp of the Greeks : probably named from its situation (*σκαιός, left; western*).—146. *οἱ ἀμφὶ Πρίαμον*, i. e. Priam and his suite. *Pantikous*, the father of Euphorbus, Polydamas, &c., cf. 14, 450. 17, 24. *Lampus*, *Clytius*, and *Hiketæon*, were sons of Laomedon, and therefore brothers of Priam, cf. 20, 238. Apollod. iii. 12, 3.—148. *Ἀντήνωρ*, cf. 2, 822.—149. *ἔλατο* = *ἡντο*. δημογέροντες, the elders of the people, cf. 2, 21, = *γέροντες*.—151. *τεττίγεσσιν* *δοιάτες*, like the *cicadae*, &c. This insect is fond of sitting on trees, and in the heat utters a clear humming sound, which the ancients found very pleasing, cf. Arist. H. A. 5, 30. The point of comparison is therefore the clearness and agreeableness of the voice.—152. *λειριόεσσαν*, *slender, dear*; said to be fm *λειριον*, *lily*: but prob. the *lily* was itself so called from the *delicacy* and *softness* of its leaves. *Δειρός, ισχνός*, Hesych. *λειριόεις, ἀπαλός*. *τοῦτο*, complement of the *predicate* to *ἡντο*, such they sat the leaders : such were the leaders — who sat.—155. *ἡκα*, App. IV. — 156. οὐ νέμεσις : sc. ἔστι : = οὐ νεμεσητόν ἔστι. “Non putant indignum Trojani principes Graios Trojanosque propter Helenæ speciem tot mala tanto temporis spatio sustinere ;” says Quint. (viii. 4, 21), commenting on this beautiful passage.—158. *αἰνῶς* (like δεινῶς) = *λίαν, πάνυ*. *εἰς ὥπα* *δουκέναι* = *εἰς ὥπα* *ἰδόντι* *ἐοικέναι* (N.).—160. *πῆμα*, a mischief, a curse.—162. *δεῦρο* — *ἐμεῖο*. J.N. δεῦρ'

- 163 ὅφρα ἵδη πρότερον τε πόσιν πηούς τε φίλους τε·
 164 (οὗτι μοι αἰτήι ἐσσι· θεοί νύ μοι αἴτιοί είσιν,
 οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·)
 ώς μοι καὶ τόνδ' ἄνδρα πελώριον ἔξονομήντες,
 δεῖτις δ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡνὸς τε μέγας τε.
 168 Ἡτοι μὲν κεφαλῆ καὶ μείζονες ἄλλοι ἔστιν·
 καλὸν δ' οὕτω ἐγὼν οὕπω ἵδον ὁφθαλμοῖσιν,
 οὐδὲ οὕτω γεραρόν· βασιλῆς γάρ ἄνδρος ἔοικεν.
 Τὸν δὲ Ἐλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·
 172 Αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·
 ώς ὅφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
 νίεῖ σφῆς ἐπόμην, θάλαμον γνωτούς τε λιποῦσα,
 παῖδά τε τηλυγέτην καὶ δυηλικήν ἐρατεινήν.
 176 Ἄλλὰ τάγ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 Τοῦτο δέ τοι ἔρεω, δ' μ' ἀνείρεαι ἡδὲ μεταλλάξει·
 οὗτός γ' Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,
 ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 180 δαὴρ αὐτὸς ἐμὸς ἔσκε κυνώπιδος, εἴποτε ἔην γε.
 “Ως φάτο· τὸν δὲ δέ γέρων ἥγάσσατο φώνησέν τε·
 “Ω μάκαρ Ἀτρείδη, μοιρηγενές, ὀλβιόδαιμον,
 ἥ ρά νύ τοι πολλοὶ δεδμήσατο κοῦροι Ἀχαιῶν.
 184 Ἡδη καὶ Φρυγίην εἰςήλυθον ἀμπελόεσσαν,

*Ιλθοῦσα, ἵζεν πάροιθ' ἐμεῖο.—163. πηούς, the relations, esp. by marriage. Prob. so to πέπαμαι, possideo. — 164. νύ, *nimirum, scilicet* (N.). — 166. οἵ μοι—ἔξονομήντες. The ὡς (*ut*) = the preceding ὅφρα (163) = οὖ τι—Ἀχαιῶν is parenthetical.—170. γεραρόν, dignified.—172. αἰδοῖος is often joined with δανός (18, 394. Od. 8, 22), which expresses a higher degree of reverential awe, in which the fear of offending is the predominant feeling. — 173. οἴς—ἀδεῖν (*ἀνδάνω*), would that I had chosen death, cf. 1, 415. — 174. γνωτούς, kindred, especially brothers, cf. 15, 349. — 175. παῖδα—τηλυγέτην, i. e. Hermione. Τηλύγετος, App. V. — 176. τό, therefore. — 178. οὗτός γ', sc. about whom you enquired, cf. 167. — 179. Alexander the Great often quoted this verse. Cf. Plut. de Fortitud. Alex., p. 309. — 180. αὐτός, App. IV. ἴσκε, he was. D. 121. εἴποτε ἔην. This formula (11, 761. Od. 15, 268. 19, 313) is an expression of painful feeling because something has ceased to exist, or is greatly changed. “Si unquam fuit, quod nunc non est amplius : i. e. si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas” (Herm.). — 182. μοιρηγενής, ἀπ. εἰρ., favoured at his birth by the goddess of fate; born to good fortune. ὀλβιόδαιμων, opp. ταυτοδαιμων, a favorite of fate, or of the deity. — 183. δεδμήσατο = διδμῆστο, “erant sub imperio tuo permulti (sc. quo tempore expeditionem faciebas.” (N.) — 184. Φρυγίην, cf. 2, 863. H. gives the name of Phrygia sometimes to a tract of land on the Hellespont (cf. 24, 545), sometimes to a district of what was afterwards Bithynia.*

- 185 ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους,
 186 λαυὺς Ὄτρηος καὶ Μύγδονος ἀντιθέοιο,
 οἵ ῥα τότ' ἐστρατόωντο παρ' ὅχθας Σαγγαρίοιο·
 188 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ῆματι τῷ, ὅτε τ' ἡλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδὲ οἱ τόσοι ήσαν, δοσοὶ ἐλίκωπες Ἀχαιοί.
 Δεύτερον αὐτὸν Ὅδυσσηα ἴδων ἐρέειν' ὁ γεραιός·
 192 Εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκοις, δεῖτις δέ τοις·
 μείων μὲν κεφαλῆ Ἀγαμέμνονος Ἀτρείδαο,
 εὐρύτερος δέ ὕμοισιν ἴδε στέρνοισιν ἰδέσθαι.
 Τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
 196 αὐτὸς δὲ κτίλος ὃς ἐπιπλεῖται στίχας ἀνδρῶν·
 ἀρνειῶ μιν ἔγωγε ἐσκω πηγεσιμάλλῳ,
 δεῖτ' ὅτινων μέγα πῶν διέρχεται ἀργεννάων.
 Τὸν δέ ημείβετε ἔπειθε Ἐλένη, Διὸς ἐκγεγανῖα·
 200 Οὔτος δέ αὖ Λαερτιάδης, πολύμητις Ὅδυσσεύς,
 δεις τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.
 Τὴν δέ αὐτὸν Ἀντήνωρ πεπνυμένος ἀντίον ηῦδα·
 204 Ω γύναι, η μάλα τοῦτο ἔπος νημερτὲς ἔειπες.
 Ἡδη γὰρ καὶ δεῦρο ποτὲ ἥλυθε δῖος Ὅδυσσεύς,
 σεῦ ἐνεκ' ἀγγελίης, σὺν Ἀρηφίλῳ Μενελάῳ·
 τοὺς δέ ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 208 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
 Αλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὕμους,

pia, on the river Sangarius, now Sakaria, cf. 16, 719.—185. αἰολόπωλος (*πῶλος*), with rapid steeds.—186. Ὄτρηος καὶ Μύγδονος, sons of Dymas, and brothers of Hecuba, the wife of Priam, cf. 16, 718.—187. ἐστρατόωντο = ἐστρατῶντο, were encamped.—188. ἐλέχθην, I was numbered with them, = was one of them.—189. Ἀμαζόνες. The Amazons, warlike women of the mythic age, dwelt on the river Thermodon.—196. ἐπιπλεῖται, obire, c. accus. : (of leaders) to inspect.—197. πηγεσιμάλλῳ, thick-fleeced.—199. Διὸς ἐκγεγανῖα (D. 128), Jove nata.—200. δέ αὖ, porro, rursus. W.—201. δήμῳ Ἰθάκης, cf. 2, 547. κραναῆς, where are many small hills, rocky, cf. V. Άεν. iii. 272: *scopulos Ithacas, Laertia regna*, and Od. 4, 605. πέρ, τοι. Cf. 1, 131.—202. πυκνά, prudent, wise. Schol. συνετά.—205—208. Before the Greeks undertook the expedition to Troy, Ulysses and Menelaus went there on a fruitless embassy, to demand the restoration of Helen. Anténōr, probably the guest-friend of several Greek heroes, lodged them in his house (cf. Liv. i. init.).—206. σὺν ἐνεκ' ἀγγελίης, App. V. φίλησα = ἴφιλησα : φιλεῖν, here to receive kindly, cf. 6, 16.—208. ἐδάην, cognovit, cf. 2, 299.—209. ἔμιχθεν = ἔμιχθησαν, D. 116.—210. στάντων : sc. αὐτῶν, plur. for dual, abeo-

- 211 ἄμφω δ' ἐζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 212 Ἄλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὑφαινον,
 ἥτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μέν, ἀλλὰ μάλα λιγέως ἐπεὶ οὐ πολύμυθος
 οὐδὲ ἀφαμαρτοεπής, εἰ καὶ γένει ὑστερος ἦεν.
 216 Ἄλλ' ὅτε δὴ πολύμητις ἀναίξειν Ὀδυσσεύς,
 στάσκεν, ὥπαλ δὲ ἵδεσκε κατὰ χθονὸς ὅμματα πῆξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὐτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκεν ἀΐδρει φωτὶ ἐοικώς.
 220 φαίης κε Ζάκοτάν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως·
 ἀλλ' ὅτε δή ρ' ὅπα τε μεγάλην ἐκ στήθεος ἔιει
 καὶ ἔπεια νιφάδεσσιν ἐοικότα χειμερίησιν,
 οὐκ ἀν ἔπειτ' Ὀδυσῆν γ' ἐρίσσειε βροτὸς ἄλλος·
 224 οὐ τότε γ' ὡδὲ Ὀδυσῆος ἀγαστάμεθ' εἶδος ἰδόντες.
 Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' δὲ γεραιός·
 Τίς τ' ἄρ' ὁδὲ ἄλλος Ἀχαιῶς ἀνὴρ ἡνὸς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν ἡδὲ εὐρέας ὕμους;

late like 15, 191, παλλομένων. Ulysses was a small undersized man, as the artists also represented him. ὑπέρεχεν, sc. Ὀδυσσίως. ἄμφω Ζερένω, nom. absol. for ἄμφοις ἐζομένοις. These nominativi absoluti are not unfrequent, when first the whole and afterwards the parts are named. Cf. 16, 307. — 212. πᾶσιν, before all, sc. Τρώεσσιν τὸ ἀγρομένοισιν : ὑφαίνειν is the Lat. *texere*, and ὑφαίνειν μύθους καὶ μήδεα, *terba et consilia componere*. — 213. ἐπιτροχάδην, prop. running along over it, cursorily, i. e. either quickly, hastily, or briefly, so that things are at once despatched. The latter explanation is recommended by what follows, cf. Od. 18, 26. — 214. λιγέως, not *loudly*, dearly, but *pleasantly*. Cf. Cic., Brut. 13, 50 : *Menelaum ipsum dulcem illum quidem tradit Homerus, sed paucia loquentem*. — 215. οὐδὲ = but also not (i. e. though he employed but few words). N. ἀφαμαρτοεπής, Quint. xii. 10, 64, “*Homerus brevem quidem cum iuunditate et propriam—id enim est non deerrare verbis (οὐδὲ ἀφαμαρτοεπής)—et carentem ratiōis eloquentiam Menelao dedit.*” Menelaus was brief οὐχ ὡς Λάκων ὥπτω γάρ Δωρεῖς. Sch. Ven. (Db.) εἰ καὶ, *quāquam*; his being the younger made his always speaking effectually and to the point, the more remarkable. The old traditional reading is ἡ καὶ. N. reads ἡ καὶ = καίτοι. — 216. ὅτε—ἀνατέλλειν. The opt. (or indefinite frequency) after ὅτε denotes “as often as,” cf. Gr. 931. The iterative forms are found in the principal sentence, cf. 931, a. — 217. ὑπάτιον = ὑπὸ—κατὰ χθονὸς ὅμματα πῆξας, οὐσιῶς in terra defixis. — 218. προτρηνής, ἐς, post. (*πρηνής*), bending forwards, opp. to ὥπτω. — 220. ζάκοτός τις, = *aliquis ex genere morosorum* (N.). αἵτης, App. IV. — 222. νιφάδεσσιν χειμερίησιν, *like snow-flakes*: an image of multitude, cf. 12, 278. Cf. Quint. xii. 10, 64. — 223. ἐν .. ἐρίσσειε, opt. aor. with meaning of a *prateritum*; would have測算了 himself (with). N. — 224. οὐ τότε—ἰδόντες. JN. οὐ τότε γ' ὡδὲ ἀγαστάμεθ' εἶδος Ὀδυσῆος ἰδόντες = οὐχ οὕτως ἐπὶ τῇ μορφῇ τέτει θεαμάτασμεν δοσον ἐπὶ τῷ λόγῳ ἔξεπλάγημεν. Sch. — 226. τίς τ'

228 Τὸν δ' Ἐλευη τανύπεπλος ἀμείβετο, διὰ γυνατ-
κῶν·

Οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὁς
ἔστηκε· ἀμφὶ δέ μιν Κρητῶν ἄγοι ἡγερέθουνται.

232 Πολλάκι μιν ξείνισσεν Ἀρηΐφιλος Μενέλαυς
οἰκψ ἐν ἡμετέρῳ, ὅπότε Κρήτηθεν ἵκοιτο.

Νῦν δ' ἄλλους μὲν πάντας ὅρῳ ἐλίκωπας Ἀχαιούς,
οὓς κεν ἐν γνοίην καὶ τ' οὔνομα μυθησαίμην·

236 δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
αὐτοκαστιγνήτω, τώ μοι μία γείνατο μήτηρ.

*Η οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς;

240 ἡ δεύρω μὲν ἔποντο νέεσσ' ἔνι ποντοπόροισιν,
ιῦν αὐτὸν οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἰσχεα δειδιότες καὶ ὄνειδεα πόλλ', ἀ μοι ἔστιν;

“Ως φάτο· τοὺς δ' ἥδη κατέχειν φυσίζοος αἴα
244 ἐν Λακεδαίμονι αὐθί, φίλῃ ἐν πατρίδι γαίῃ.

The heralds come to inform Priam that he is expected in the plain, to swear to the observance of the treaty. He goes thither. A sacrifice is offered to Zeus. The chiefs pray him to guarantee the faith of treaties ; but this prayer is not heard. Priam, declaring that he will not witness the combat, returns to Troy.

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον δρκια πιστά,
ἄρνε δύω καὶ οἴνον ἐνφρονα, καρπὸν ἀρούρης,

ἅρ', cf. 1, 5. — 228. τανύπεπλος, ον, poet. (*πίπλος*), *having a long upper garment or robe*, as noble ladies wore it (whereas slaves tucked it up). — 231. ἄγοι, Ep. = ἡγεμόνες, *leaders*. ἡγερέθουνται, *congregantur*, cf. 2, 304. — 233. ὅπότε, *when, as often as*, cf. v. 216.— 235. καὶ τ' οὔνομα—μυθησαίμην = καὶ ὡν οὔνομα μυθησαίμην, *quorum nomina protulerim or proferre possim*. The relat. pron. omitted as in 1, 162.— 237. Κάστορα—Πολυδεύκεα. *Castor and Polydeukēs (Pollux)* the brothers of Helen, (that Polydeukēs was *immortal* is first mentioned in the *Cypria*. N.) Cf. v. 243.— 238. Jn. μία μοι, *hos eadem mihi* (= *eadem, quae me*) *peperit mater*. Cf. 199. — 240. δεύρω (= δένρο) is the reading of the best MSS., attested by Herodian (*Dō*). — 241. μάχην καταδύμεναι = *καταδύναι* (*to enter into, engage in*). Cf. *καταδ.* μῶλον Ἀρηος, 18, 134. — 242. αἰσχεα, *here not disgraceful actions*, but *insulting taunts*, as in Il. 6, 351 : ὃς ἥδη νίμεσίν τε καὶ αἰσχεα πόλλ' ἀνθρώπων. δνείδεα, *reproaches*, cf. 2, 222. — 243. τοὺς—αία. Castor and Polydeukēs had already fallen in the battle with Idas and Lynceus, the sons of Aphareus, Apollod. iii. 11, 2, κάτεχε (= *κατεῖχε*) γαῖα, i. e. they were already dead, cf. 2, 699. φυσίζοος, *life-producing, nurturing, alma*, like ζείδωρος.

245. δρκια, App. V.— 246. ἐνφρονα, *latrificum*.— 247. δευρῷ. *Wine*

- 247 ἀσκῷ ἐν αἰγείψ· φέρε δὲ κρητῆρα φαεινὸν
 248 κῆρυξ· Ἰδαῖος ἡδὲ χρύσεια κύπελλα·
 ὥτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 Ὁρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 252 ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε·
 αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
 μακρῆς ἐγχείησι μαχῆσοντ' ἀμφὶ γυναικί·
 τῶ δὲ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἐποιτο·
 256 οἱ δὲ ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
 Ἀργος ἐς ἵπποβοτον καὶ Ἀχαιΐδα καλλιγύναικα.
 Ὡς φάτο· ρίγησεν δὲ ὁ γέρων, ἐκέλευσε δὲ ἑταίροις
 260 ἵππους ζευγγύμνεναι· τοὶ δὲ ὅτραλέως ἐπίθοντο.
 Ἄν δὲ ἄρ' ἔβη Πρίαμος, κατὰ δὲ ἡνία τεῖνεν ὄπίσσω·
 πάρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον δικέας ἵππους.
 264 Ἀλλ' ὅτε δή ρ̄ ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 Ὦρνυτο δὲ αὐτίκ' ἐπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 268 ἀν δὲ Ὁδυσσεὺς πολύμητις· ἀτὰρ κῆρυκες ἀγανοὶ¹
 ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἴνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὅδωρ ἐπὶ χεῖρας ἔχεναν.
 Ἀτρείδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
 272 ἦ οἱ πάρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,

was usually preserved in leather bottles. Cf. Od. 6, 78.—250. ὥρσεο, up! arise! D. 110 (ὅρυνμι). καλέσουσιν : sc. σέ. — 252. ὅρκια τάμητε. Cf. 2, 124. — 255—257. Cf. vv. 71—75. — 259. ρίγησεν, shuddered: the aorist is that of the commencement of a state. Gr. 597. —τέτριρος. The dat. is here preferable to the accus., because of the following ἵππους. — 261. κατὰ—διέστω. The reins (ἡνία) were fastened to the front of the chariot-seat (δίφρος), cf. 5, 261 (ἴξ ἀντυγος ἡνία τείνας, from the centre knob of the rim that ran round the front of the carriage). These Priam loosened, and drew them towards himself (καττεινε) [“backward stretched the reins.” Cp.]. — 262. So Eur. Phoen. 172, δε ἄρμα λευκὸν ἡνιωστροφεῖ βεβώς. (N.) — 263. Σκαιῶν : sc. πυλῶν. ὅχον, διριγεῖσαν. — 268. ἄν, Schol. ἀνίστη. Cf. v. 201. The ἄν implies ἀνώρυντο, with ref. to the simple ὥρνυτο in the preceding line. If ἀνώρυντο had preceded, the ἄν would virtually repeat it. ὅρκια as in 245. So 23, 837.—269. οἶνον μίσγον, not with water (the σπονδαί being ἀκρητοί); they mingled the wine of the two parties. (N.) Cf. 2, 341.—271. μάχαιραν : a large knife, which hung by the sword-sheath. — 272. ἄωρτο, it hung, Pluperf. fr. ἀσίρω,

- 273 ἀρυῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
Τοῖσιν δὲ Ἀτρείδης μεγάλ' εὗχετο, χεῖρας ἀνασχών·
- 276 Ζεῦ πάτερ, "Ιδηθεν μεδέων, κύδιστε, μέγιστε,
Ἡλιός θ', δὲς πάντ' ἐφορᾶς καὶ πάντ' ἐπακούεις,
καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσση,
280 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δὲ ὄρκια πιστά·
εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφηνῃ,
αὐτὸς ἔπειθ' Ἐλένην ἔχέτω καὶ κτήματα πάντα,
ἡμεῖς δὲ ἐν νήεσσι νεώμεθα ποντοπόροισιν·
- 284 εἰ δέ κ' Ἀλέξανδρον κτείνη ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἐλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δὲ Ἀργείοις ἀποτινέμεν, ἥντιν' ἔοικεν,
ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληπται.
- 288 Εἰ δὲ ἀν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἔγὼ καὶ ἔπειτα μαχήσομαι εἴνεκα ποιηῆς,
αὐθὶ μένων, εἴως κε τέλος πολέμοιο κιχείω.
- 292 Ἡ, καὶ ἀπὸ στομάχους ἀρυῶν τάμε νηλέει χαλκῷ
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμῷ δευυμένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
Οἶνον δὲ ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν

210, 5.—274. *νεῖμαν*, the hair was distributed by the heralds, as a sign that all present were taking part in what was done.—276—279. Cf. V. *Æn.* xii. 175, sqq. Ιδηθεν μαδέων, Zeus, according to 8, 48, had a sanctuary and altar on Mount Ida; so that he is naturally represented as exercising his power, not *there*, but *thence*. — 277. *ἡλιος*, nom. for voc. cf. Gr. 763, b. *θεοὶ—ἐπακούεις*, cf. Od. 11, 108. Helios sees every thing in his daily course.—278. *ποταμοὶ καὶ γῆ*, cf. v. 104. *καὶ οἱ ὑπένερθε καμόντας ἀνθρώπους τίνυσθον*, sc. Hades and Persephōne. *Καμόντας* [App. V.], *the dead*, cf. Od. 11, 475.—279. *ὅτις κ'—διμόσση*. The sing. *ὅτις* with a collective often follows a plur. — 281. *εἰ μάν κεν* = *ἴαν μάν*, cf. 1, 90.—285. *Τρῶας—ἀποδοῦναι*, such a notion as *κελεύω* must be mentally supplied (however obscurely); for the inf. of command or direction has its subject in the nom. (*N.*). — 286. *τιμὴν* = *ποιηῆν*, v. 290, a *fine*: as a compensation for the costs of the war. — 287. *ἥτε καὶ πέληπται, οὐτος* = *cuius memoria etiam futuros inter homines versetur*. (*N.*) — 289. *οὐκ ἁθλωσιν* = *if they refuse*. The usual negative after conditional particles is *μή*, but *οὐ* after *εἰ* denies a single notion.—291. *εἰλος καὶ κιχείω*. On *εἰλος* καὶ (= *ἴως ἄν*), until, cf. Gr. 931. *τέλος πολέμοιο*, not merely a periph., like v. 300, but the *end of the war*. — 292. *στομάχους*, here the *throats*: *στόμαχος*, fr. *στόμα*, properly an *orifice*. — 294. *θυμῷ* = *vitality*, nearly like *μένος*, which has, how-

96 ἔκχεον, ἡδὲ εὔχοντο θεοῖς αἰειγενέτροις·

ώδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,

όππότεροι πρότεροι ὑπὲρ δρκία πημήνειαν,

100 ὥδε σφ' ἐγκέφαλος χαμάδις ρέοι, ὡς ὅδε οἶνος,

αὐτῶν καὶ τεκέων, ἄλοχοι δὲ ἄλλοισι δαμεῖεν.

“Ως ἔφαν· οὐδὲ ἄρα πώ σφιν ἐπεκραίσιν Κρονίων.

Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῆθοιν ἔειπεν·

04 Κέκλυτέ μεν, Τρῷες καὶ ἔυκνήμιδες Ἀχαιοί

ἥτοι ἐγὼν είμι προτὶ Ἰλιον ἡνεμόεσσαν

ἄψ, ἐπεὶ οὕπω τλήσομ’ ἐν δόθαλμοῖσιν δρᾶσθαις

μαρνάμενον φίλον νιὸν Ἀρηϊφέλῳ Μενελάῳ·

08 Ζεὺς μέν που τόγε οίδε καὶ ἀθάνατοι θεοὶ ἄλλοι,

όπποτέρῳ φθανάτοιο τέλος πεπρωμένον ἔστιν.

“Η ῥα, καὶ ἐξ δέφρον ἄρνας θέτο ἴσθεος φώς·

ἀν δὲ ἄρ’ ἔβαιν’ αὐτὸς, κατὰ δὲ ἡνία τεῖνεν ὀπίσσω·

112 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·

τὰ μὲν ἄρ’ ἀψορρόι προτὶ Ἰλιον ἀπονέοντο. .

Hector and Ulysses mark out the lists, and the people offer up prayers to Zeus. The lot having decided that Paris shall hurl his spear first, he hits Menelaus without wounding him. Menelaus, having hurled his javelin unsuccessfully, rushes upon his foe with his sword, which breaks. He then seizes Paris by his helmet, and is about to drag him down, when Aphrodite hurries him off, and transports him to his apartment in the palace. The goddess hastens to fetch Helen, but Helen, recognizing her, refuses to listen to her invitation, upon which Aphrodite threatens her with her vengeance. Helen then follows her, and bitterly reproaches Paris, who soothes her with loving words.

“Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὄδυσσεὺς
χώρον μὲν πρώτον διεμέτρεον, αὐτὰρ ἔπειτα

ever, a more *animal* notion. — 297. ὁδε—Τρόν τε. Each individual drank of the wine poured out to the gods, and repeated the oath. Cf. 2, 340.—299. διπτέροι—πημήνειαν. On the optat. cf. Gr. 924. Πημάνειν is used intrans., *damnūm inferrere*, to harm, hurt, &c. ; here (with ref. to δρκία) *transgredi*. — 303. Δαρδανίδης, i. e. a descendant of Dardanus; for Dardanus was only a remote ancestor of Priam, cf. 20, 213.—305. ἡνεμόεσσαν, cf. 2, 606.—306. ἐν δόθαλμοῖσιν δρᾶσθαι, cf. 1, 587.—309. θανάτοιο τέλος, periph. for θάνατον. πεπρωμένον, cf. πορεία.—313. ἀψορρόι—ἀπονέοντο, adj., poet. for adv. (ἄψ ἀπονέοντο). So ἀψορρόις κιόμεν, 21, 456. More commonly ἀψορρόν, neut. ἀψορρός properly abridged from ἀψόρρος. In ἀπονέοντο, ἀ by the arsis.

318. χώρον—διεμέτρεον, cf. V. Σεν. xii. 116: *Campum ad certamen, magis sub tectinibus urbis, Dimensi Rustiques viri Teucrique*

- 316 κλήρους ἐν κυνέῃ χαλκήρεῃ πάλλον ἐλόντες,
διππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
Λαοὶ δὲ ἡρήσαντο, θεοῖσι δὲ χείρας ἀνέσχον·
ῶδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
- 320 Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,
όππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
ἡμῖν δὲ αὐν φιλότητα καὶ δρκια πιστὰ γενέσθαι.
- 324 Ὡς ἄρ' ἔφαν πάλλεν δὲ μέγας κορυθαίολος
Ἐκτωρ,
- ἄψ ὄρόων· Πάριος δὲ θιῶς ἐκ κλῆρος ὅρουσεν.
Οἱ μὲν ἐπειθ' ἵζοντο κατὰ στίχας, ἥχι ἑκάστου
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε ἔκειτο.
- 328 Αὐτὰρ δγ' ἀμφ' ὕμοισιν ἐδύσετο τεύχεα καλὰ
δίος Ἀλέξανδρος, Ἐλένης πόσις ἡγκόμοιο.
Κυηῖδας μὲν πρῶτα περὶ κυνῆμασιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
- 332 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἐδυνεν
οἴο καστιγνήτῳ Λυκάονος· ἥρμοσε δὲ αὐτῷ.
Ἀμφὶ δὲ ἄρ' ὕμοισιν βάλετο ξίφος ἀργυρόλον,
χάλκεον· αὐτὰρ ἐπειτα σάκος μέγα τε στιβαρόν τε·
- 336 κρατὶ δὲ ἐπ' ἴφθιμῳ κυνέῃν εὔτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
Εἴλετο δὲ ἀλκιμον ἔγχος, δὲ οἱ παλάμηφιν ἀρήρει.

parabant. — 316. κλήρος—πάλλον = ἐπαλλον, cf. II. 23, 861, *they cast* (lit. *shook*) *lots*. The lots, which probably were bits of wood marked in some way, were thrown into a helmet and shaken, till one sprung out, cf. v. 324. 7, 175. κυνέῃ χαλκήρε, *in a brass plated helmet*. In κυνέῃ, *helmet*, prop. *dog-skin*, the notion of *skin* is quite extinct, and thence it stands even along with *ταντείην*, 10, 258. It was natural enough that they should take a helmet for the lots, and so in later usage, cf. Herod. iii. 128. Cf. V. *Æn.* v. 490 : *Convenere viri, dejeotamque ærea sortem Accepit galea.* (*Bth.*) — 317. διππότερος — ἀφείη, cf. v. 299. — 318. λαοὶ δὲ ἡρήσαντο, *prayed*, *absol.*, as in v. 114. 10, 233. — 324. πάλλεν, cf. v. 316. — 325. ἄψ ὄρόων, looking back, in order to avoid the appearance of partiality. — 326. οἱ μὲν, the heroes altogether. ἥχι ἑκάστου. *Zeugma*; for strictly ἔκειτο suits τεύχεα only; such a verb as ἔστησαν is required by ἵπποι. — 327. ἀερσίποδες, lifting the feet, high-trotting. — 328. τεύχεα, the armour generally : Paris was without armour, cf. vv. 17, 18. — 333. ἥρμοσε, here *intransit*, it fitted him exactly. — 334. ἀμφὶ — ἀργυρόλον (*manubrium ensis argenteis clavis distinctum*. S.). Cf. 2, 45. — 335. σάκος, cf. 2, 389. — 336. ἴφθιμῳ, noticeable for its strength, thence an *epitheton ornans*: *his stately head*. W. — 338. δὲ παλάμηφιν (126) ἀρήρει [*ἀρω*], *ἀραρίσκω*, cf. Od. 17, 4. (*hasta*) *quæ erat*

339 Ὡς δ' αὐτως Μενέλαος Ἀρήιος ἔντε' ἔδυνεν.

340 Οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὄμιλου θωρήχθησαν,
ἐξ μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο,
δεινὸν δερκόμενοι· θάμβος δὲ ἔχεν εἰςօρόωντας
Τρώας θ' ἵπποδάμους καὶ ἔυκνημίδας Ἀχαιούς.

344 Καὶ ρὸ ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ,
σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.

Πρόσθε δὲ Ἀλέξανδρος προτεί δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρείδα κατ' ἀσπίδα πάντοσ' ἔσην,
348 οὐδὲ ἕρρηξεν χαλκόν· ἀνεγνάμφη δέ οἱ αἰχμὴ
ἀσπίδος ἐνὶ κρατερῷ. Ὁ δὲ δεύτερος ὥρνυτο χαλκῷ
Ἀτρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·.

Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργεν,
352 διον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον·
ὅφρα τις ἔρριγησι καὶ δψιγόνων ἀνθρώπων,
ξεινοδύκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχῃ.

“Η ρά, καὶ ἀμπεπαλῶν προτεί δολιχόσκιον ἔγχος,
356 καὶ βάλε Πριαμίδα κατ' ἀσπίδα πάντοσ' ἔσην.
Διὰ μὲν ἀσπίδος ἥλθε φαεινῆς ὅβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
360 ἔγχος· ὃ δὲ ἐκλίνθη καὶ ἀλεύατο Κῆρα μέλαιναν.

*optata, i. e. *habilis*.* — 339. ὡς δ' αὐτως = ώσαύτως δι. — 340. ἑκάτερθεν ὄμιλου, *on both sides of the host*. Such adverbs often stand with the gen. Cf. Gr. 857, d, § 522, 1, obs. 1. — 344. στήτην. The dual is interchanged with the plur. according to the requirements of the verse. — 345. σείοντ' = σείοντε, *vibrantes*. — 347. τάντος ἔσην, *every where alike, equal* (i. e. *equi-distant fm the centre*) = the round ; *κυκλοτερῆ*. — 349. ὥρνυτο χαλκῷ expresses the elevation of the body, and the vigour of the assault, like the Lat. *alior insurgens*, Virg. *En.* xi. 697. — 351. ἄνα, voc. for ἄναξ. Σὸς τίσασθαι = δὸς ἐμὲ τίσασθαι τοῦτον, cf. 1, 230. *ἴσορε* has, like *τοιεῖν* in prose, a double accus., cf. 9, 540. — 353. ἔρρηγησι, perf. subj. with present signification from *ριγεῖν*, *to shudder, to shrink with horrour* (from the thoughts of doing any thing). Cf. 7, 114. — 354. ξεινοδύκον, one who receives him hospitably. *φιλότητα*, here *hospitable reception*; *φιλότητα παρέχειν* = *φιλεῖν*, v. 207. Menelaus appropriately prays to Zeus to avenge on Paris the violation of the laws of hospitality, for Zeus (*Ζεὺς Ξένιος*) notices all such offences. Cf. Od. 14, 284. — 355. ἀμπεπαλῶν = ἀναπεπαλών. D. 82. — 357. διά, with ī for the sake of the metre. So διὰ μὲν ἀρ ζωστῆρος κ.τ.λ. 4, 135. Cf. 11, 435. — 358. ἡρήρειστο, (*hasta*) *transacta erat*, cf. 7, 252, fr. ἡρείδω, in the passive, *to be driven through, to pierce through*, cf. 5, 856. — 359. ἀντηρὶ παρὰ λαπάρην (*right by* =) *close by* (or *exactly upon*) *his flank*. Cf. 5, 67. Paris had drawn on his armour over his chitōn, the spear

- 361 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόληλον
 πλῆξεν ἀνασχόμενος κόρυθος φαλον· ἀμφὶ δὲ ἄρ'
 αὐτῷ
 τριχθά τε καὶ τετραχθά διατρυφὲν ἔκπεσε χειρός.
 364 Ἀτρείδης δὲ ψύμωξεν ἴδων εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, οὔτις σεῖο θεῶν ὀλοώτερος ἄλλος·
 η τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος· ἐκ δέ μοι
 ἔγχος
 368 ἡγχθη παλάμηφιν ἐτώσιον, οὐδὲ ἔβαλόν μιν.
 Ἡ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δὲ ἐπιστρέψας μετ' ἔϋκνήμιδας Ἀχαιοὺς·
 ἄγχε δέ μιν πολύκεστος ἴμὰς ἀπαλὴν ὑπὸ δειρῆν,
 372 δὲς οἱ ὑπ' ἀνθερεῶνος ὁχεὺς τέτατο τρυφαλείης.
 Καί νῦ κεν εἴρυσσέν τε καὶ ἀσπετον ἥρατο κῦδος,
 εὶ μὴ ἄρ' ὅξεν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 η οἱ ρῆξεν ἴμάντα βοδὲς Ἰφὶ κταμένοιο·
 376 κεινὴ δὲ τρυφάλεια ἄμ' ἐσπετο χειρὶ παχείῃ.
 Τὴν μὲν ἔπειθ' ἥρως μετ' ἔϋκνήμιδας Ἀχαιοὺς
 ρίψ' ἐπιδινήσας, κόμισαν δὲ ἐρίηρες ἔταιροι.
 Αὐτὰρ δὲ ἀψὲ ἐπόρουστε, κατακτάμενα μενεάλινων
 380 ἔγχει χαλκείῳ· τὸν δὲ ἐξήρπαξ Ἀφροδίτη
 ρεῖα μᾶλ', ὥστε θεός· ἐκάλυψε δὲ ἄρ' ἡέρι πολλῆ,

pierced through the armour, and tore that part of the chiton which was just beneath. — 360. Κῆρα μελαναν = θάνατον. ἀλενάτο, 178.—362. ἀνασχόμενος, sc. χεῖρα or ἔγχος, Sch.: but it is better to understand ἀνασχέσθαι of the entire elevation of the body, in order to strike the helmet so much the more forcibly, cf. 23, 680. Od. 18, 99. App. V.—363. τριχθά—χειρός. Eustath. : εἴποις ἀν σιδήρου θρανομένον ἀκούειν. There is just as fine a painting in the verse, τριχθά δὲ καὶ τετραχθά διέσχισεν ἡς ἀνέμοιο, Od. 9, 71. διατρυφέν (Sch. διακλασθέν), shivered, fr. διαθρύπτω, *disfringo*. — 366. ἐφάρη, cf. v. 28.—368. ἡγχθη (ἀτσω), here used as a deponent, = *to fly off*, as in 16, 404. παλάμηφιν (gen. = παλάμης). D. 33. — 369. λάβεν : sc. αὐτόν. — 371. δύχε (ἄγχειν, *angere*). The thong with which the helmet was fastened throttled him. — 372. δύχευς τέτατο (fr. *reivw*). Every helmet was fastened by a thong passing under the chin, which, because it performed the same service as the hank on the shield, was named δύχεις, *the hank, the holder*. It was worked or broidered, πολύκεστος. K. τρυφαλείης, App. V. — 373. καὶ νῦ κεν εἴρυσσεν, cf. 2, 155.—374. νόησε, sc. τὸ πράγμα. — 375. κταμένοιο [κτείνω, fr. which H. has ἐκτατο (plupf.) and κτάσθαι, κτάμενος], occisi. — 376. κενή, Ep. = κενή, empty. χειρὶ παχείῃ, in oppos. to one that is all skin and bone. W. — 378. ἐπειδινήσας, “whirling it aloft.” Cr. — 379. ὁ sc. Menelaus. ἀψ here of time = *denuo*. — 380. Ἀφροδίτη. Ιταϊκ

382 κὰδ δ' εἴσ' ἐν θαλάμῳ εὐώδει, κηώεντι.

Αὐτὴ δ' αὐθ' Ἐλένην καλέουσ' ἵε· τὴν δὲ ἐκίχανεν

384 πύργῳ ἐφ' ὑψηλῷ περὶ δὲ Τρωαῖ ἄλις ἡσαν.

Χειρὶ δὲ νεκταρέου ἔανου ἐτίναξε λαβοῦσα·

γρῆτὶ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,

εἰροκόμῳ, ἦ οἱ Λακεδαίμονι ναιεταώσῃ

388 ἡσκειν εἵρια καλὰ, μάλιστα δέ μιν φιλέεσκεν·

τῇ μιν ἐεισαμένη προσεφώνεε δέ τοι 'Αφροδίτη·

Δεῦρ' ἴθ. 'Αλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι·

κεῖνος δγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

392 κάλλει τε στήλβων καὶ εἴμασιν· οὐδέ κε φαίης

ἀνδρὶ μαχησάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε

ἐρχεσθ', ἥτε χοροῖο νέον λήγοντα καθίζειν.

"Ως φάτο· τῇ δὲ ἄρα θυμὸν ἐνὶ στήθεσσιν ὅρινεν·

396 καὶ ρ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν,

στήθεά θ' ἴμερόντα καὶ δύματα μαρμαίροντα,

θάμβησέν τ' ἄρ' ἐπειτα ἐπος τ' ἔφατ' ἐκ τοῦ ὀνόμαζεν·

Δαιμονίη, τί με ταῦτα λιλαίει ἡπεροπεύειν;

400 ἡ πῆ με προτέρῳ πολίων εὐναιομενάων

sedus deinceps fractum eo protexit, quod evanescit, nos intorsus fuit
*Paris. Clarke.—382. κηώεντι, fragrant; the ancients used to fumigate chambers with sweet-scented woods.—383. καλέουσα (= καλίσσουσα), vocatura. W.—384. Τρωαί, not the female attendants mentioned v. 143, of whom there were only two, but other Trojan women who were there looking on the combat, cf. v. 417, 22, 79.—385. νεκταρέου δενού, by her beautiful [or fragrant, scented] robe. App. V. τινάσσειν, to shake a person, to arrest his attention.—388. ἡσκειν, a rare contraction for ἡσκειν, fr. ἀσκεῖν, exercere, laborare [vocabulum artis, ut Heynius annotavit. Cf. 4, 110, &c. Bk.] Cf. 190. "Her unspun wool Dressed for her." Cp. μήν, sc. τὴν γραῦν, there is a change of the subject.—391. κεῖνος δγε, he yonder; δγε is often used in this way to indicate place. Cf. 19, 344: κεῖνος δγε προκάροιθε νεῶν ὄρθογραιράνων 'Ησται . . . δινωτοῖσι (Sch. τορυντοῖς), rounded artificially, turned: below (v. 448) the λέχεα are called τρητά, of perforated work.—392. στήλβειν here (= nītere), of the brightness of a fine skin, and of the clothing, cf. Od. 6, 237. The explanation in Athen. 1, 15, by μύρος ἀλειφόμενος is against the language.—393. χορόδε, to the dance (when people dress themselves the most).—395. τῇ—βρίνεν. "The tumultuous state of feeling in Helen arose from her being attracted on the one hand by the beauty which was depicted to her as so charming, and on the other, by the manly bravery of Menelaus." K.—396. εἰς οὐν ἐνόησε, cf. Virg. AEn. i. 406: *Dixit, et avertens rosas certice refulsa.* The goddess had therefore laid aside again the form of the old woman.—397. ἴμερόντα—μαρμαίροντα. sparkling. ἴμερός, εσσα, εν (ἴμερος), "love-kindling." Cp.—399. ταῦτα, thus, in this way.—400. ἡ πῆ με προτέρῳ πολίων*

- 401 ἄξεις ή Φρυγίης ή Μηρονίης ἐρατεινῆς,
εἴ τις τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
οὖνεκα δὴ νῦν δῖον Ἀλεξανδρον Μενέλαιος
- 404 νικήσας ἔθέλει στυγερὴν ἐμὲ οἰκαδὸν ἄγεσθαι,
τούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
‘Ησο παρ’ αὐτὸν ιοῦσα, θεῶν δ’ ἀπόεικε κελεύθουν
μηδ’ ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπου,
- 408 ἀλλ’ αἰεὶ περὶ κείνου δίζει, καὶ ἐ φύλασσε,
εἰςύκε σ’ ή ἀλοχον ποιήσεται, ή ὅγε δούλην.
Κεῖσε δ’ ἐγὼν οὐκ είμι (νεμεσητὸν δέ κεν εἶη),
κείνου πορσυνέουσα λέχος. Τρωὰ δέ μ’ ὀπίσσω
- 412 πᾶσαι μωμήσονται· ἔχω δ’ ἄχε’ ἄκριτα θυμῷ.
- Τὴν δὲ χυλωσαμένη προσεφώνεε δί’ Ἀφροδίτη·
μή μ’ ἔρεθε, σχετλίη· μὴ χωσαμένη σε μεθείω,
τὼς δέ σ’ ἀπεχθήρω, ὡς νῦν ἔκπαγλ’ ἐφίλησα,
- 416 μέσσω δ’ ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἵτον ὅληαι.
- ‘Ως ἔφατ· ἔδδεισεν δ’ Ἐλένη, Διὸς ἐκγεγαυῖα·
βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,
420 σιγῇ· πάσας δὲ Τρωὰς λάθεν· ἥρχε δὲ δαίμων.
- Αἱ δ’ ὅτ’ Ἀλεξάνδροι δόμον περικαλλέ ἵκοντο
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,

= προτέρω πῃ πολίων, *further honos to any other city*, cf. v. 370. The sense is: Hast thou perchance a new friend, to whom thou wouldest lead me? — 401. Μηρονίης, i. e. Lydis, cf. 2, 866. — 403. οὖνεκα δῆ, *quia scilicet* (with irony). *Dō.* — 404. στυγερὴν, *hateful, loathsome*, strongly expresses her shame. *W.* — 408. θεῶν δ’ ἀπόεικε κελεύθουν. The θεῶν κελεύθουν, the way of the gods to Olympus (*Sch.*); θεῶν κελεύθος = *spatium et trames*, in quo Dii versantur. Cf. *νυκτός τε καὶ ηματος κέλευθοι* (*Od.* 10, 86), the paths on which day and night travel. *N.* — 408. περὶ κείνον δίζει (*Sch.* *ταλαιπώρει*), *wail*. The notion implied is, that a goddess is degraded by marriage with a man; as in the case of Thetis. *W.* — 409. εἰσόκε—ποιήσεται (= *ποιήσηται*), cf. 2, 332. ὅγε, like *ille* (*Virg. Aen.* 5, 437) marks emphatically the *identity* of the subject, and the *difference* of the second state or action (*N.*), cf. 1, 190, and *Gr.* 986, § 655, obs. 2. δούλην, i. e. as a concubine, cf. *Od.* 14, 203. — 411. πορσυνέουσα (*πορσύνω*, *Ed. fut. πορσύνεω*) λέχος, *to prepare his couch*, cf. *Od.* 3, 403. πορσύνειν λέχος denotes the same as *ἀντιάν*, 1, 31. — 412. ἄχε’, *sorrow, viz. of repentance*. ἄκριτα, cf. 2, 246. — 414. μή μ’ ἔρεθε, cf. 1, 32. μεθείω, *Ep.* = *μεθῶ*. — 415. ἔκπαγλ’ = *ἔκπαγλας*, cf. 2, 225. — 416. μητίσομαι (= *μητίσωμαι*). — 419. κατασχομένη, *having wrapt herself round* [Mid. Cf. 141, *καλυψαμένη*. *N.*], not from shame or pain (*K.*), but as women used to be on going out, cf. v. 141. — 421. Ἀλεξάνδροι δόμον. The palace of Alexander [*Paris*] was on the acropolis, close

- 423 ή δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
 424 Τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη,
 ἀντὶ Ἀλεξάνδροι θεὰ κατέθηκε φέρουσα·
 ἔνθα κάθιζ' Ἐλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἡνίπαπε μύθῳ·
 428 "Ηλυθες ἐκ πολέμου—ώς ὁφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμεὶς κρατερῷ, δὲς ἐμὸς πρότερος πόσις ἡεν.
 "Η μὲν δὴ πρίν γ' εὔχε' Ἀρηφίλον Μενελάου
 σῆ τε βίγ καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι·
 432 ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηφίλον Μενελαον
 ἐξαῦτις μαχέσσασθαι ἐναντίον. Ἀλλά σ' ἔγωγε
 παύσασθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 436 ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης.
 Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 Μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
 Νῦν μὲν γάρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ·
 440 κείνον δ' αὐτὶς ἔγω· παρὰ γάρ θεοί είσι καὶ ἥμιν.
 Ἄλλ' ἄγε δὴ φιλότητι τραπείομεν εὔνηθέντε.
 Οὐ γάρ πώποτε μ' ὕδε γ' ἔρως φρένας ἀμφεκάλυψεν·
 οὐδὲ ὅτε σε πρώτου Λακεδαίμονος ἐξ ἐρατεινῆς
 444 ἐπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νῆσῳ δὲ ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ·
 ώς σεο νῦν ἔραμαι καὶ με γλυκὺς ἵμερος αἴρει.
 "Η ρά, καὶ ἄρχε λέχοςδε κιών' ἄμα δ' εἴπετ' ἄκοιτις·
 448 τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

to those of Priam and Hector, cf. 6, 316. — 424. φιλομμειδῆς, the laughter-loving (kindly smiling). — 427. δσσε πάλιν κλίνασα, having turned her eyes away; with averted eyes. Thus Virg. Aen. iv. 362, of Dido in wrath: *talia dicentem jam dudum aversa tuerit*. — 427. φίτιττε, cf. 2, 245. — 428. "Helen's speech is taunting and bitter." W. ὡς ὁφελες, cf. 1, 415. — 430. εὔχε' = ηνχον, thou boastedst. — 434. κέλομαι, γένεο. "There lies in it an *exprobratio ignaviae*." W. — 438. ἀφραδέως, inconsiderately. — 438. μὴ ἔνιπτε. On the double sense, cf. 1, 236. — 439. ἐνίκησεν σὺν Ἀθήνῃ. Whenever a hero fights with great good fortune, a deity stands by his side, cf. 4, 390. δ, 116. — 440. ἔγω: *nisiēσω* understood. — 441. τραπείομεν = ταρ-
 τύμεν, *delectemus*, fr. *τέρπω*, cf. 210, 142. Cf. Od. 8, 292. — 442. ἀμφεκάλυψεν (Sch. κατίσχε). The expression ἀμφικαλύπτειν φρέ-
 νας, to obscure the mind, is often used in this way of violent passions, cf. 14, 294. 17, 591. — 445. ἐν Κρανάῃ. Usually said to be the small island Helena, by the prom. Sunium in Attica. More probably the island Kranaë (*Marathonisi*), in the Laconic gulf, before Gythium. — 448. τρητοῖσι, cf. v. 391.

Menelaus hastens to the Trojan ranks to seek for Paris. Agamemnon proclaims the victory, and claims Helen as the prize.

- 449 Ἀτρείδης δ' ἀν' ὅμιλον ἐφοίτα, θηρὶ ἔοικώς,
εἴ που ἐξαθρήσειεν Ἀλέξανδρον θεοειδέα·
ἀλλ' οὐτὶς δύνατο Τρώων κλειτῶν τ' ἐπικούρων
452 δεῖξαι Ἀλέξανδρον τότ' Ἀρηϊφίλῳ Μενελάῳ.
Οὐ μὲν γάρ φιλότητί γ' ἐκεύθανον, εἴ τις ἰδοιτο·
ἴσον γάρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.
Τοῖσι δὲ καὶ μετέεπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
456 Κέκλυτε μεν, Τρῷες καὶ Δάρδανοι ἡδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνετ' Ἀρηϊφίλου Μενελάου·
ἀμεῖς δ' Ἀργείην Ἐλένην καὶ κτήμαθ' ἄμ' αὐτῷ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' ἔοικεν,
460 ἡτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
‘Ως ἔφατ’ Ἀτρείδης· ἐπὶ δ' ὅνεον ἄλλοι Ἀχαιοί.

449. θηρὶ ἔοικώς, like a wild beast that scents its prey in the neighbourhood, cf. v. 23.—450. εἴ που, if perchance, cf. I, 66. θεοειδέα, synzeisis, cf. v. 237.—453. φιλότητι, from friendship. ἀποτινέμεν, Ep. == ἀκρυπτον.—454. ίσον with Κηρὶ, like death, cf. I, 212. 9, 312.—456. Δάρδανοι, cf. 2, 819.—457. φαίνετ' = φαίνεται, is quite manifest. W.—459. ἀποτινέμεν, infin. for imperat.—460. Cf. v. 287,

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Δ.

Zeus, in the council of the gods, proposes to restore peace to the Greeks and Trojans, and to give back Helen to Menelaus, as the prize of his victory. Hérē opposes him, and the destruction of Ilium is accorded her ; though, if Zeus wishes to smite Argos or Sparta, she will not defend them. Athénē receives orders to go and engage the Trojans to break the truce.

Οι δὲ θεοὶ πάρ Ζηνὶ καθήμενοι ἡγόροιντο
χρυσέψ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια "Ηβη
νέκταρ ἐψυνοχόει· τοι δὲ χρυσέοις δεπάεσσιν
4 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰζορόωντες.
Αὐτίκ' ἐπειράτο Κρονίδης ἐρεθίζεμεν "Ηρην
κερτομίοις ἐπέεσσι, παραβλήδην ἄγορεύων·
Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
5 "Ηρη τ' Ἀργείη καὶ Ἀλαλκομενῆς Ἀθήνη.

1. The first part of this canto was called by the ancients δρκίων σύγχυσις, *the breach of the truce* (cf. v. 269) ; and the second part, Αγαμ. ἐπιπάλησις (cf. v. 353), because Agamemnon goes through the army, and exhorts the princes. πάρ Ζηνὶ ἡγορόωντο. The assembly of the gods always took place in the palace of Zeus, cf. 1, 531, where at their banquet they consulted about the affairs of mankind.—2. δαπέδῳ. Properly δάπεδον is the floor, pavement, here *per synecdochen* for hall : [*"on the golden floor of Jove's abode."* Cp.] This in the palace of Zeus was laid with gold, cf. 1, 420. "Ηβη, Hébē, the daughter of Zeus and Hérē, appears again as cup-bearer of the gods, 5, 722, 905. Od. 11, 603. In this office she was succeeded by Gany-mede, whom the poet mentions 5, 266, 20, 232, sqq. Cf. Apollod. 3, 12, 2. — 4. δειδέχατ', Ep. = δειδέχατο, plur. mid. fr. δείκνυμι (cf. 210, 41, 4), with the signification of the impf. = *esse* (or *alter alterum*) *exoriebant poculis* (Db.) ; they drank to each other. 'Εδεξιοῦντο, τροπίνοντες ἔαντοις (Sch.). — 6. παραβλήδην, either ἀπαγητικῶς, trickily, *feignedly* (Apoll.), or παραβολικῶς, *allusively, with a covert allusion* (Porphyr. Quæst. 16). Cf. vv. 7—10. Wolf considers the word to be nearly = ὑποβλήδην, (*interjiciendo*) *throwing in something into the speech of another*. So twice in Apollon. Rhod. ii. 448; iii. 106. Passow explains : *with a mocking or malicious side glance; obliquely, indirectly.* — 8. "Ηρη Ἀργείη. Hérē, Ep. Hérē (Juno) had a famous temple

9 Ἄλλ' ἦτοι καὶ νόσφι καθήμεναι, εἰςօρόωσαι
τέρπεσθον· τῷ δὲ αὐτε φιλομμειδῆς Ἀφροδίτη
αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ Κῆρας ἀμύνει·
12 καὶ νῦν ἔξεσάωσεν δῖόμενον θανέεσθαι.
Ἄλλ' ἦτοι νίκη μὲν Ἀρηφίλου Μενελάου·
ἡμεῖς δὲ φραζώμεθ', δπως ἔσται τάδε ἔργα,
ἡ ρὸ αὐτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
16 δρσομεν, η φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
Εἰ δὲ αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἦτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
αὐτις δὲ Ἀργείην Ἐλένην Μενέλαος ἄγοιτο.
20 Ὡς ἔφαθ· αἱ δὲ ἐπέμυξαν Ἀθηναίη τε καὶ Ἡρῃ·
πλησίαι αἴγι ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
Ἡτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπεν,
σκυζομένη Δù πατρὶ, χύλος δέ μιν ἄγριος ἥρει·
24 Ἡρῃ δὲ οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προςγύδα·
Αἰνότατε Κροιίδη, ποῖον τὸν μῆθον ἔειπες!
Πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἡδὲ ἀτέλεστον,
ἰδρῶ θ', δν ἰδρωσα μόγῳ; καμέτην δέ μοι ἵπποι
28 λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῖο τε παισίν.
Ἐρδ' ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
Τὴν δὲ μέγ' ὁχθήσας προςέφη νεφεληγερέτα Ζεύς·
Δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
32 τόσσα κακὰ ρέζουσιν, δτ' ἀσπερχὲς μενεαίνεις

at Argos. Ἄλελκομενῆς. Athēnē took this name *Alalcomenē* in Boeotia, where she had a very ancient temple. — 9. νόσφι : sc. τοῦ Μενελάου. — 10. τῷ, to this one, i. e. to Paris. App. V.—11. παρμέμβλωκε, Ep. perf. to παραβλώσκω, to go with one, to help him, cf. 105.—12. δρσομεν, here, *sensu malo*, thinking he should die ; that he feared this, is only implied.—14. ἡμέν δὲ φραζώμεθ'. “That this matter was now for the first time to be taken into consideration, is the most provoking cut of all to the two goddesses.” W. — 16. δρσομεν = δρσωμεν. — 17. εἰ δὲ αὖ πως, *sin autem forte*. — 18. οἰκέοιτο πόλις : οἰκεῖσθαι, to be inhabited = to remain standing.—20. ἐπιμένω (μύζω), aor. I ἐπέμυξα, to *murmur* : prop. to say μῦ to, always spoken of inarticulate sounds. Cf. 8, 457. [“Low-murmuring deep disgust.” Up.] — 21. πλησίαι : sc. ἀλλήλαις.—22. ἀκέων, App. IV.—23. σκύζομεν, dep. only pres. and impf. poet. (fr. κύων, to snarl like a dog), to mutter, to be angry, to be displeased, absol., τινι, at any one.—24. Ἡρῃ—χόλον. The dat. “Ἡρῃ, which Wolf adopted for the nom. “Ἡρη, is used in H. for the gen. ἔχαδε (χανδάνειν, to contain). — 25. Cf. 1, 552. — 27. ιδρῶ, Ep. = ιδωτα, cf. 148. ιδρῶ ιδρωσαι, to sweat sweat, acc. cognata significationis. καμέτην—ἴπποι. Ηέρē therefore had incited the Greeks.—29. ἐπαινέομεν, fut., cf. 3, 383. ἐπαινεῖν, here to consent, approve, cf. v. 380.—30. Cf. 1, 517.—32. δτ' ἀσπερχὲς μενεα-

- 33 Ἰλίου ἔξαλαπάξαι ἐῦκτίμενον πτολίεθρον ;
 εὶ δὲ σύγ' εἰςελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὡμὸν βεβρώθυις Πρίαμον Πριάμοιό τε παῖδας,
 36 ἄλλους τε Τρῶας, τότε κεν χόλον ἔξακέσαιο.
 Ἐρξον, δπως ἐθέλεις· μὴ τοῦτό γε νείκυς ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 Ἄλλο δέ τοι ἐρέω, σὺ δὲ ἐνὶ φρεσὶ βάλλεο σῆσιν·
 40 ὄππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἔξαλαπάξαι
 τὴν ἐθέλω, δθι τοι φίλοι αὐτέρες ἐγγεγάσιν,
 μήτι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' ἔασαι.
 Καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκοντί γε θυμῷ.
 44 Αὖ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλης ἐπιχθονίων ἀνθρώπων,
 τάων μοι περὶ κῆρι τιέσκετο Ἰλιος ἴρη,
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
 48 Οὐ γάρ μοὶ ποτε βωμὸς ἐδενέτο δαιτὸς ἐίσης,
 λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 Τὸν δὲ ἡμείβετ' ἐπείτα βωῶπις πότνια Ἡρη·
 Ἡτοὶ ἐμοὶ τρεῖς μὲν πολὺ φίλαταί εἰσι πόλης,

52 Ἀργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκῆνη·
 τετ. "Or" = δτι (*W. P.*). Thiersch rejects the elision of *i* in δτι, and takes δτι' as a causal δτε, while (= *as, since*) thou so longest, cf. 1, 244. — 33. Cf. 1, 129. — 34. εἰ δὲ βεβρώθους, a hyperbolical expression of intense hatred. Cf. Xen. Anab. iv. 18, 12 : τούτους, ην τις δυναμέθαι, καὶ ὥμοδς δεῖ καταφαγεῖν. [*Non mediā de gente Phrygum exedisse nefandis Urbem odiis satis est.* Virg. Aen. 5, 785. Blk.] On εἰ with optat. cf. Gr. 940, c. According to Buttm., βεβρώθω (= to swallow up, to devour) is a new present strengthened by redupl. (and with epenthetic θ) fr. βρών, the simplest form of βιβρώσκω. — 37. ἔρξον, φίζω (ἔρδω). μὴ — γένηται, εανε πε—σι. — 38. ἔρισμα is a lasting subject of contention, νέίκος a passing quarrel. *W.* — 39. Cf. 1, 297. 5, 259. — 40. ὄππότε κεν, cf. 931. — 41. τήν = ταύτην. — 42. διατρίβειν, for imperat. δέσαι, absol., let me, = allow me to do so. Cf. 17, 449. — 43. ἑκὼν δέκοντί γε θυμῷ, without compulsion, but yet with repugnant heart. The complete opposite to ἑκών is ἀνάγκη, θρ. He who is persuaded, but not compelled, to do a thing, acts ἑκών, but δέκοντί θυμῷ. — 44. αἱ γὰρ πόλης, for of all cities, which. — 45. ναιετάουσι, cf. 2, 648. — 46. περὶ κῆρι, in my heart (lit. about my heart). *W.* and Nitzsch on Od. 5, 46, read πέρι here: i. e. consider it an adv. very, exceedingly, = περισσῶς: which then strengthens κῆρι. Sptzn. rejects this explanation, and writes περὶ κῆρι, because none of the ancients has written πέρι in this connexion. He compares it with περὶ φρεσίν, 16, 157. — 47. ἐϋμμελίς (μελία), an ash, gen. fr. ἐϋμμελίης, δονά frarino (= fraxined hastá) instructus. (The form εἴμελίης not in *H.*) — 48. θόης, cf. 1, 468. — 49. τὸ γὰρ λάχομεν γέρας ἡμέας: sc. οἱ θεοί. The sense is: this is the prerogative of the gods; λαχάνειν (sortito accipere), being used even of the gods. *W.* — 52.

53 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὗτοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
Εἴπερ γάρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,
56 οὐκ ἀνύω φθονέουσ'. ἐπειὴ πολὺ φέρτερός ἐστι.
'Αλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
Καὶ γάρ ἐγὼ θεός εἰμι, γένος δ' ἐμοὶ ἔνθεν δθευ σοί·
καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
60 ἀμφότερον, γενεῇ τε καὶ οῦνεκα σὴ παράκοιτις
κέκλημαι· σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
'Αλλ' ἥτοι μὲν ταῦθ' ὑποεἴξομεν ἀλλήλοισιν,
σοὶ μὲν ἐγώ, σὺ δὲ ἐμοὶ· ἐπὶ δὲ ἔφονται θεοὶ ἄλλοι
64 ἀθάνατοι. Σὺ δὲ θᾶσσον 'Αθηναίῃ ἐπιτεῖλαι,
ἐλθεῖν ἐς Τρῶαν καὶ 'Αχαιῶν φύλοπιν αἰνήν,
πειρᾶν δ', ὡς κε Τρῷες ὑπερκύδαντας 'Αχαιοὺς
ἀρξασι πρότεροι ὑπὲρ δρκια δηλήσασθαι.
68 "Ως ἔφατ· οὐδὲ ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' 'Αθηναίην ἔπει πτερόεντα προςηγύδα·
Αἴψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ
'Αχαιούς,
πειρᾶν δ', ὡς κε Τρῷες ὑπερκύδαντας 'Αχαιοὺς
72 ἀρξασι πρότεροι ὑπὲρ δρκια δηλήσασθαι.

Athénē descends from Olympus, and, under the form of Laodocus, exhorts Pandarus to shoot an arrow at Menelaus.

"Ως εἰπὼν ὕτρυνε πάρος μεμανίαν 'Αθήνην·
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀτέξασα.

Μυκῆνη = Μυκῆναι, cf. 2, 569.—53. διαπέρσαι, infin. for imperat.—54. τάων—πρόσθ' ἴσταμαι. *To set or place oneself before a person,* = *to defend him*, cf. v. 129. οὐδὲ μεγαίρω. Οἱ δὲ φθονῶ σοι, οὐκ ἀντιπράττω, *hence in video tibi: μεγαίρειν and φθονεῖν often signify, to hinder a thing, to forbid a man to do it.*—56. φθονέουσα, *invitando. ἐπειῇ.* 'Επει ἡ. Sptz. Bk.—58. καὶ γάρ here = *nam etiam (not etenim),* 1053, h. — 59. πρεσβυτάτην = *τιμιωτάτην, highest in dignity;* for, according to Apoll. i. 1, 5, Hestia was the eldest.—61. κέκλημαι = εἰμι. — 62. ταῦθ', *herein*, cf. 3, 399.—64. ἐπιτεῖλαι, as in v. 53.—65. ἐλθεῖν—πειρᾶν [infin. for -άειν] depend on ἐπιτεῖλαι.—66. ὑπερκύδαντες, acc. plur. from nom. ὑπερκύδας, αὐτος, ὁ, *exceedingly famous; renowned.* (According to Sch. a partep. aor. I from an old word κύδω, κυδαίνω, whence κύδας, like γῆμας; some consider it an adj. ὑπερκύδας, Dor. = ὑπερκυδῆς, contr. fm ὑπερκυδής, hence prop. to be accented ὑπερκυδάντας, cf. Sptz. ad loc.). — 67. δηλεῖσθαι τινα (c. acc. *personas*), *to hurt or injure one.* Cf. 1, 156.—72. ὑπὲρ δρκια, *against the treaty.*

73. πάρος μεμανίαν. H. is fond of this expression, when a person is urged to what he is already inclined to.—74. ἀσσειν denotes any

75 Οίον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω,
 76 ἡ ναύτρησι τέρας, ἡὲ στρατῷ εὐρέι λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
 τῷ εἰκοῦ ἥιζεν ἐπὶ χθόνα Παλλὰς Ἀθηνῆ,
 καδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰςօρόωντας
 80 Τρῶας θ' ἵπποδάμους καὶ ἔγκυνήμιδας Ἀχαιούς.
 Ὡδε δέ τις εἴπεσκεν ἴδων ἐς πλησίον ἄλλον·
 "Η ρ' αὐτὶς πόλεμος τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἡ φιλότητα μετ' ἀμφοτέροισι τίθησιν
 84 Ζεύς, ὅςτ' ἀνθρώπων ταμίης πολέμου τέτυκται.
 "Ως ἄρα τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
 'Η δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' δμιλον,
 Ααοδόκῳ Ἀντηνορίδην, κρατερῷ αἰχμητῇ,
 88 Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
 Εὑρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 ἐσταότ· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων
 λαῶν, οἵ οἱ ἐποντο ἀπ' Αἰσήπτοιο ρόάων.
 92 Ἀγχοῦ δ' ἰσταμένη ἔπεια πτερόβεντα προςηύδα·
 Ή ρά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαῖφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἴον·
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄρροι,
 96 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆι.
 Τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἴ κεν ἴδῃ Μενέλαον Ἀρηίου Ἀτρέος υἱὸν
 σῷ βέλει δηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.

impetuous movement. — 75. οἶον δ' ἀστέρα ἦκε, sqq. 'Αστήρ, not any star, but a fire-ball, or some similar fiery meteor. Cf. v. 79. — 77. τοῦ, sc. ἀστέρος—σπινθῆρες, sparks. 84 τε, App. IV. “*Exprimitur autem per δέ τε, aliud accedere, vel novum aliquid apparere, quod cum re antea commemorata aut causae aut similitudinis nexu ita coheret, ut aequalitatis notio una cum distinctione comprehendatur.*” Hand (ap. S.). — 79. καδ δ' ἔθορ' = κατέθορε δί (D. 32), κατα-θρώσκω. — 84. ταμίης τολέμοιο (*dispensator* =) arbiter belli, cf. 19, 224. — 86. κατεδύσεθ', D. 110. — 87. Ααοδόκῳ Ἀντηνορίδῃ, cf. 2, 822. — 88. Πάνδαρον, cf. 2, 827. — 89. εὑρε, asyndeton, cf. 2, 169. — 91. Αἰσήπτοιο, cf. 2, 825. — 93. η ρά νύ μοί τι πίθοιο, an interrogative sentence with the optat. (which is very rare), may be considered as virtually the protasis to a conditional apodosis : *wouldst thou hearken to me, instead of : if thou wouldst hearken to me, then thou wouldst venture, &c.* So Th.; cf. Gr. 649. — 94. τλαίης κεν, sustinueris, cf. 2, 250. ἐπιπροέμεν = ἐπιπρο-ένται (ῖημι). D. 97. — 95. πᾶσι Τρώεσσι, a dativus loci for ἐν ταῖς Τρώεσσι, cf. 2, 285. — 96. βασιλῆι. So the Romans also called the sons of kings *reges*. — 97. τοῦ—παρ' = παρὰ τούτων πάντων πρῶτον. — 98. αἱ κεν = ίάν, cf. 1, 128. — 99. πυρῆς ἐπιβάντα. 'Επιβῆ-

100 Ἄλλ' ἄγ' δίστευσον Μενελάου κυδαλίμοιο·
εῦχεο δ' Ἀπόλλωνι Λυκηγενέει κλυτοτόξῳ
ἀρνῶν πρωτογόνων ρέξειν κλειτὴν ἐκατόμβην,
οἰκαδε νοστήσας ἵερῆς εἰς ἄστυ Ζελείης.

104 “Ως φάτ’ Ἀθηναῖη τῷ δὲ φρένας ἄφρονι πεῖθεν.

Pandarus wounds Menelaus, whose life Athénē protects. Agamemnon deplores the destiny of his brother, who reassures him. The king of Argos charges Machaon to dress the wound.

Αὐτίκ' ἐσύλα τόξον ἐνζύοον, ιξάλου αἰγὸς
ἀγρίου, δν ρά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας,
πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῆσιν,
108 βεβλήκει πρὸς στῆθος· ὁ δ' ὑπτιος ἔμπεσε πέτρῃ
τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἥραρε τέκτων,
πᾶν δ' εὐ λειήνας, χρυσέην ἐπέθηκε κορώνην.
112 Καὶ τὸ μὲν εὐ κατέθηκε τανυσσάμενος, ποτὶ γαλῆ
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
μὴ πρὶν ἀναίξειαν Ἀρῆιοι υἱες Ἀχαιῶν,
πρὶν βλῆσθαι Μενέλαον Ἀρῆιον Ἀτρέος νίόν.
116 Αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ίὸν

vai πυρῆ, to ascend the funeral pile, for to be laid upon it, cf. 9, 542.
— 100. δίστευεν τινός, poeticè. Gr. 679.— 101. Ἀπόλλωνι Λυκηγενέει, Apollo was a national deity of the Lycians, cf. 2, 827. Δινηγενής, born in Lycia, formed like Θηβαγενής. — 102. δέξειν (like *facere*) = *sacrifice*. — 103. νοστήσας, cf. 1, 77. Ζελείης, cf. 2, 824.

105—108. The shot of Pandarus is described with minute particularity, because it was a point of chief moment to the whole after course of the narrative. *W.* ἐσύλα, Sch. ἐγύμνου, ιξέβαλε τῆς θήσης, he took the bow from the case, cf. Od. 21, 54. “Ιξαλος, said to be fm ικω, or δίσω = πηδητικός, ὄρμητικός, leaping, bounding, climbing.” — 108. ὑπὸ στέρνοιο τυχήσας (Epr. = τυχών). Pandarus, sc. shot upwards from a low spot, cf. 5, 579.— 107. δεδεγμένος, sens. actio; having been watching for it. ἐν προδοκήσιν [“in ambush.” Cp.] : η προδοκή is the place where hunters lie in wait for their game. — 108. βεβλήκει, cf. 1, 221. The plurf. denotes the suddenness of the stroke, and the rapidity of its effect. — 109. κέρα = κέρατα. ἐκκαιδεκάδωρα, fm δῶρον (*a palm*, or four fingers' breadth). — 110. καὶ τὰ μὲν — τέκτων. The horn-worker wrought (ἀσκήσας) the horns, and fitted (ἥραρε, ἄρω, *apto*, D. 84) the two lower ends of them to each other, so that they now made one bow. *K.* — 111. λειήνας. Λειαίγειν, to smooth, polish the horns, which are naturally rough and knotty. κορένην, a ring or small hook, to which the string was fastened when the bow was bent. — 112. εὐ κατέθηκε, bene depositit, sc. Pandarus. — 113. ἀγκλίνας = ἀναίξειας. — 115. βλῆσθαι. D. 123. The syncop. aor. 2 mid. has always a pass. signification, cf. v. 211, 518. On πρὶν with infin. cf. 1, 98. — 116. σύλα,

- 117 ἀβλῆτα, πτερόεντα, μελαινέων ἔρμ' ὁδυνάων·
αἴψα δ' ἐπὶ νευρῷ κατεκόσμει πικρὸν δῖστόν,
εὐχετο δ' Ἀπόλλωνι Λυκηγενέι κλυτοτόξῳ
120 ἀρνῶν πρωτογόνων ρέειν κλειτὴν ἑκατόμβην,
οἰκαδὲ νοστήσας ἴερῆς εἰς ἄστυ Ζελείης.
“Ελκε δ' ὑμοῦ γλυφίδας τε ληβῶν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
124 Αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
λίγξει βιόσι, νευρὴ δὲ μέγ' ἵαχεν, ἀλτο δ' δῖστὸς
δέξυθελῆς, καθ' δμιλον ἐπιπτέσθαι μενεαίνων.
Οὐδὲ σέθειν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
128 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
ἢ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
‘Η δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὃς ὅτε μήτηρ
παιδὸς ἔέργη μυῖαν, δοθ' ἡδεὶ λέξεται ὑπνῷ.
132 Αὐτὴ δ' αὐτ' ἰθυνεν, δθι ζωστῆρος ὄχηες
χρύσειοι σύνεχον καὶ διπλόος ἥντετο θώρηξ.

= ίσύλα, Sch. ἀφέρει. φαρέτρης, cf. I, 145. — 117. ἀβλῆτα, never yet shot. πτερόεντα, feathered. On the arrows were placed the feathers of large birds of prey, in Hes. Scut. 124, διεσθεν καλυπτόμενον πτερόγεσσον. ἔρμ' δδυνάων, App. V. — 122. γλυφίδας, plur. for sing. γλυφίς, is the notch or groove at the bottom of the arrow. νεῦρα βόεια, the string consisted of leather thongs.—124. κυκλοτερὲς ἔτεινεν = οὕτως ἔτεινεν ὡστε κυκλοτερές ἴγνετο, pulled it into a circular shape. Prolepsis acc. Gr. 523, cf. Virg. Aen. xi. 860. 861 : Et dusit longe, donec curvata coirent Inter se capiā, &c. — 125. λίγξει-ἵαχεν. Quintil. (I, 15) cites this verse, when he laments the want of onomatopœy (words imitative of the sounds they denote) among the Romans. Here λίξειν signifies the click, ιάχειν the twang of the string [“whizz'd the bowstring.” Cp. J]. — 126. ἐπιπτέσθαι μενεαίνων, cypiens involare : personification.—127. οὐδὲ σέθεν, Μενέλαε. The address (apostrophe) gives the narration a certain weight and solemnity. Similar passages are v. 146. 16, 693, and Od. 17, 272.—128. Διὸς θυγάτηρ, sc. Athénē. ἀγελείη, the giver of booty (ἀγειν, λεία). — 129. πρόσθε στᾶσα, cf. v. 54.—130. τόσον, just so much; so much and no more. χροός = σώματος. ὡς ὅτε μήτηρ—έέργη. Spitzn. (after T.) has received the subjunct. from the Cod. Venet. Cf. 2, 147. — 131. δοθ'—λέξεται = λίξεται. Cf. ὅτε χάσεται, 1, 80. Λέγεσθαι, to lay oneself down; whence λίξασθαι, to lie asleep. W. — 132. θυνεν δοθ (οὖ), sc. thither, where, = to where, to the spot where. ζωστῆρος δχῆες. To the cuirass (consisting of two curved plates of brass for the breast and back) there was joined, for the protection of the abdomen, the ζῶμα (a broad girth or apron), beneath which was a broad woollen bandage (μίτρη), strengthened by plates of metal. Over the ζῶμα there was also placed a broad belt (ζωστῆρ), held together with clasps. — 133. σύνεχον, constringebant, sc. τὸν ζωστῆρα, = coibant, intrans. διπλόος ἥντετο θώρηξ, where the plates of the cuirass met and overlay the

- 134 Ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς ὄϊστός·
διὰ μὲν ἄρο ζωστῆρος ἐλίλατο δαιδαλέοιο,
136 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο,
μίτρης θ', ἦν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
ἢ οἱ πλεῖστον ἔρυτο, διαπρὸ δὲ εἴσατο καὶ τῆς.
'Ακρότατον δ' ἄρο ὄϊστὸς ἐπέγραψε χρόα φωτός·
140 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὀτειλῆς.
‘Ως δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνυ
Μηνίς ἡὲ Κάειρα, παρήιον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
144 ἵππης φορέειν· βασιλῆι δὲ κεῖται ἄγαλμα,
ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
τοῖοι τοι, Μενέλαε, μιάνθην αἷματι μηροὶ¹
εὐφυέες, κυῆμαι τ' ἡδὲ σφυρὰ κάλ' ὑπένερθεν.
148 ‘Ρίγησεν δ' ἄρο ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὅς εἰδεν μέλαν αἷμα καταρρέον ἐξ ὀτειλῆς·
ρίγησεν δὲ καὶ αὐτὸς Ἀρηίφιλος Μενέλαος.
Ως δὲ ᾧδεν νεῦρον τε καὶ ὄγκους ἐκτὸς ἔοντας,
152 ἄφορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
Τοῖς δὲ βαρυστενάχων μετέφη κρείων Ἀγαμέμνων,
χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,

Ζῶμα. Bothe says: “ubi alterum ejus γύαλον cum altero junctum erat; in commissurā eorum sub brachiis.” (So S.)—134. ἀρηρότι (= ἐν ἡροσμένῳ, Sch.), sc. τῷ σώματι, *directly fitting*, cf. 15, 530, and Virg. *Æn.* xii. 273: *Teritur qua sutilius alvo Balteus, . . . et laterum junc- turas fibula mordet.*—135. ἐλήλατο (*ἰλαύνω*).—136. ἡρήρειστο, cf. 3, 358. The belt must therefore have covered a part of the *cuirass*.—137. ἔρυμα χροός = σώματος, v. 130. ἔρκος ἀκόντων, a defence against spears (*objectione gen.*).—138. διηλατο (*fm. εἰμι*, D. 122) = *penetrated*.—139. ἐπέγραψε, *scratched*: the original signification of γράψειν, cf. 13, 553. [“And the hero's skin inscribed.” Cp.]—141. ὡς ὅτε μιήνη, cf. 2, 147. *Miaίνειν*, prop. to *stain*, then generally to colour, as in Lat. *corrumpere* (Db.), cf. Virg. *Æn.* xii. 67.—142. Μηνίς, i. e. a Lydian female, cf. 2, 861. Κάειρα, as if from Κάηρ, contracted Κάρο. παρῆιον: sc. ἄγαλμα, an ornament for the cheek; head-trappings of ivory for the bridle.—144. ἄγαλμα (*ἀγάλλεσθαι*), whatever *delights* the heart, a figure wrought by art.—146. Μενέλαε, cf. 127. μιάνθην = μιάνθεν (for μιάνθησαν), or = μιάνθην, *ἔμιάν- σθην*, an old form of the third dual (*Butt.*).—151. νεῦρον, the binding, or string, with which the iron arrow-point was fastened to the shaft. ὄγκους, the barba (*uncī*).—152. ἄφορρον (*here rurus*: usually *retro*). ἀγέλευν θυμόν = *colligere animum*, of one who *recovers* from a swoon or great fright, cf. 7, 413. — 153. τοῖς 84, i. e. among the heroes who stood about Menelaus, cf. v. 156, 211. — 155. φίλε, with *i*, from the effect of the *arsis*, cf. 2, 357. θάνατον, *death to thee*,

- 156 οἶν προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
 "Ως σ' ἔβαλον Τρῶες, κατὰ δὲ δρκια πιστὰ πάτησαν.
 Οὐ μέν πως ἄλιον πέλει δρκιον, αἷμά τε ἀρνῶν,
 σπουδαῖ τ' ἄκρητοι καὶ δεξιαί, ἣς ἐπέπιθμεν.
- 160 Εἴπερ γάρ τε καὶ αὐτίκ' Ὁλύμπιος οὐκ ἐτέλεσσεν,
 ἔκ τε καὶ ὄψε τελεῖ σύν τε μεγάλῳ ἀπέτισαν,
 σύν σφῆσιν κεφαλῆσι, γυναιξί τε καὶ τεκέσσιν.
 Εὖ γάρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
- 164 ἔσσεται ἡμαρ, δτ' ἀν ποτ' ὀλώλῃ Ἰλιος ἴρη
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίω Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσείησιν ἐρεμνὴν αἰγίδα πᾶσιν,
- 168 τῆςδ' ἀπάτης κοτέων τὰ μὲν ἔσσεται υὔκ ἀτέλεστα.
 'Αλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὡς Μενέλας,
 αἱ κε θάνης καὶ μοῖραν ἀναπλήσῃς βιότοιο·
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἀργος ἰκοίμην.
- 172 Αὐτίκα γάρ μνήσονται Ἀχαιοὶ πατρίδος αἵης
 καὶ δέ κεν εὐχαλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἀργείην Ἐλένην σέο δὲ ὁστέα πύσει ἄρουρα,
 κειμένου ἐν Τροίῃ, ἀτελευτήτῳ ἐπὶ ἔργῳ.
- 176 Καὶ κέ τις ὡδὸς ἐρέει Τρώων ὑπερηνορεόντων,
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 Αἰθ' οὗτως ἐπὶ πᾶσι χόλον τελέσει Ἀγαμέμνων,

exegetical accus., cf. 3, 50. — 158. οἶν = μόνον. — 157. ὡς, quan-
 doquidem, cf. 1, 277. 10, 116. κατὰ—πάτησαν, as we also say, *to*
tread under foot, i. e. to disregard. — 159. Cf. 2, 341. — 160. εἴπερ,
 cf. 1, 82, i. e. if he does not take full vengeance at once, while the
 deed is fresh. — 161. ἄκ-τελεῖ (= ἱκτελέσει). σύν—μεγάλῳ : sc. κακῷ,
 cum *magnō tuo malo*. ἀπέτισαν, *luerunt* for *luent*: Ag., looking upon
 it as indubitable, describes it as having already taken place: “heav-
 ily have they rued it.” — 164. δτ' ἀν. *Sed conjunctivus aorēs habet*
fortiorē quādam vim ac futurū, ita ut etiam a futuro distinguiatur,
sed plerūque mollit hēc significatio, ut dubitanter loquendo affirmeat.
 Herm. Cf. Virg. *Aen.* ii. 324: *venit summa dies et ineluctabile Fatum.*
 — 166. ὑψίζυγος [“high-throned.” Cp.], that has a seat on high, prop-
 one who sits high on the rowing-bench. — 167. ἐπισσείησιν depends
 on δταν. αἰγίδα, cf 1, 202. 2, 448. When Zeus himself shakes his ter-
 rible aegis against them all, i. e. when he himself comes to battle. — 168.
 τῆςδ' ἀπάτης, gen. *cruce*. — 169. ἄχος σέθεν, *for thee* (objective gen.).
 — 170. αἱ κε, cf. 1, 90. μοῖραν βιότοιο, the term of life which is
 fixed by destiny [Bekk., al. πότμον β.]. — 171. ἐλέγχιστος (152), cf. 3,
 284. πολυδίψιον, ἀπ. εἰρ., *very thirsty* = ill-watered. The epith.
 relates to the myth, that Poseidōn once took all the water from this
 place, cf. Apollod. ii. 1. ἰκοίμην, Gr. 943. — 173. Cf. 2, 160. 176.
 174. πέσει, *putrefaciat* (*πέσω*). — 176. καὶ κε—ἰρέαι, cf. 1, 175.—177.

- 179 ὡς καὶ νῦν ἄλιον στρατὸν ἥγαγεν ἐνθάδ' Ἀχαιῶν.
 180 Καὶ δὴ ἔβη οἰκόνδε φίλην ἐξ πατρίδα γαῖαν
σὺν κεινῆσιν νησί, λιπὼν ἀγαθὸν Μενέλαον.
“Ως ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.
Τὸν δὲ ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 184 Θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
Οὐκ ἐν καιρῷ ὅξεν πάγη βέλυς, ἀλλὰ πάροιθεν
εἰρύσατο ζωστήρ τε παναίδος ἡδὲ ὑπένερθεν
ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες.
 188 Τὸν δὲ ἀπαμειβόμενος προσέφη κρείων Ἀγα-
μέμνων·
Αἳ γὰρ δὴ οὕτως εἴη, φίλος ὁ Μενέλαος·
ἔλκος δὲ ἵητήρ ἐπιμάσσεται ἡδὲ ἐπιθήσει
φάρμαχ', ἢ κεν παύσῃς μελαινάων ὀδυνάων.
 192 ΗΙ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηνύδα·
Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ' Ἀσκληπιοῦ νιόν, ἀμύμονος ἵητῆρος,
ὅφρα ἵδη Μενέλαιον Ἀρήιον ἀρχὸν Ἀχαιῶν,
 196 δν τις διστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἦ Δυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.
“Ως ἔφατ· οὐδὲ ἄρα οἱ κῆρυκες ἀπίθησεν ἀκούσας·
βῆ δὲ ίέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 200 παπταίνων ἥρωα Μαχάονα· τὸν δὲ ἐνόησεν
ἐσταότ· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἔποντο Τρίκης ἢξ ἵπποβότοιο.
‘Αγχοῦ δὲ ιστάμενος ἔπεια πτερόεντα προσηνύδα·

ἐπιθρόσκων, leaping on his grave in contempt. [Cf. the Lat. *insum-
tare*. S.] — 181. *σὺν κεινῆσιν* (= *κεινῆσιν*, *κεινᾶς*) *νησί*, with *empty
ships*, sc. without Helen and her goods. — 182. *τότε*—*χθών*. Virg. *Aen.*
iv. 24 : *Sed mihi vel tellus optem prius ima dehiscat.* *εὐρεῖα* is to be
taken with the verb : *terra lata dehiscat mihi* = late *dehiscat* (Db.). —
 184. *δειδίσσεο* [D. 92], *δειδίσσεσθαι*, here trans. *frighten*, cf. 2, 190.
 — 185. *ἐν—πάγη* = *ἐνεπάγη* (*πήγυνμι*). *ἐν καιρῷ*, *in loco letali*:
τὸν καιρὸν is the dangerous place, where wounds are fatal; a *vital
part*. Cf. 8, 84. — 186. *ζωστήρ*, cf. v. 132. *παναίδος*, App. V. — 187.
ζώμα, cf. v. 132. — 189. *αἱ γάρ—εἴη, μιναν σί*, cf. 2, 311. — 191. *φάρ-
μακα*, all sorts of medicaments, especially medicinal herbs. *ἢ κεν πάν-*
σησι μελαινάων δδυνάων, sc. *σί*: 15, 15, *Ἐπαυσεν “Εκτορα μάχης*. The
relative clause is *indefinite* = *such drugs as may assuage*, &c. Gr. 924. —
 192. *κήρυκα*, cf. 1, 334. — 193. *Μαχάονα*, cf. 2, 732. — 194. *φῶτ'*. *Φώς*,
more dignified than *ἀνθρωπός*, *an illustrious man*, like *ἥ..ων*, v. 200.
Cf. 21, 346. Od. 21, 26. *'Ασκληπιοῦ—ἵητήρος*, cf. 2, 731. — 197.
τῷ—πάνθος, *epexegetical accus.*, cf. 3, 49. — 199. *βῆ δὲ ίέναι*, cf. 2,
183. — 202. *Τρίκης δέ*, cf. 2, 729. The poets use *Τρίκη* or *Τρίκην*,

- 204 Ὅρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
ὅφρα ἵδη Μενέλαον Ἀρήιυν ἀρχὸν Ἀχαιῶν,
δὺ τις διστεύσας ἔβαλεν, τόξων εῦ εἰδόντος,
Τρώων ἦ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος·
- 208 Ὡς φάτο· τῷ δὲ ἄρα θυμὸν ἐνὶ στήθεσσιν ὅρινεν·
βὰν δὲ οὐέναι καθ' ὅμιλον ἀνὰ στρατὸν εὔρυν· Ἀχαιῶν.
Ἄλλ' ὅτε δῆρ' ἵκανον, δθι ξανθὸς Μενέλαος
βλήμενος ἦν (περὶ δὲ αὐτὸν ἀγηγέραθ' δσοι ἄριστοι,
212 κυκλόσ', ὃ δὲ ἐν μέσσοισι παρίστατο ἰσόθεος φώς),
αὐτίκα δὲ ἐκ ζωστῆρος ἀρηρύτος ἐλκεν διστόν·
τοῦ δὲ ἔξελκομένοιο πάλιν ἄγεν ὀξεῖς ὅγκοι.
Δῆσε δέ οἱ ζωστῆρα παναίδολον ἡδὲ ὑπένερθεν
216 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
Αὐτὰρ ἐπεὶ ἴδειν ἔλκος, δθι ἔμπεσε πικρὸς διστός,
αἷμ' ἐκμυζήσας, ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
πάσσε, τά οἱ ποτε πατρὶ φίλα φρουρέων πόρε Χείρων.

The Trojans advance against the Greeks, who prepare for battle. Agamemnon passes through the ranks to excite the ardour of his troops and allies. The speeches of the kings of Argos and Pylos.

- 220 Ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
τόφρα δὲ ἐπὶ Τρώων στίχεις ἥλυθον ἀσπιστάν·
οἱ δὲ αὐτὶς κατὰ τεύχε' ἔδυν, μυήσαντο δὲ χάρμης.
Ἐνθ' οὐκ ἀν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
224 οὐδὲ καταπτώσσοντ', οὐδὲ οὐκ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.

as the metre requires. — 204. Ὅρσ' = ὅρσο, *rise quickly*: *haste*. D. 125. — 209. βάν = ἔβησαν (*Machaon with the herald*). — 210. οὐ—
ἥν, where he was. The ἦν does not belong to βλήμενος (*wounded*, cf. v. 115). W. — 211. ἀγηγέραθ' (*plupf. fm ἀγείρω*), *congregati erant*. Cf. Virg. *Aen.* x. 837: *Stant lecti circum juvenes: ipse aeger.* — 214. τοῦ
—
δύκοι. Jn. πάλιν ἔξελκομένοιο (*Bth., C., Db.*), τοῦ δέ (sc. διστοῦ),
as the arrow was drawn back, the barbs were broken off. ἄγεν =
λάγησαν (*ἐκλάσθησαν. Sch.*). Al. πάλιν ἄγεν, were bent back (*ἐς τοπτίον ἀνεγνάμφθησαν. Sch.*). — 218. ἐκμυζῆσας (*ἐκμυζῆν, to stuck out*), a practice among all people in rude times. — 219. οἱ—*πατρὶ*
= τῷ αὐτοῦ *πατρὶ*. Χείρων, *Chiron*, son of Cronus and the nymph Philyra, is styled the most just of the Centaurs. Achilles was another of his pupils in the art of medicine, cf. 11, 882. — 222.
et 84, the Achæans: *κατὰ—ἴδυν*, they had laid aside their weapons during the single combat. — 223. οὐθ' οὐκ ἀν —*ἴδοις, non vide-*
re. Gr. 515, c. The *second person*, as thus used, is equiv. to *any one; one*. Βρίζοντα, *sleepy, sluggish*, cf. Od. 9, 151. Βρίζειν, poet. (*related to βρίθειν*), *to feel heavy; gener. to be drowsy, to slumber, to be inactive*, Il. 4, 223. — 224. *καταπτώσσειν* (*πτώσσω*) = *κατα-*

- 226 Ἰπποὺς μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
- 228 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραιᾶδος·
τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅπποτε κέν μιν
γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέωντα·
αὐτὰρ ὁ πεζὸς ἐών ἐπεπωλεῖτο στίχας ἀνδρῶν·
- 232 καὶ ᾗ̄ οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπάλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
‘Ἄργειοι, μήπω τι μεθίετε θούριδος ἀλκῆς·
οὐ γάρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσετ’ ἀρωγός·
- 236 ἀλλ’ οἴπερ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,
τῶν ἦτοι αὐτῶν τέρενα χρόα γῦπες ἔδονται·
ἡμεῖς αὐτὸν ἀλόχους τε φίλας καὶ νήπια τέκνα
ἀξομεν ἐν νήσσιν, ἐπήν πτολίεθρον ἐλωμεν.
- 240 Οὔχτινας αὖ μεθίέντας ἴδοι στυγεροῦ πολέμῳ,
τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·
‘Ἄργειοι ίόμωροι, ἐλεγχέες, οὐ νυ σέβεσθε;
τίφθ’ οῦτως ἔστητε τεθηπότες ἡύτε νεβροί;

πτήσσειν, only pres. to *crouch* or *cover down from fear*, Il. 4, 224, 340. 5, 254; metaph. to *be terrified, to be dismayed*, Il. 5, 476.—225. *κυδιάνευραν*, cf. 1, 490.—227. *ἀπάνευθ'*, *far off, apart from Agamemnon*. *φυσιόωντας*, *sneering, because they had to remain standing*. W.—228. *Πειραιᾶδος*, fm *Πειραιῶς*; *Eurymēdon* was son of Ptolemaeus and grandson of Peiraeus. A servant of Nestor of the same name is mentioned at 8, 114. 11, 613.—229, 230. *παρισχέμεν*, sc. τὰ ἄρματα, “to keep it close by him.” W. *ὅππότε κεν*—λάβῃ. Thiersch (Gr. § 321, 8) thinks the subjunct. incorrect, because it is in *oratio obliqua*, and dependent on *ἐπέτελλε*: he would read λάβοι (with two MSS.), *when ever fatigue might seize him*. Sptza. defends the subjunct. on the following grounds: “nam primum ὅππότε ἂν et ὅππότε κεν apud Homerum nunquam deprehenduntur cum optativo — ; deinde Agamemno aurigae imperat, ut si forte exercitum oboundo fatigaretur, currum et equos paratos sisteret. Denique locos simillimos, non nisi verborum ordine discrepantes, praebet Od. 10, 293, sqq.; 23, 274, et Apoll. Rhod. iv. 1355.”—232. οὐδε—*ἴσοι*, cf. 2, 187.—234. *μήπω*, elsewhere *μήπως*, not at all. *μεθίεναι* (*remittere*) has its full construction in v. 233, *μεθίεναι τὶ τινος*, to remit somewhat of — ; hence with gen. only (which is the regular construction of the *Mid.*), *to be remiss in any thing*; to neglect, desist from, &c.—235. *ἄπι* *ψευδέσσωντ*, dat. masc. fm *ψευδῆς* = *ψευστῆς*, a *liar*.—236. *οἴπερ*—*δηλήσαντο*, cf. 3, 299.—237. *ἴδονται* (*edent*), will eat, devour, i. e. *they will fall in the battle*. Cf. 1, 5.—240. Cf. v. 232.—242. *ἰόραιοι*, ye *arrow-fighters*, V.; *arrow-braces*: according to most interpreters fm *ἴός*, arrow, and *μῶρος* (prob. *οἱ μόρος*, *μοῖρα*, or *μῶλος*). Cf. *ἄγχεσίμωρος* 2, 692. “Ye, who can only fight against the foe at a distance with arrows,” are no *ἀγχέμαχοι*; fighting with the bow being, according to several passages in H., held in compara-

244 αἴτ' ἔτει οῦν ἔκαμον πολέος πεδίοιο θέουσαι,
ἔστασ', οὐδὲ ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·
ῶς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.

248 'Η μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
εἰρύνατ' εὑπρυμνοι, πολιῆς ἐπὶ θινὶ θαλάσσης,

ὄφρα ἴδητ', αἱ κ' ὑμμιν ὑπέρσχη χεῖρα Κρονίων;

‘Ως ὅγε κοιφανέων ἐπεπωλεῖτο στίχας ἀνδρῶν·
ἡλθε δ' ἐπὶ Κρήτεσσι, κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν.

252 Οἱ δ' ἀμφ' Ἰδομενῆα δαῖφρονα θωρήσσοντο·

‘Ιδομενεὺς μὲν ἐνὶ προμάχοις, συνὲ εἴκελος ἀλκήν,
Μηριόνης δ' ἄρα οἱ πυμάτας ὕπρυνε φάλαγγας.

Τοὺς δὲ ἴδων γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,

256 αὐτίκα δ' Ἰδομενῆα προειδόντα μειλιχίοισιν·

‘Ιδομενεῦ, περὶ μέν σε τίω Δαναῶν ταχυπώλων,
ἡμὲν ἐνὶ πτολέμῳ ἡδὸν ἀλλοίω ἐπὶ ἔργῳ,

ἡδὸν ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον

260 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι κέρωνται.

Εἴπερ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοὶ
δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ

tively little repute. στέβεσθαι, revereri = αἰδεῖσθαι, ἐντρέπεσθαι.
Dū.—243. τίθθ', τίποτε—ἴστητε, al. ἔστητε, a supposed Hom. pf. (which Krüg. rejects). τεθηπότες, οὐτερέσθοι, amazed, like one who has lost the use of his senses (τέθηπα, plurf. ἐτεθήπεα, aor. 2 partcp. ταφών), fm a root θατ- or ταφ-... νεβροί, *faunoi*, a standing image of timidity, cf. 21. 29.—244. πολέος (= εὐρόσ) πεδίοιο (*per campum*), cf. 2, 801.—247. τῇ μένετε; Μίνειν c. accus. and infin.: “Are you waiting for the Trojans to come near?” &c. ἔνθα τα, where (Rost is mistaken when he asserts that ἔνθα τα is always demonstrative).—248. εἰρύνατ' = εἰρύνυτο (fin ἱρύω).—249. αἱ κα, whether, cf. 1, 66. ὑπεράχειν χώρα τιν, to hold the hand over one; = to defend him, cf. 5, 455.—251. Κρήτεσσι, cf. 2, 645. ἀνὰ οὐλαμόν, through the band, the ranks; οὐλαμός = τάξις στρατιωτική (Hesych.).—252. Ἰδομενῆα, cf. 1, 145.—253. Ἰδομενεύς, sc. ιθωρήσσετο. σὺν ἐκαλος. Thus H. compares Ajax also to a boar, 17, 281, and Idomeneus again, 13, 471.—254. Μηριόνης, the charioteer of Idomeneus, cf. 2, 651. πυμάτας ὕπρυνε φάλαγγας, he was exhorting the troops in the rear, = he was οὐραγός. Xen. Cyrop. iii. 3, 40. K.—256. παλιχίοισιν, sc. ἐπίσσοιν, cf. 1, 539.—257. πέρ—Δαναῶν (Sptzn.), pre-eminently among the Danaï. W. accentuates πέρ as adv.—259. ἡδὸν δαΐθ' = δαιτί. Distinguished men were honoured at the banquet by a larger portion of meat and wine, cf. 12, 311; for the rule (to which this was an authorized exception) was, that all partakers had equal portions (διαὶ δῖση). ὅτε πέρ with subjunct. poet. In prose, δέντα, cf. 1, 519. γερούσιον—οἶνον, not old wine, but wine of honour (a larger portion, &c.) for the seniors. Cf. Od. 13, 6—8.—261. δαιτρός, cf. 1, 81.—262. δαιτρόν: μίρος understood, the assigned portion of meat or wine: δ δαιτρός is the slave who carved the meat into portions,

- 263 ἔστηχ', ὥςπερ ἐμοί, πιέειν, δτε θυμὸς ἀνώγοι.
 264 'Αλλ' ὄρσευ πόλεμόνδ', οἰος πάρος εὔχεαι εἶναι.
 Τὸν δ' αὐτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ηῦδα·
 'Ατρείδη, μάλα μέν τοι ἐγὼν ἐρίηρος ἑταῖρος
 ἔσπομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 268 ἀλλ' ἄλλους ὅτρυνε καρηκομώντας 'Αχαιούς,
 ὅφρα τάχιστα μαχώμεθ' ἐπεὶ σύν γ' ὄρκι ἔχειν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδε ὄπίσσω
 ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ δρκια δηλήσαντο.
 272 "Ως ἔφατ·" 'Ατρείδης δὲ παρώχετο γηθόσυνος κῆρ.
 'Ηλθε δ' ἐπ' Αἰάντεσσι, κιὰν ἀνὰ οὐλαμὸν ἀνδρῶν·
 τὼ δὲ κορυσσέσθην, ἄμα δὲ νέφος εἴπετο πεζῶν.
 'Ως δ' δτ' ἀπὸ σκοπιῆς εἰδεν νέφος αἰπόλος ἀνήρ,
 276 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ιωῆς·
 τῷ δέ τ' ἀνευθεν ἔοντι μελάντερον, ἡύτε πίσσα,
 φαίνετ' ἵὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
 ρύγησέν τε ἰδών, ὑπό τε σπέος ἥλασε μῆλα·
 280 τοῖαι ἄμ' Αἰάντεσσι Διοτρεφέων αἰζηῶν
 δῆιον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
 κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
 Καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων 'Αγαμέμνων,
 284 καὶ σφεας φωνήσας ἐπεια πτερόεντα προξήνδα·
 Αἴαντ', 'Αργείων ἡγήτορε χαλκοχιτώνων,
 σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὀτρυνέμεν) οὕτι κελεύω·

Od. 17, 331. — 263. δτε—ἀνώγοι, cf. 1, 610. — 264. δρσευ, Ep. = δρστο, δρσο (δργυμ). Cf. v. 204.—267. ὑπέστην, Sch. ὑπεσχόμην, cf. 2, 45.—269. σύν γ' ὄρκι ἔχειν = συνέχειν, confidemus, turbaramus. Συγχέω, oonfundō. — 271. ἐπει—δηλήσαντο, cf. 4, 67. — 274. νέφος — πεζῶν. This metaphorical expression is used prop. of a multitude of birds, which, like a black cloud, stretch along the sky, cf. 17, 755, ψαρῶν νέφος; then of a band of warriors, who, like a black thunder-cloud, stand or march, cf. 16, 66. K. — 276. Ζεφύροιο ιωῆς. The west-wind is in H. a violent wind, cf. 2, 245. — 277. μελάντερον, θύε πίσσα. Sptzn. gives the right explanation of this verse, as Damm had already done. 'Ηύτε' implies likeness (= as, like), and the compar. is used elliptically ("magis nigrum, quam revera est"). Cf. 1, 32. — 282. πεφρικυῖαι, bripling, fm φρίσσειν, which is prop. said of wild animals that are rough with bristles; then of other objects on which any thing stands up in a rough or stiff manner: here of bands of warriors, as in Lat. horreū hastis, cf. 13, 339.—286. σφῶϊ — κελεύω. Σφῶϊ is acc. (it is quite a mistake to think that σφῶϊ, gen. dat. ever drops the ν). Κελεύειν τινά, without infin., is an unusual construction (the dat. being regularly used); here chosen by the poet on account of the metre. Cf. Buttm. Lexil., p. 423. So Sp. K. al. [al. with different punctuation, vos quidem (nam dedecet)]

- 287 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἵφι μάχεσθαι.
 288 Αὶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναῖς καὶ Ἀπολλονί,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσει πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 292 “Ως εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ'
 ἄλλους·
 ἔνθ' ὅγε Νέστορ' ἔτετμε, λιγὸν Πυλίων ἀγορητήν,
 οὓς ἔτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα, Ἀλάστορά τε Χρομίον τε,
 296 Αἴμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν.
 Ἰππῆας μὲν πρῶτα σὸν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δὲ ἔξοπιθε στῆσεν πολέας τε καὶ ἐσθλούς,
 ἔρκος ἔμεν πολέμῳ· κακοὺς δὲ ἐς μέσσον ἔλασ-
 σεν,
 300 ὅφρα καὶ οὐκ ἐθέλων τις ἀναγκαῖη πολεμίζοι.
 Ἰππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοὺς ἵππους ἔχέμεν, μηδὲ κλονέεσθαι διμίλψ·
 Μηδέ τις, ἵπποσύνῃ τε καὶ ἡνορέηφι πεποιθώς,
 304 οἰος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδὲ ἀναχωρείτω· ἀλαταδυότεροι γὰρ ἔσεσθε.
 “Ος δέ κ' ἀνὴρ ἀπὸ ὧν ὁχέων ἔτερ' ἄρμαθ' ἵκηται,
 ἔγχει δρεξάσθω· ἐπειὴ πολὺ φέρτερον οὔτως.
 308 Ωδε καὶ οἱ πρύτεροι πόλιας καὶ τείχε' ἐπόρθουν,

hortari milites non jubeo]. — 287. αὐτός, *sponde*, 290, 291. Cf. 2, 273, 374. — 293. λιγὸν—ἀγορητήν, cf. 1, 248. — 294. οὖς, *suo*. στέλλοντα, Sch. διατάσσοντα (*marshalling*). Heyne remarks here, that the poet, by the enumeration of these elsewhere unnoticed men, makes his tale credible, by showing himself able to introduce the particular persons. — 287—300. These verses are celebrated as containing the first elements of tactics. Other passages where mention is made of putting in order particular bodies of men, are 2, 362, sqq. 13, 126. 16, 213. 9, 65. This battle array of Nestor, so celebrated in antiquity, was followed also by other ancient nations, e. g. the Assyrians. Cf. Xenoph. Cyrop. iii. 3, 60. — 299. ἴππος, inf. of *purposē*. Gr. 809 : = ὁπτείλυατ. κακός, of warriors, cowards. — 302. σφούς, *suo*. δρέμεν = κατέχειν. Nestor requires that they should hold their horses in, and not at once, in a disorderly way, bear down upon the enemy : no one, moreover, was to rush before the rest ; no one to keep behind, and no one to leap from his chariot. K. κλονέεσθαι, to drive confusedly among one another. Cf. 11, 148. — 306, 307. These two verses are amongst the most difficult in H., and were variously explained by the ancients. K., with whom W. agrees, gives the best and simplest explanation :

309 τόνδε νόσον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.

“Ως ὁ γέρων ὥτρυνε, πάλαι πολέμων εὐ εἰδώς.

Καὶ τὸν μὲν γήθησεν ἴδων κρείων Ἀγαμέμνων,
312 καὶ μιν φωνήσας ἔπεια πτερόεντα προσηῆδα·

“Ω γέρου, εἴθ’, ὡς θυμὺς ἐνὶ στήθεσσι φίλοισιν,
ῶς τοι γούναθ’ ἔποιτο, βίη δέ τοι ἐμπεδος εἶη.

ἀλλά σε γῆρας τείρει ὅμοιον· ως ὄφελέν τις

316 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.
Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἵππότα Νέσ-
τωρ·

“Ατρείδη, μάλα μέν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
ῶς ἔμεν, ως ὅτε δίον Ἐρευθαλίωνα κατέκταν.

320 Ἄλλ’ οὖπως ἄμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
εἰ τότε κοῦρος ἔα, νῦν αὐτέ με γῆρας ὀπάζει.

“Ἄλλὰ καὶ ως ἱππεῦσι μετέσπομαι, ἡδὲ κελεύσω
βουλῆ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων

324 Αἰχμάς δ’ αἰχμάσσουσι νεώτεροι, οἵπερ ἐμεῖο
ὅπλότεροι γεγάσαι, πεποίθασίν τε βίηφιν.

“He who from his own chariot (i. e. without leaping from his own chariot) can reach (*ἰειγται*) another (i. e. an enemy's) chariot, should push with his spear (against the enemy). This is far better (*φέρτερον*) than to leap down from the chariot, which in the press of the battle might easily bring the warrior into danger.” This leaping down, according to the following verse, was not the ancient practice; in H., however, there are many instances of it.—313. *ἄνθ* = *αιθ'*, if but (*utinam*), always with opt., as after *ai γάρ*.—314. ως τοι γούναθ’ *ἴειντο*, the languor and weakness of old age show themselves chiefly in the knees (Hor. Ep. 13, 4 : *dum virent genua*); *ἴπεσθαι*, to follow, or attend upon = obey; here fig. of the bodily powers: “How I wish that thy firm heart were but supported by as firm a knee.” Cp. — 315. *ἄλλα*, but as it is, but now. W. *ὅμοιον γῆρας*, old age that is common (to all). ‘Ομοῖος is Ion. = *ὅμοιος*, as several grammarians rightly explain it. H. gives this epith. in this form to things, of which all alike must feel the power, as death, old age, war; and since these are usually *ετίλι*, some grammarians said that the form *ὅμοιος* = *perniciosus*. ως ὄφελεν, cf. 1, 415.—316. *ἔχειν*, sc. *γῆρας*. — 318. *ἔμεν* = *τοιοῦτος εἶναι*. *Ἐρευθαλίωνα*. *Ereuthalioñ* was a prince of the Arcadians, whom Nestor slew in a war of the Pylians before Phœ̄a, cf. 7, 133. — 321. *ἴα*, Ep. = *ἡν*, cf. 7, 133. *γῆρας διάει*. “Old age attends me (= is come upon me), but along with it, he means to intimate, I have the experience and wisdom of age, as in other days I had, when a young man, the strength of youth.” K. ‘Οπάζει is the reading of Sptzn., and is mentioned by Aristarchus. ‘Οπάζειν is used (in the sense of *διάκειν*) of what follows and persecutes its object: of old age in 8, 103. In 11, 493, *χειμάρρονς διάλογενος Διός ὅμβρη*, pressed or forced on = swelled by it. — 323. *γῆρας*, the honour, the honorable office, cf. v. 49.

Agamemnon rebukes the inaction of Menestheus and Ulysses. The speech of Ulysses. Agamemnon appeases him, and then proceeds towards Diomedes, whom he reproaches with being inferior to his father Tydeus in valour. Sthenelus replies; but Diomedes silences him and marches against the enemy.

- 326 Ὡς ἔφατ· Ἀτρείδης δὲ παρόχετο γηθόσυνος κῆρ·
εὗρ' νιὸν Πετεῶ, Μενεσθῆα πλίξεππον,
328 ἐσταότ· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες ἀύτης·
ἀντάρ δὲ πλησίον ἐστήκει πολύμητις Ὁδυσσεύς·
πάρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
ἐστασαν' οὐ γάρ πώ σφιν ἀκούετο λαὸς ἀύτης,
332 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν οἱ δὲ μένοιτες
ἐστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὁρμήσειε, καὶ ἄρξειαν πολέμοιο.
336 Τοὺς δὲ ἴδων νείκεστεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
καὶ σφεας φωνήσας ἔπεια πτερόεντα προσηῦδα·
“Ω νιὲ Πέτεῶ, Διοτρεφέος βασιλῆος,
καὶ σύ, κακοῖσι δόλοισι κέκασμένε, κερδαλεόφρον,
340 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δὲ ἄλλους;
σφῶιν μέν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
ἐστάμεν ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι.
Πρώτω γάρ καὶ δαιτὸς ἀκούάζεσθον ἐμεῖο,
344 ὅππότε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοῖ.
“Ενθα φίλ’ ὅπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα
οἴνου πινέμεναι μελιηδέος, ὅφρ’ ἐθέλητον·
νῦν δὲ φίλως χ' ὄρόψτε καὶ εἰ δέκα πύργοι Ἀχαιῶν

328. μήστωρες, fm μήδεσθαι, prop. *the counsellors, advisers*; then *directors* = *leaders*, as here in battle: al. (with Sch.) = ἐπιστήμονες, *skilful*. — 330. πάρ, adv. *near, by*. Κεφαλλήνων, cf. 2, 631. — 331. ἀντέρο = *ηκοε*. The mid. ἀκούεσθαι as dep. like ἀκούάζεσθαι, v. 345. Though the battle was already beginning again, yet no sound of it had reached them; for they stood at a distance from the centre. — 332. νιέν, *just now*, cf. Od. 17, 2. κίνυντο = *ἐκινούγο*. — 333. πάντες—ὅποις, *expectantes donec*, &c. Τρώων, gen. of object aimed at, Gr. 679. So in Mid. ὥρμήθη δ' Ἀκάμαντος, 14, 488. — 334. πύργος, in H., a *mass, a squadron*; later, of troops drawn up in a regular square. — 339. κακοῖστος δόλ. κέκασμένα. Tricks are generally mischievous; therefore κακός is an *εργάθεον perpetuum*. κερδαλεόφρον = *crafty, not covetous*. W. He is addressing Ulysses. — 341. μέν τε, App. IV. — 342. ἀντιβολῆσαι, like ἀντιψήν τινος, to take part in a thing, cf. 1, 66. — 343. πράτω—δαιτὸς ἀκούάζεσθον ἰμοί (= *ιμοῦ*), *you are the first to hear from me about a banquet*, = *you are first invited*, cf. 2, 466. — 345. φίλ' instead of φίλα, so. *ιοτίν* = *φίλοις ἐστίν*, cf. 1, 107 (where, however, the interpreters differ). θέμεναι, for ἐδίμεναι = *ἔδειν*, fr. old r. of *ἔσθιω, edo*. —

348 ὑμείων προπάροιθε μαχοίστο νηλέεī χαλκῷ.

Τὸν δ' ἄρ' ὑπόδρα ἵδων προςέφη πολύμητις
‘Οδυσσεύς’

‘Ατρεΐδῃ, ποιόν σε ἔπος φύγεν ἔρκος ὀδόντων!

πῶς δὴ φῆς πολέμοιο μεθίμεν; — ὅππότ' Ἀχαιοὶ
352 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὁξὺν Ἀρηα,
δψεαι, ἦν ἐθέλησθα, καὶ αἱ κέν τοι τὰ μεμήλῃ,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις.

356 Τὸν δ' ἐπιμειδήσας προςέφη κρείων Ἀγαμέμνων,
ώς γνῶ χωμένοιο· πάλιν δ' ὅγε λάζετο μῆθον·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὁδυσσεῦ,
οὔτε σε νεικείω περιώσιον οὔτε κελεύω.

360 Οίδα γὰρ ᾧς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
ἡπια δήνεα οἰδε· τὰ γὰρ φρονέεις ἡ τ' ἐγώ περ.
‘Αλλ' ίθι, ταῦτα δ' ὅπισθεν ἀρεστόμεθ', εἴ τι κακὸν
νῦν

εἴρηται· τὰ δὲ πάντα θέοι μεταμώνια θεῖεν.

364 “Ως εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλ-
λους.

Εὗρε δὲ Τυδέος νίόν, ὑπέρθυμον Διομήδεα,
ἐσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
πὰρ δέ οἱ ἐστήκει Σθένελυς, Καπανήιος νίός.

347. νῦν—φίλως χ' (κε) ὄράφτε (= ὄράοιτε), now you would see with pleasure. καὶ εἰ, even if. It is no hyperbaton for εἰ καὶ. Spitz.

—349. ὑπόδρα, App. IV.—350. ἔρκος ὀδόντων, the fence of the teeth, = the row of the teeth, which form, as it were, a rampart or stockade, as H., W., and Nitzsch., on Od. 1, 64, rightly explain it. The old expositors understood this expression of the lips. We say; a word is gone out of his mouth or lips [Ps. xvii. 1: “My prayer that goeth not out of signed lips”]. — 351. μεθέμεν, sc. ἐμέ or ἡμᾶς. — 352. ἀρεσπομεν = ἐγείρωμεν. Ἀρηα = μάχην, cf. 2, 358.—357. γνῶ = ἔγνω. The gen. after γινώσκειν is a rare construction; it is, however, found in Od. 21, 36. 23, 109. λάζετο : λάζεσθαι = λαμβάνειν : πάλιν λάζεσθαι, to take back, retract, like Palinodia. — 359. περιόσιον, Sch. περισσὸν κατὰ τὸ προσῆκον. It is the Doric pronunciation of περιούσιον, excessive, so that one does too much of the thing; above measure, too sharply.—361. ἥπια δήνεα οἰδε : sc. ἐμοί. Εἰδίται is often used of the sentiments, and ἥπια δήνεα εἰδίται, to cherish friendly sentiments towards one, is the same as being a man's friend. 16, 73. δήνεα, τά (related to δήνω), resolutions, purposes, thoughts; in a bad signif. artifices, plans, wiles, δλοφώια, Od. 10, 289 (Hesych. assumes τὸ δήνος as sing.). — 362. ἀρεστόμεθ', fm ἀρίστων, which in the mid. signifies, to make a thing good again, to make compensation (for it), cf. Od. 22, 55. — 366. κολλητοῖσιν, prop. soldered, welded; then bound with metal, and thence = mounted with brass, cf.

- 368 Καὶ τὸν μὲν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπει πτερόεντα προσηύδα·
“Ομοι, Τυδέους νιέ δαΐφρονος, ἵπποδάμοιο,
τί πτώσσεις, τί δ’ ὀπιπτεύεις πολέμοιο γεφύρας;
372 οὐ μὲν Τυδέη γ’ ὡδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἑτάρων δηῖοισι μάχεσθαι·
ώς φάσαν οἴ μιν ἴδοντο πονεύμενον· οὐ γάρ ἔγωγε
ἡντησ’ οὐδὲ ἴδον· περὶ δ’ ἄλλων φασὶ γενέσθαι.
376 Ἡτοι μὲν γὰρ ἄτερ πολέμου εἰςῆλθε Μυκήνας
ξεῖνος ἄμ’ ἀντιθέψ Πολυνείκει, λαὸν ἀγείρων,
οἱ ρά τότ’ ἐστρατόωνθ’ ιερὰ πρὸς τείχεα Θίβης·
καὶ ρά μάλα λίσσοντο δόμεν κλειτοὺς ἐπικυύρους.
380 Οἱ δ’ ἔθελον δόμεναι καὶ ἐπήνεον ὡς ἐκέλευον·
ἀλλὰ Ζεὺς ἔτρεψε, παραίσια σήματα φαίνων.
Οἱ δ’ ἐπεὶ οῦν ϕχοντο, ίδε πρὸ δόδον ἐγένοντο,
‘Ασωπὸν δ’ ἵκοντο βαθύσχοινον, λεχεποίην·
384 ἐνθ’ αὐτ’ ἀγγελίην ἐπὶ Τυδῆ στεῖλαν Ἀχαιοί.
Ἄνταρ ὁ βῆ, πολέας τε κιχήσατο Καδμείωνας
δαινυμένους κατὰ δῶμα βίης Ἐτεοκληένης.
“Ἐνθ’ οὐδέ, ξεῖνός περ ἔών, ἵππηλάτα Τυδεὺς
388 τάρβει, μοῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν·
ἄλλ’ ὅγ’ αεθλεύειν προκαλίζετο, πάντα δ’ ἐνίκα

v. 226.—371. δικυπτεύειν (*ὅπτω*), *to look about oneself at any thing, to stare at it*; [“why peering at the lines?” Cp.] πολέμοιο γεφύρας, *the bridges of war*, = (according to the ancients) the spaces between the ranks, *ἔξοδοι*, by which one may best flee away [so still C., Bth.]; but according to H., S., Db. = *τὸ μεταίχμιον*, the space between the two armies. Bth. asks, how can gazing at the very space where the πρόμαχοι were to show their prowess, indicate cowardice! Surely because the πρόμαχος should *take his stand there*; not *gaze idly at it*. —376. *Tydeus*, son of *Oeneus*, having slain his uncle Alcathous or the sons of Melas, fled to Adrastus at Argos (cf. 14, 119). With him and Polynicēs he visited Mycenæ, in order to obtain aid against Eteocleës. This first Theban war took place a generation before the siege of Troy, cf. Apollod. i. 8, 3.—378. οἱ ρά, sc. Polynicēs and Tydeus.—380. οἱ 84, sc. the inhabitants of Mycenæ. —381. ἔτρεψε, Sch. ἔτρωλυσε, sc. αὐτούς. παραίσια σήματα, *unfavorable omens*. The poet probably points here to certain prodigies mentioned in more ancient poems. —382. οἱ 84, Polynicēs and Tydeus. πρὸ δῶν, *forth on their way*. —384. ἀγγελίην ἐπὶ, not = *ἐπὶ ἀγγελίην*, with a message; but *ἀγγελίην* ἐπὶ Τυδῆ στεῖλαν = *ἐπέστειλαν Τυδῆ ἀγγελίην*, sent *Tydeus on an embassy*, the accus. pointing out the purpose (*adverbially*). So W., Butt., Lexil. p. 14, and Th., § 268, 2, a. Τυδῆ, a rare accus., like *Μηκιστῆ*, 15, 339. —385. Καδμίωνες and Καδμείοισιν, v. 388, i. e. the Thebans, a name of honour from Cadmus, the founder of the Cadmēa.—386. βίης Ἐτεο-

390 ρηϊδίως· τοίη οἱ ἐπίρροθοις ἡεν 'Αθήνη.

Οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
392 ἀψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,

κούρους πεντήκοντα· δύω δ' ἡγήτορες ἥσαν,

Μαίων Αἴμονίδης, ἐπιείκελος ἀθανάτοισιν,
νίος τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης.

396 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
πάντας ἔπεφν', ἔνα δ' οἰον ἴει οἰκόνδε νέεσθαι·

Μαίον' ἄρα προέκη, θεῶν τεράσσοι πιθήσας.

Τοῖος ἦν Τυδεὺς Αἴτώλιος· ἀλλὰ τὸν νίὸν

400 γείνατο εἰο χέρηα μάχῃ, ἀγορῆ δέ τ' ἀμείνω.
“Ως φάτο· τὸν δ' οὐ τι προσέφη κρατερὸς Διομῆδης,
αἰδεσθεὶς βασιλῆος ἐνιπήν αἰδοίοιο.

Τὸν δ' νίὸς Καπανῆος ἀμείψατο κυδαλίμοιο·

404 'Ατρείδη, μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν.

‘Ημεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
ἡμεῖς καὶ Θήβης ἔδος εἴλομεν ἐπταπύλοιο,

παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἄρειον,

408 πειθόμενοι τεράσσοι θεῶν καὶ Ζηνὸς ἀρωγῷ·
κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὅλοντο.

Τῷ μή μοι πατέρας ποθ' ὄμοιγε ἐνθεο τιμῆ.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομῆδης·

412 Τέττα, σιωπῇ ἥσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.

κλητήης, cf. 2, 663. *Eteocles*, son of *Oedipus*, brother of *Polynices*, had unjustly kept possession of the sovereignty of Thebes. — 389. **προκαλλέστο**. After the banquet they commonly amused themselves with sportive combats, and to such Tydeus challenged them. Just so the Phœacians in Od. 8, 97. *πάντα*, sc. *ἀθλα*. — 391. **κάντρος** *ἴππων* = *ἰπτεῖς*, they used, instead of a whip, a stick armed with a goad, cf. 23, 337.—398. *Θεῶν τεράσσοι πιθήσας* (*obeying*). What these signs from the gods were is unknown. — 400. *εἰο χέρηα* = *χερεῖοντα* *αὐτοῦ*, 155. — 402. *ἴνιπτ(η)*, *η* (*ἐνίπτω*), a harsh address, always in a bad signification, *blame, reproof*, Il. 4, 402; *threatening insult*, Od. 20, 266; often strengthened by an adj., Il. 5, 492. Od. 10, 448. — 404. *μὴ ψεύδε* (= *ψεύδον*), *ne mentiare*, was not an uncourteous expression in antiquity. W. — 407. *τεῖχος Ἄρειον*, the walls of *Arēs*; for *Arēs* was the chief deity of the Thebans; not merely, the *strong walls*. *ἄγαγόνθ'* = *ἀγαγόντε*, *Diomēdēs* and I.—409. **κεῖνοι**, sc. *οι πατέρες*. The fathers marched against Thebes contrary to the will of the gods, which Amphiaraus had declared to them; therefore they were unfortunate. The sons, on the other hand, followed the signs of the gods, cf. v. 380. Eustath., against probability, refers *κεῖνοι* to the Thebans, who committed atrocities on the dead. **ἀτασθαλίη**, *η* (*ἀτασθαλος*), *indiscretion, haughtiness, impiety, insolence*; always in the plur.—412. *τέττα, ἄπ.* *τίρ*, prop. *papa!* a soothing address, like

413 Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
οὐτρύνοντι μάχεσθαι ἔυκνήμιδας Ἀχαιούς.

Τούτῳ μὲν γὰρ κῦδος ἀμ’ ἔψεται, εἴ κεν Ἀχαιοὶ

416 Τρῶας δηρώσωσιν ἔλωσί τε Ἰλιον ἰρήν·

τούτῳ δ’ αὖ μέγα πένθος Ἀχαιῶν δημιθέντων.

‘Αλλ’ ἄγε δὴ καὶ νῷ μεδώμεθα θούριδος ἀλκῆς.

‘Η ρά, καὶ ἔξ ὁχέων σὺν τεύχεσιν ἀλτὸ χαμᾶζε·

420 δεινὸν δ’ ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος
δρυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

The battle begins. Arès stirs up the Trojans, Athéné the Greeks. After a bloody conflict, the Trojans fall back, and the Greeks press upon them.

‘Ως δ’ δτ’ ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
ὅρνυτ’ ἐπασσύτερον, Ζεφύρου ὑπὸ κινήσαντος·

424 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ρήγηνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ’ ἄκρας
κυρτὸν ἴὸν κορυφοῦται, ἀποπτύει δ’ ἀλὸς ἄχνην·
ὣς τότ’ ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες

428 νιλεμέως πόλεμόνδε. Κέλευε δὲ οἰσιν ἔκαστος
ἡγεμόνων· οἱ δ’ ἄλλοι ἀκήνη ἵσαν (οὐδέ κε φαίης
τόσσον λαὸν ἔπεισθαι ἔχοντ’ ἐν στήθεσιν αὐδῆν),
σιγῇ δειδίστες σημάντορας· ἀμφὶ δὲ πᾶσιν

432 τεύχεα ποικίλ’ ἔλαμπε, τὰ εἰμένοι ἐστιχώντο.

Τρωες δ’, ὥστ’ ὅιες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

άττα, which young persons use to their elders.—421. ὑπὸ κεν—εἶλεν. The conditional clause is virtually contained in the adjective. ταλασίφρονά περ, were he ever so stout-hearted, cf. 9, 157. Od. 3, 231.

422. With this noble simile the poet introduces the description of the first battle. Macrobius cites it as one of the passages in *quibus Virgilii Homericū carminis maiestatem non aequaverit*, cf. Virg. *Aen.* vii. 528. *Georg.* iii. 257. κῦμα θαλάσσης. Such a towering wave always begins to form itself at some distance from the land. It increases (κορύσσεται, as it were), the nearer it comes to the shore, rising, perhaps, to the height of fifteen or twenty feet. Then it hangs with *curling head* (κορυφοῦται, *crests itself; forms a crested head*) over the peaks of the rocks, and tumbles crashing down like a waterfall. The noise which this fall makes is so loud, that in a still night it may be heard at the distance of many miles. K.—423. ἐπασσύτερον: πυκνόν, Sch. ; one upon another; here, wave upon wave. Ζεφύρου ὑπὸ κινήσαντος. So Bekk. with Sptzn. after the Cod. Venet. for Ζεφύρου ὑποκινήσαντος. The former is more in accordance with the language of H. Cf. 2, 147. 4, 276.—426. κυρτός, curved, arched. κορυφοῦται, fm κορυφή, raises itself up to a point, towers aloft. δισποτάν, propr. *expuere*. δχνην, the sea-foam; prop. the spray, scattered by the wave as it falls and breaks.—432. τὰ

- 434 μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
ἀζηχὲς μεμακυῖαι, ἀκούονται ὅπα ἀρνῶν·
- 436 ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὁρώρει.
Οὐ γὰρ πάντων ἦεν ὅμος θρόος οὐδὲ ἵα γῆρας,
ἀλλὰ γλῶσσ' ἐμέμικτο· πολύκλητοι δὲ ἔσαν ἀνδρες.
"Ωρε τὸν μὲν Ἀρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
- 440 Δεῖμός τ' ἡδὲ Φόβος καὶ Ἔρις, ἀμοτον μεμαυῖα,
"Αρεος ἀνδροφόνοιο καστιγνήτη ἑτάρη τε·
ηπ̄ ὀλίγη μὲν πρῶτα κορυστεται, αὐτὰρ ἔπειτα
οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.
- 444 "Η σφιν καὶ τότε νεῖκος δμοῖον ἔμβαλε μέσσω,
ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν.
Οἱ δὲ δῆ ρ' ἐς χῶρον ἔνα ξυνιώντες ἰκοντο,
σύν ρ' ἔβαλον ρίνούς, σὺν δὲ γχεα καὶ μένε ἀνδρῶν
- 448 χαλκεοθωρήκων ἀτὰρ ἀσπίδες ὄμφαλόεσσαι
ἐπληντ̄ ἀλλήλησι, πολὺς δὲ ὁρυμαγδὸς ὁρώρει.
"Ενθα δὲ ἄμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν,
ὅλλύντων τε καὶ ὀλλυμένων ρέε δὲ αἴματι γαία.
- 452 Ως δὲ δτε χείμαρροι ποταμοί, κατ' ὅρεσφι ρέοντες,
ἐς μισγάγκειαν συμβάλλετον ὅβριμον ὕδωρ,
κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης"

(= δ) εἰμένοι, *quibus induti*, cf. 3, 57. — 433. Τρῆσ δ, cf. v. 436. Τρώων, *an anacolūthon*, cf. 3, 211. 2, 353. πολυτάμων, *ον, gen. onos (πᾶμα), possessing much, wealthy, rich.* — 434. γάλα λευκόν, *the white milk.* Such epithets merely paint the thing as it is in nature. — 435. ἀζηχής, *īc, gen. īos, continual, unceasing, incessant, e. g. ὁδύνη, ὁρυμαγδός.* The neut. ἀζηχές as adv. *unceasingly.* Od. 18, 3. (The Gramm. derive it from ἀ and διέχω, so that ἀζηχής = ἀδιειχής by a change of δ into ζ; according to Rost, prop. dry, hard, fr. ἄζα.) — 437. θρόος, *cry, uproar: γῆρας, τοῖος, sound.* — 438. γλῶσσ' ἐμέμικτο, cf. 2, 804, 805. πολύκλητοι, *called together from many lands, belongs to ἐπίκουροι.* — 443. ἐστήριξε, *she lifts (lit. fixes) her head up into the clouds.* Aor. for pres., cf. Gr. 604. "Originally this proceeded from the idea, that from little quarrels great ones arise. Afterwards, however, this notion was, as it were, realized, and no longer allegorical. All the gods who were objects of fear were considered as of vast size." W. Cf. Callim., h. in Cer. 59, and Virg. *AEn.* iv. 173. — 444. δμοῖον, cf. v. 315. — 445. ὀφέλλουσα, cf. 1, 510. 3, 62. — 447. σύν ρ' ἔβαλον ρίνούς, *then they pushed shield to shield, sc. in battle.* μένε ἀνδρῶν, cf. 2, 387. — 449. ἐτλητό, *appropinquarunt*, cf. πελάζω. — 450. εὐχωλή, *boasting, with which a warrior usually accompanies the smiting down of a foe.* — 452. Cf. Virg. *AEn.* ii. 305. xii. 523. χείμαρροι ποταμοί are mountain torrents, which are swollen, in the winter, by sudden rains, cf. 11, 492. κατ' ὅρεσφι = κατ' ὕδεν, cf. 5, 107. — 453. μισγάγκειαν (*μίσγειν*), as it were, a mixing-vale, a deep valley, where waters mix. συμβάλλετον, subj.,

- 455 τῶν δέ τε τηλόσει δοῦπου ἐν οὐρεσιν ἔκλυε ποιμήν·
 456 ὡς τῶν μισγομένων γένετο ἴαχή τε πόνος τε.
- Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν,
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τόν ρ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
 αἰχμὴ χαλκεΐη· τὸν δὲ σκότος ὅσσε κάλυψεν·
 ἥριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῷ ὑσμίνῃ.
 Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 464 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 Ἐλκε δ' ὑπ' ἐκ βελέων, λελιημένος ὅφρα τάχιστα
 τεύχεια συλήσειε· μίνυνθα δέ οἱ γένεθ' ὄρμη·
 Νεκρὸν γάρ ρ' ἔρύσσοντα ἰδὼν μεγάθυμος Ἀγήνωρ,
 468 πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὕτησε ξυστῷ χαλκήρει, λῦσε δὲ γυῖα.
 "Ως τὸν μὲν λίπε θυμός· ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δέ, λύκοι ὡς,
 472 ἀλλήλοις ἐπόρουσαν, ἀνήρ δ' ἄνδρ' ἐδυνοπάλιζεν.
 "Ενθ' ἔβαλ' Ἀνθεμίωνος οὐδὲν Τελαμώνιος Αἴας,
 ἥιθεον θαλερόν, Σιμοείσιον· ὅν ποτε μήτηρ,
 "Ιδηθεν κατιοῦσα, παρ' ὅχθησιν Σιμόεντος

with its mood-vowel shortened. T. Verbs of the dual form are connected with substantives in the plur., as often as two objects are spoken of, which unite the one with the other. Some expositors assume incorrectly that the dual stands here for the plur. The dual is quite suited to the context; for the poet compares the two armies to two streams running down from opposite sides. — 458. Θαλυσίην = son of Thalysius. — 462. ἥριπε, occidit (fm. ἔρειτειν), always intransit. in the aor. 2. ὡς ὅτε πύργος, sc. ἥριπε, cf. 2, 394. — 463. ποδῶν, by the feet, cf. 1, 197. Friends held it as a sacred duty, to drag over to their own side the body of one slain, in order to bury it. Ἐλεφήνωρ, cf. 2, 540. — 465. λελιημένος, App. V. ὅφρα συλήσειε. Συλῆν is the *verbūm propriūm* to denote the *despoiling* a fallen foe of his armour, which the conqueror stript off, to preserve it as a trophy of victory. Cf. 6, 28, 71. — 467. νεκρὸν γάρ ρ' ἔρύσσοντα λέσσ. Construe ἰδὼν ἔρύνοντα (*Ἐλεφήνωρα*) νεκρόν. Ἀγήνωρ, son of Antenor, one of the bravest heroes, cf 11, 59. 12, 93. 21, 570. — 468. παρ' ἀσπίδος, near the shield, not below the shield; this would be ἄντο. W. Cf. Virg. *Aen.* x. 424. ἐξεφαάνθη = ἐξεφάνθη (*ἰκφαίω*). — 469. ξυστόν, τό (ξύω), prop. a smoothed stake; a spear-shaft, a spear. λῦσε γυῖα: λύειν γυῖα, to loosen the limbs, is used prop. of whatever enfeebles them, cf. 13, 85, then especially of death, cf. 5, 290. — 470. ἐπ' αὐτῷ (lit. over him), in a local sense = about him, near him. ἔργον = μάχη. — 472. ἀνήρ — ἐδυνοπάλιζεν, cf. Virg. *Aen.* x. 631, *legitque virum vir*. Δυνοπαλίζειν, to shake violently, cf. Od. 14, 512; then to throw down (*καταβάλλειν*. Sch.). — 473. υἱός

- 476 γείνατ', ἐπεὶ ῥά τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέοθαι·
 477 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰών
 ἐπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 480 Πρῶτον γάρ μιν ίόντα βάλε στῆθος, παρὰ μαζὸν
 δεξιόν· ἀντικρὺ δὲ δί' ᾧμου χάλκεον ἔγχος
 ἡλθεν. 'Ο δ' ἐν κονίσῃ χαμαὶ πέσεν, αἴγειρος ὡς,
 η̄ ρά τ' ἐν εἰαμενῇ ἐλεος μεγάλοιο πεφύκει,
 484 λείη, ἀτάρ τέ οἱ ὅζοι ἐπ' ἀκροτάρῃ πεφύασιν·
 τὴν μέν θ' ἀρματοπηγὸς ἀνήρ αἰθωνι σιδήρῳ
 ἔξέταμ', δόφρα ἵτυν κάμψῃ περικαλλέει δίφρῳ·
 η̄ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὅχθας·
 488 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἔξενάριζεν
 Αἴας Διογενής. Τοῦ δ' Ἀντίφος αἰολοθώρηξ,
 Πριαμίδης, καθ' δμλον ἀκόντισεν δξεῖ δουρὶ.
 Τοῦ μὲν ἄμαρθ· ὁ δὲ Λεῦκον, Ὁδυσσέος ἐσθλὸν
 έταιρον,
 492 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 η̄ριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 Τοῦ δ' Ὁδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη·
 βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῷ,
 496 στῆ δὲ μάλ' ἐγγὺς ίών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 ἄμφι ἐ παπτήνας. 'Υπὸ δὲ Τρῶες κεκάδοντο,
 ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἤκεν,

Here *ui* is short, as 6, 130. — 478. θρέπτρα originally θρεπτήρα (like λύτρα = λυτήρια), later in Hesych. θρίπτρα, payment for the nurture or care of one's infancy (*τὰ ὑπὲρ τῆς ἀνατροφῆς χαριστήρα*. Sch.). "His days were few; Too few to recompense the care that rear'd His comedy growth." Cp. According to Greek notions, the child had to pay (*ἀποδίδοντα*) this by care and maintenance of his parents, cf. 17, 302. Cf. Hes. Op. et D. v. 186. — 479. ἐπλεθ' = ἐπίλεπτο. — 483. ἐν εἰαμενῇ θλεος, "on the pasture ground of a swampy fen." K. According to the Sch., εἰαμενῇ signifies a meadow-ground, a piece of moist grass-land, such as is generally seen round a morass (*ἐν καθόδρῳ τόπῳ*, Sch. Ven.). The derivation and accent are however doubtful. Cf. App. V. — 486. κάμψῃ. On the subj. after the aor. cf. Gr. 952. — 488. Ἀνθεμίδην = Ἀνθεμιωνίδην, like Λευκαλίδην = Λευκαλιωνίδην, 12, 117. — 489. Ἀντίφος, cf. 11, 102. αἰολοθώρηξ, "one who as he goes moves his cuirass (*or, himself in his cuirass*) with ease," like κορυθαίολος, 2, 816 (V., "nimble in armour"), cf. App. V. Others explain it, but not so well, "who has parti-coloured armour." — 495. κεκορυθμένος αἴθοπι χαλκῷ, *armatus ore*, applies to the whole armour: κεκορυθμένος, cf. 101. These words often occur at the end of a verse, cf. 5, 562, 861. — 497. κανάδοντε,

499 ἀλλ' νίδν Πριάμοιο νόθον βάλε, Δημοκόωντα,
500 ὃς οἱ Ἀβυδόθεν ἡλθε, παρ' ἵππων ὥκειάων.

Τόν ρ' Ὁδυσεύς, ἔταροιο χολωσάμενος, βάλε δουρὶ¹
κόρσην· ἡ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν.

504 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ·
'Αργείοι δὲ μέγα ἵαχον, ἐρύσαντο δὲ νεκρούς·
ἴθυσαν δὲ πολὺ προτέρω.

Apollo re-animates the courage of the Trojans, Athénē that of the Greeks. Pirōus the Thracian kills Diōrēus, but is himself killed by Thoas; his body is disputed by the Thracians. The strife is bloody, and many warriors fall.

Νεμέσησε δ' Ἀπόλλων,

508 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' ἀύσας·
"Ορυνσθ', ἵππόδαμοι Τρώες, μηδ' εἴκετε χάρμης
'Αργείοις· ἐπεὶ οὐ σφι λίθος χρὼς οὐδὲ σίδηρος
χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.

512 Οὐ μὰν οὐδὲ Ἀχιλέυς, Θέτιδος παῖς ἡγύκομοιο,
μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.
"Ως φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
ἄρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια,

516 ἐρχομένη καθ' ὅμιλον, δθι μεθιέντας ἴδοιτο.

"Ενθ' Ἀμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν.

Χερμαδίῳ γάρ βλῆτο παρὰ σφυρὸν ὀκριόεντι,
κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἄγος ἀνδρῶν,
520 Πείροος Ἰμβρασίδης, δος ἄρ' Αἰνόθεν εἰληλούθει.

τεσσεράκις, Ep. aor. fm χάζομαι (on redupl. D. 82). — 501. τὸν—
κάροτην, διεῖ—on the temple, double accus., cf. v. 459. — 504. δεύτη-
σιν—εἴτερη. “This is a fine picture. We must think of Democodōn
as a charioteer.” W. Cf. Virg. Aen. x. 488.

508. Περγάμου ἐκκατιδών. *Pergamos* (in H. ἡ Πίρυαμος, later
τὸ Πίρυαμον) was the citadel or acropolis of Troy. Here Apollo,
the stanch tutelary deity of the Trojans, had a temple, cf. 5, 446.
—509. χάρητη = μάχης. — 511. χαλκὸν—βαλλομένοισι = ὥστε
ἀνασχέσθαι. ταμεσίχροα, οος, ὁ, ἡ (χρὼς), cutting or wounding
the skin, lacerating the body. — 513. πάσσαι, cf. 1, 81. — 517. Διώρεα,
cf. 2, 622, with i, cf. 1, 205. μοῖρ' ἐπέδησεν = then his inevitable
destiny befell him, lit. chained or fettered him. Πεδάω, cf. Od. 3,
269. Cf. 2, 111. — 518. χερμάδιον (χείρ), a stone, prop. as large
as can be grasped in the hand, Il. 4, 518. 5, 302. Od. 10, 121.
βλῆτη, cf. v. 115. ὀκριόεντι, rough and sharp at the corners,
jagged; from ὀκρις = ἀκη, an old word which onomatopoetically
imitates sharpness. W. — 520. Πείροος, cf. 2, 844. Αἰνόθεν, fm

521 Ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
ἄχρις ἀπηλοίησεν· ὁ δὲ ὑπτιος ἐν κονίησιν
κάππεσεν, ἄμφω χεῖρε φίλοις ἔταροισι πετάσσας,
524 θυμὸν ἀποπνείων. Ὁ δὲ ἐπέδραμεν, ὃς ρ' ἔβαλέν περ,
Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δὲ ἄρα
πᾶσαι

χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν.

Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενον βάλε δουρὶ⁵²⁸
στέρνον ὑπὲρ μαζοῦ, πάγη δὲ ἐν πνεύμονι χυλκός.

'Αγχίμυλον δέ οἱ ἥλθε Θόας, ἐκ δὲ δβριμον ἔγχος
ἐσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος ὁξύν,
τῷ δικε γαστέρα τύψε μέσην, ἐκ δὲ αἰνυτο θυμόν.

532 Τεύχεα δὲ οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι,
Θρήικες ἀκρόκομοι, δολέχ' ἔγχεα χερσὶν ἔχοντες,
οἵ ἐ, μέγαν περ ἔόντα καὶ ἴφθιμον καὶ ἀγαυόν,
ῶσαν ἀπὸ σφείων· δὲ δὲ χασσάμενος πελεμίχθη.

536 "Ως τώγ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
ητοι δὲ μὲν Θρηκῶν, δὲ δὲ 'Επειῶν χαλκοχιτώνων,
ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

"Ενθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
540 δετις ἔτ' ἄβλητος καὶ ἀνούτατος ὁξεῖ χαλκῷ
δινεύοι κατὰ μέσσον, ἄγοι δέ εἰ Παλλὰς Ἀθήνη,
χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρώήν.
Πολλοὶ γὰρ Τρώων καὶ 'Αχαιῶν ἡματι κείνῳ
πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

Aenos, a place in Thessaly, on the Hebrus. — 521. λᾶας ἀναιδῆς, not the odious, audacious stone, that spares nothing; but the huge, mighty stone, as in Lat. *improbus*, that which exceeds the ordinary measure, cf. 13, 139. 5, 593. *W.* — 522. ἄχρις, Sch. ἄκρως, *to the utmost, wholly* = διαπρό. ἀπαλοιάω (ἀλοάω), Ep. aor. I ἀπηλοίσσα = κατέπεσεν. — 525. οὐτα, syncop. aor. fm οὐτάω. D. 123.—529. Θόας, cf. 2, 638.—531. ἐκ δὲ αἰνυτο = ἀφῆται. — 533. ἀκρόκομοι, ἀτ. εἰρ., *with hairy crowns*. Like the Germans of old, and some modern Tatars, they had the hair on the top bound together into a knot.—535. σφείων, Ep. = σφίων, σφῶν. πελεμίχθη, in a pregnant sense, he was so hotly pushed by the pressing Thracians, that he fell precipitately.—536. τετάσθην, fm τείνω. — 539—542. The sense: "Now the fight was at the hottest." This the poet thus expresses: "Could any one without being slain have passed through both armies, he would not, on the closest examination, have found any thing to blame." ὀνόσαιτο, Sch. μέμψαιτο. — 540. δετις—δινεύοι = εἰ καὶ δινεύοις, cf. Gr. 924. This relative sentence contains the (virtually) conditional protasis to the principal sentence ἐνθα—ονόσαιτο.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ε.

Diomédēs rushes upon the Trojans. Athénē withdraws Arès from the field of battle, and the Greeks drive back the Trojans. Diomédēs, wounded by Pandarus, hastens in pursuit of him, clearing himself a passage through the midst of the enemy.

“Ενθ’ αὖ Τυδείδη Διομήδει Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσους, ἵν’ ἔκδηλος μετὰ πᾶσιν
Ἀργείων γένοιτο, ἵδε κλέος ἐσθλὸν ἄροιτο.
4 Δαῦέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ
ἀστέρ’ ὀπωρινῷ ἐναλίγκιον, δῆτε μάλιστα
λαμπρὸν παμφαίνησι, λελουμένος Ὁκεανοῖο·
τοῖόν οἱ πύρ δαῖεν ἀπὸ κρατός τε καὶ ὕμων·
8 ὥρσε δέ μιν κατὰ μέσσον, δθὶ πλεῖστοι κλουνέοντο.
“Ην δέ τις ἐν Τρώεσσι Δάρης, ἀφνείος, ἀμύμων,
ἰρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἡστην,
Φηγεὺς Ἰδαῖος τε, μάχης εὗ εἰδότε πάσης·
12 τώ οἱ, ἀποκρινθέντε, ἐναντίω δρμηθήτην·

4. Βαίεν αὐτῷ. Athénē kindled for him a brilliant [lit. *unextincted, incessant*] fire (coming forth) from his helmet; i. e. caused a brilliant flame to issue from it. Virg., who has imitated this passage (*AEn.* x. 270) in adding to it other traits, has neglected this. He says simply, “*Ardet apex capiti,*” &c. — 5. ἀστέρι δωρινῷ, [*the autumnal star.*] Cp.; but more exactly], the star at the end of summer, δωρά, the latter part of the summer, the season in which the fruits ripen. It is the dogstar of which H. here speaks (*Sirius ardor*, Virg. in the passage quoted). This star, which appears in the middle of July, is the precursor of the δωρά. — 6. λαμπρὸς πανταχοῦ φαίνη, Sch. *Shines in Ocean late* [Cp.], for the prosaic notion: “appears on the horizon.” On the Ocean, see note 1, 423. We shall there see, that what we call the horizon was, with H., the Ocean. Hence, as a natural consequence, the notion that the stars bathe themselves in Ocean, when they disappear: an idea which again rested, among the ancients, on one of their physical axioms, that fire was nourished by water. — 8. Fm δρυνμι. Κατὰ μίσον τῆς μάχης, Sch. — 10. D. 121. — 12. For ἀποκριθέντε, *see* —

- 13 τὰ μὲν ἀφ' ἵπποιν, ὁ δὲ ἀπὸ χθονὸς ὡρυντο πεζός.
 Οἱ δὲ δὴ σχεδὸν ἡσαν ἐπ' ἄλλήλοισιν ιέντες,
 Φηγεύες ρά πρότερος προίει δολιχόσκιον ἔγχος·
- 16 Τυδείδεω δὲ ὑπὲρ ὕδατον ἡλυθ' ἀκωκὴ
 ἔγχεος, οὐδὲ ἔβαλ' αὐτόν· ὁ δὲ ὑστερος ὡρυντο χαλκῷ
 Τυδείδης· τοῦ δὲ οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὃσε δὲ ἀφ' ἵππων.
- 20 Ἰδαῖος δὲ ἀπόρουσε, λιπῶν περικαλλέα δίφρον,
 οὐδὲ ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο
 (οὐδὲ γάρ οὐδέ κεν αὐτὸς ὑπέκφυγε Κῆρα μέλαιναν)
 ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
- 24 ὡς δή οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.
 "Ιππους δὲ ἔξελάσας μεγαθύμου Τυδέος υἱὸς
 δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ υῆς.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἱε Δάρητος,
- 28 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
 πᾶσιν ὀρίνθη θυμός. Ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῦσ', ἐπέεσσι προεζῆδα θούρον Ἀρηα·
 Αρες, Ἀρες, βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα,
- 32 οὐκ ἀν δὴ Τρῶας μὲν ἔάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὀπποτέροισι πατήρ Ζεὺς κῦδος ὄρεξῃ,
 νωΐ δὲ χαζώμεσθα, Διὸς δὲ ἀλεώμεθα μῆνιν;
 "Ως εἰποῦσα, μάχης ἔξηγαγε θούρον Ἀρηα·
- 36 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἥϊσεντι Σκαμάνδρῳ.
 Τρῶας δὲ ἔκλιναν Δαναοί· ἔλε δὲ ἄνδρα ἔκαστος
 ἥγεμόνων. Πρῶτος δὲ ἄναξ ἄνδρῶν Ἀγαμέμνων

*rati [sc. a suis]. — 13. ἀφ' ἵπποιν = ἀπὸ τοῦ ἄρματος (see the first note on book 2) : in like manner at v. 19, and every where else.— 21. περιβάνειν ἀδελφοῦ, see 1, 37, note. = ὑπερασπίσαι, ὑπερραχῆσαι. *Hesych.* Ἐκτάμην, 2 aor. mid. fm κτείνω, with a passive signification. D. 123. κταμένοιο, ocoisi.— 23. For ἔσωσε. — 24. γέρων, Dares, his priest. ἀκαχήμενος, afflicted : an Epic partep. of perf. pass. form (but without the distinctive accent of that form), as if fm ἀκαχίων, a collateral form of ἀκαχίω, ἀχομαι, ἀχνυμαι. — 28. For δῆχοι. — 31. μαιφόνε, stained, defiled with blood ['gore-tainted.' Cp.] ; μαινόμενε φόνη. The meaning 'assassin' is posterior to H. τειχεσιπλῆτης : ὁ τοις τείχεσι πελάζων, πλησιάζων, who advances towards, i. e. attacks fortified cities.— 33. μάρνασθαι, ὀπποτέρευε—, lit. to fight or contend, whose should be the victory, i. e. to know, to determine whose.— 38. ἥϊσεντι. 'Ηίδεις fm ἥϊων, ὄνος (= ἥϊνός εις) : with high banks ['deep-embanked.' Cp.] ; a very doubtful explanation, but adopted for want of a better : [but see App. V.] — 37. κλίνειν, to cause to bend ; hence, to force back. Εἰς φυγὴν ἔγρεψαν, Sch. Αλπεῖν (*to take, to capture*) often in H. for, to kill, a meaning*

- 39 ἀρχὸν Ἀλιζώνων, Ὁδίον μέγαν, ἔκβαλε δίφρου.
 40 Πρώτῳ γάρ στρεφθέντι μεταφρένω ἐν δόρυ πῆξεν,
 ῶμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε·
 δούπησεν δὲ πεσών, ἀράβιθησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ίδομενὺς δ' ἄρα Φαιστον ἐνήρατο, Μήνονος υἱόν,
 41 Βώρου, δις ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
 Τὸν μὲν ἄρ' Ίδομενὺς δουρικλυτὸς ἔγχει μακρῷ
 νύξ, ἵππων ἐπιβῆσόμενον, κατὰ δεξιὸν ὕμον·
 ηριπε δ' ἔξ ὁχέων, στυγερὸς δ' ἄρα μιν σκότος εἴλε.
 42 Τὸν μὲν ἄρ' Ίδομενῆς ἐσύλευον θεράποντες.
 Υἱὸν δὲ Στροφίοι Σκαμάνδριον, αἷμονα θήρης,
 Ἄτρειδης Μενέλαος ἔλ' ἔγχει δένδεντι,
 ἐσθλὸν θηρητῆρα δίδαξε γάρ "Αρτεμις αὐτὴ
 52 βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὑλη.
 Άλλ' οὐ οἱ τότε γε χραῖσμ' Αρτεμις ιοχέαιρα,
 οὐδὲ ἐκηβολαῖ, ἥσιν τὸ πρίν γ' ἐκέκαστο·
 ἀλλά μιν Άτρειδης δουρικλειτὸς Μενέλαος,
 56 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρὶ,
 ῶμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·
 ηριπε δὲ πρηνής, ἀράβιθησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱόν,
 60 Αρμονίδεω, δις χερσὶν ἐπίστατο δαίδαλα πάντα
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη.
 Ος καὶ Άλεξάνδρῳ τεκτήνατο νῆας ἐίσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο,
 64 οἱ τ' αὐτῷ ἐπεὶ οὐτὶ θεῶν ἐκ θέσφατα ἥδη.
 Τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
 βεβλήκει γλουτὸν κάτα δεξιόν· ή δὲ διαπρὸ

taken from the language of the chase.—39. 2, 856.—40. For τούτῳ γάρ πρώτῳ στρεφθέντι, *huius qui primus se converterat* (*in fugam*).—41. For στηθίων.—42. Tarnē, a city of Lydia, believed (probably without reason) to be the same as Sardis.—46. For ἐνυξε, fm νήσσων.—47. Fm ἴρειτω.—48. ἐσύλευον, spoliabant.—49. οἶμεν is explained by ἐπιστήμων, ἐμπειρος: origin uncertain.—50. δένδεντι = δέει, fm δένυεις = δένει. This is the received explanation at present; but on considering that Archilochus and Euripides name the lance simply δένη (a species of beech), as we have seen μελίη and fraxinus, we should be inclined to prefer the explanation received among the ancients, δέντην, *fagineo*.—52. For (ἴν) δρεστ.—53. For ἰγραυσμε. Ἐβοήθησε. Ιοχέαρα: ή ίοις καὶ βίλεσι χαίρουσα, τοξότις. Soh.—54. ἐκέκαστο, 2, 530.—56. For οὐ or ιαυροῦ.—61. ιεράμην, and at 117, φίλαι, formed fm φίλω = φιλίω. —62. See 1, 300, note.—64. For ιεγδει, knew sufficiently. Helenus and Cassandra, inspired by Apollo, had predicted the calamities which the

- 67 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἥλυθ' ἀκωκή·
 68 γυνὺξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψε.
 Πήδαιον δ' ἄρ' ἐπεφνε Μέγης, Ἀντήνορός νίσιν,
 δις ρά νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανώ,
 ίστα φίλοισι τέκεσσι, χαριζομένη πόσει φῶ.
 72 Τὸν μὲν Φυλείδης δουρικλυτός, ἐγγύθεν ἐλθών,
 βεβλήκει κεφαλῆς κατὰ ἵνον ὅξει δουρὶ·
 ἀντικρὺ δ' ἀν' ὁδόντας ὑπὸ γλῶσσαν τάμε χαλκός·
 ἡριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν.
 76 Εὐρύπυλος δ' Εὐάμονίδης Ὑψήνορα δῖον,
 οὐδὲν ὑπερθύμου Δολοπίονος, δις ρά Σκαμάνδρου
 ἀρητὴρ ἐτέγυκτο, θεὸς δ' ὁ ως τίετο δῆμψ·
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐάμονος ἀγλαὸς νίσι,
 80 πρόσθεν ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὄμον,
 φασγάνψ ἀτέξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 Αίματόσσα δὲ χείρ πεδίψ πέσε' τὸν δὲ κατ' ὅσσε
 ἐλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταῖη.
 84 “Ως οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 Τυδείδην δ' οὐκ ἀν γυνδίης, ποτέροισι μετείη,
 ἡὲ μετὰ Τρώεσσιν ὀμιλέοι, ἢ μετ' Αχαιοῖς.
 Θῦνε γάρ ἀμ πεδίον, ποταμῷ πλήθουντι ἐοικὼς
 88 χειμάρρῳ, δις' ὥκα ρέων ἐκέδασσε γεφύρας·
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανώσιν,
 οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων,
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Δίος ὄμβρος·
 92 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·

voyage of Paris must cause.—69. ἐπεφνε, see 6, 12, note.—70. πύκα: ἐπιμελῶς. Sch. — 71. For ἔψ, quo. — 74. For ὑπέτεμε. ἀν' ὁδόντας, by the teeth, through the teeth. — 78. See 1, 11, note. We see by this verse that the god of the Scamander had a temple at Troy. — 81. βαρεῖα χείρ, heavy hand = an armed hand. See I, 89. — 83. For κατέλαβε. πορφύρεος θάνατος, is a death caused by the effusion of blood, ὁ δι' αἵματος, as the grammarians explain it [‘blood-stained.’ Cp.]. — 85. A syntax common to all the good Greek writers for οὐκ ἀν γνοίης, Τυδείδης ποτέροις μετείη. — 87. For ἀνά πεδίον, per campum. — 88. See 4, 452. In prose, ἴσκεδάστε, fm (σ)κεδάννυμι. Γέφυραι does not mean bridges, as we see by the following line; but earth-works, embankments, dykes. — 89. ισχανώσιν, fm ισχανάω, synonymous with ισχουσιν. The word ἐεργμέναι [ἔργω, εἴργω], which means *that is*, has very much embarrassed both ancient and modern commentators. The best explanation is: the dykes, being (*now* themselves) closed in (= surrounded by the swollen river) cannot contain it, cannot enclose or confine it in its bed [I prefer the explanation γέφ. ἐεργμένη = *pone, septus, base tuncitū*]. ‘Αλλαί: χωρία ἀμπελόφυτα ἡ δανδρό-

- 93 ὡς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδὲ ἄρα μιν μέμνον, πολέες τερ εἴσντες.
 Τὸν δὲ ὡς οῦν ἐνόησε Δυκάονος ἀγλαὸς υἱός,
 96 θύνοντ' ἀμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψὶ ἐπὶ Τυδείδῃ ἐτίτανετο καμπύλα τόξα,
 καὶ βάλ' ἐπαΐσσοντα, τυχὴν κατὰ δεξιὸν ὄμον,
 θώρηκος γύαλον· διὰ δὲ ἐπτατὸ πικρὸς διπτός,
 100 ἀντικρὺ δὲ διέσχε, παλάσσετο δὲ αἷματε θύρηξ.
 Τῷ δὲ ἐπὶ μακρὸν ἄυσε Δυκάονος ἀγλαὸς υἱός·
 "Ορυνθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γάρ ἄριστος Ἀχαιῶν· οὐδέ ἔ φημι
 104 δίθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὥρσεν ἄναξ. Διὸς υἱὸς ἀπορυνύμενον Δυκίηθεν.
 "Ως ἔφατ' εὐχόμενος· τὸν δὲ οὐ βέλος ὡκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ ἵπποιν καὶ διχεσφιν
 108 ἔστη, καὶ Σθένελον προσέφη, Καπανῆιον νίόν·
 "Ορσο, πέπον Καπανῆιάδη, καταβήσεο δίφρου,
 ὅφρα μοι ἔξ ὄμοιο ἐρίσσης πικρὸν διπτόν.
 "Ως ἄρ' ἔφη· Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 112 πάρ δὲ στὰς βέλος ὡκὺ διαμπερὲς ἔξερνος ὄμον·
 αἷμα δὲ ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 Δὴ τότ' ἔπειτ' ἡράτο βοὴν ἀγαθὸς Διομῆδης·
 Κλῦθί μοι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη·
 116 εἴποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δηίψῃ ἐν πολέμῳ, νῦν αὐτὸν ἐμὲ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὄρμὴν ἔγχεος ἐλθεῖν,

φυτα, κῆποι, ἀρουραι. Sch.—91. [ὅτ' ἐπιβρίσῃ, cf. 2, 147.]—92. Ἐργα: τὰ γεώργια, Sch.; so Virg.: “Sternū agros, sternū scita lata bountque labores.”—94. μέμνων or μένω τινά, maneo, sustineo aliquid. πολέες = τολλοι.—98. γύαλον, a convex metal plate, which covers either the breast or the back. Two of these plates, γύαλα, joined by clasps or small chains, formed the θώραξ, or cuirass. Fm διπταμαι. — 100. διέχειν [to hold on through =], to penetrate: from the signification of ἔχειν, with the name of a place: to take the direction of [e. g. Πύλονδ' ἔχον]. — 101. = ἐπὶ τούτῳ, neut. — 104. Fm ἀνέχομαι. — 106. [θέμασσεν, domuit, oocidit.] — 107. = διχέων. See 4, 452. — 108, sqq. Καπανῆιος and Καπανῆιάδης, formed fm Καπανεύς, as Πηλήιος, Πηλήιάδης, fm Πηλεύς. — 109. δρόσο, see 3, 250. πέπον, see 2, 235.—113. ἀνακοντίζειν is here intrans.: ejaculari se, to spout up. στρεπτὸς χιτών, according to Aristarchus, a coat of chain-mail (distinguished fm ring-mail by having angular wires or meshes; fm στρίψω, intorto). Others understand, on account of γυάλον, mentioned at v. 99, the place where the two plates of the cuirass are attached by a little chain, or by rings. — 117. φίλαι, see 61. — 118.

119 δες μ' ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδέ μέ φησι
120 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίου.

Ως ἔφατ' εὐχόμενος τοῦ δὲ ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δὲ ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν
ἀγχοῦ δὲ ἴσταμένη ἔπεια πτερόεντα προςηύδα.

124 Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
ἐν γάρ τοι στήθεσσι μένος πατρῷον ἥκα
ἄτρομον, οἷον ἔχεσκε σακές παλος ἵπποτα Τυδεύς·
ἀχλὺν δὲ αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἢ πρὶν ἐπῆεν,

128 δόφρος δὲ γιγνώσκεις ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.

Τῶν νῦν, αἱ κε θεὸς πειρώμενος ἐνθάδε ἵκηται,
μήτι σύνγενος ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη

132 ἔλθηστος ἐς πόλεμον, τήνγε οὐτάμεν ὀξεῖ χαλκῷ.

Ἡ μὲν ἄρος ὁς εἰποῦστος ἀπέβη γλαυκῶπις Ἀθήνη.
Τυδείδης δὲ ἔξαντις ἵων προμάχουσιν ἐμίχθη·
καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι,

136 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥστε λέοντα,
δυνάμενος ἀγρῷ ἐπειροπόκοις ὀτεσσι
χραύσῃ μέν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσῃ
τοῦ μέν τε σθένος ὕρσεν· ἔπειτα δέ τ' οὐ προσαμύνει,
140 ἀλλὰ κατὰ σταθμοὺς δύνεται, τὰ δὲ ἔρημα φοβεῖται·
αἱ μέν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
αὐτὰρ δὲ ἐμμεμαῶς βαθέης ἔξι ἄλλεται αὐλῆς.

Δλῖν, see 37.—ἔς ὅρμὴν ἔγχους, within reach of the lance. Ancient authors do not always follow what may be called the chronological order of the circumstances of an action. Sometimes they put the most important fact first, and then state the earlier particulars in their order.—Here Diomédès says : Vouchsafe that I may be able to slay the Trojan, and (in order to this) that he may come within reach of my lance. — 119. In prose, φθάσας. — 124. μάχεσθαι, for the imperat., as at v. 130. — 125. Constr. ἐν στήθεσσι ἐνήκα, fm ἐντημ. — 127. Imitated by Virg. *Aen.* xi. 604. — 129. πειρώμενος, understand σοῦ, (*te*) *tentans* (*certamine*), wishing to measure himself with thee. Also at v. 220, 279. — 132. Θληστος = ἔλθη. οὐτάμεν, infin. (see 1, 525) for imperat. — 136. μιν θλεν, the construction suddenly changes : we should have expected πλῆτο μίνεος.—137. (*τὸν*) ἀγρῷ. — 138. χραύειν, to wound slightly. — 139. [προσαμύνει, sc. ὁ ποιμῆν.] — 140. ἔρημα, uncovered places, opp. to σταθμοὺς. The same terms are opposed in the Philoctetes of Sophocles (v. 34) : τὰ δὲ ἄλλα ἔρημα κούδεν (καὶ οὐδέν) ἱσθ' ὑπέστεγον (fm στήγη, covered by a roof). [So Bth.—al. τὰ δέ (= τὰ ποιμῆνα) ἔρημα γενόμενα τῷ τοῦ ποιμένος φυγῇ. Eust. S. C. They then make φοβεῖται = fugient.] — 141. ἀγχιστῖναι : πυκναῖ, Sol. ικέννυται (χέω), fuisse sunt, are piled up.—142. δέ, the lion. There is nothing

- 143 ὡς μεμαῶς Τρώεσσι μίγη κρατερὸς Διομῆδης.
 144 "Ενθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, πυιμένα λαῶν.
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρει δουρί,
 τὸν δὲ ἔτερον ξίφει μεγάλῳ κλητὶ δα παρ' ὄμον
 πλῆξ· ἀπὸ δὲ αὐχένος ὄμον εέργαθεν ἥδε ἀπὸ
 νάτου.
- 148 Τοὺς μὲν ἔσασ', οὐδὲ "Αβαντα μετώχετο καὶ Πολύϊδον,
 νιέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 τοῖς οὐκ ἐρχομένοις οὐ γέρων ἐκρίνατ' ὄνείρους,
 ἀλλά σφεας κρατερὸς Διομῆδης ἐξενάριξε.
- 152 Βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαινοπος υἱε,
 ἄμφω τηλυγέτω. οὐδὲ τείρετο γήραι λυγρῷ,
 νιὸν δὲ οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 "Ενθ' δγε τοὺς ἐνάριζε, φίλον δὲ ἐξαίνυτο θυμὸν
- 156 ἀμφοτέρω, πατέρι δὲ γόσον καὶ κῆδεα λυγρὰ
 λεῖπ', ἐπεὶ οὐ ζώοντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέουντο.
- "Ενθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο,
 160 εἰνέν ένι δίφρῳ ἐόντας, Ἐχέμμιονά τε Χρομίον τε.
 'Ως δὲ λέων ἐν βουσὶ θορών ἐξ αὐχένα ἄξῃ
 πόρτιος ἡὲ βοὸς, ξύλοχον κάτα βοσκομενάων·
 ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 164 βῆσε κακῶς ἀέκοντας, ἐπειτα δὲ τεύχε ἐσύλα·
 ἵππους δὲ οἰς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

more frequent in H.'s comparisons than descriptive traits, which are quite foreign to the strict object of the comparison. We have here an example of this: the lion has cleared the enclosed fold (*αὐλῆς ὑπεράλμυνον*, v. 138). His fury is heightened by a slight wound. It is needless to say that he kills a great number of sheep. After which, vigorously springing up (*ἐμμεμάῶς* [“with a bound,” Cp.]), he departs from the deep enclosure, *βαθείας αὐλῆς*, so called from the height of the wall which surrounds it. Thus we have here, as in other Homeric comparisons, the complete picture of an action, of which only the principal part is in exact relation to the subject of the recital. Every other interpretation is contrary to the genius of the language and poetry of H.—146. *κλητές* = *ελεῖς*, the clavicle, shoulder-blade. — 147. *έργαθεν* : *ἀπίκοψε*, Sch. Formed from *έργω* = *εἰργω*, to separate.—150. *ἴρχεσθαι*, *proficisci*, to set out. *εὖ* belongs to *ἴκρινατο*. — 153. *τηλυγέτω*, see 3, 175. — 154. *ἐπὶ* *κτεάτεσσι λιπέσθαι* (*αὐτόν*), to leave behind him (inf. of purpose), for his wealth, to possess or inherit it. 'Επὶ, with the dat., marks the end, destination. — 157. *ἐκ μάχης*. — 158. = *διεδατίοντο*, *partiti sunt*: *διεμερίζοντο*, Sch. *χηρωσταὶ*, his collateral relations; found only in this line. — 161. *ἐν βουσὶ θορών* (from *θρώσκω*), a union of two moments of the action: *εἰς βους θορών καὶ ἐν οὐρανῷ μετ' αὐταῖς ὦν*.

Aeneas exhorts Pandarus to arrest the progress of Diomédés, whom they both attack. Pandarus is killed; Aeneas is wounded in defending his corpse, and Diomédés, pursuing Aphrodítē, anxious to save her son, wounds and threatens her.

Τὸν δὲ ιδεῖν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν·

βῆ δὲ ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,

168 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.

Ἐνρέ Λυκάονος νιὸν ἀμύμονά τε κρατερόν τε·

στῆ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ηὔδα·

Πάνδαρε, ποῦ τοι τόξον ἵδε πτερόεντες δίστοι,

172 καὶ κλέος; φῶ οὕτις τοι ἐρίζεται ἐνθάδε γ' ἀνήρ,

οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.

'Αλλ' ἄγε, τῷδ' ἐφεις ἀνδρὶ βέλος, Διὶ χεῖρας ἀνα-

σχών,

δῖστις ὅδε κρατέει, καὶ δὴ κακὰ πολλὰ ἕοργε

176 Τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·

εἰ μή τις θεός ἐστι, κοτεσσάμενος Τρώεσσιν,

ῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις.

Τὸν δὲ αὐτές πρυσέειπε Λυκάονος ἀγλαὸς νίός·

180 Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων,

Τυδείδη μιν ἔγωγε δαΐφρονι πάντα εἴσκω,

ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείη,

ἵππους τ' εἰσօρόνων· σάφα δὲ οὐκ οἰδ' εἰ θεός ἐστιν.

184 Εἰ δὲ δγ' ἀνήρ, ὅν φημι, δαΐφρων Τυδέος νίός,

οὐχ δγ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι

ἐστηκ' ἀθανάτων, νεφέλη εἰλυμένος ὥμους,

δες τούτου βέλος ὡκὺ κιχήμενον ἔτραπεν ἄληγ.

188 Ἡδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὥμον

δεξιόν, ἀντικρὺ διὰ θώρηκος γυάλοιο·

καὶ μιν ἔγωγ' ἐφάμην 'Αϊδωνηī προϊάψειν

= ἔξαρη, fm ἔξαγνυμ, *disfringo*. — 164. ἔβησα (fm βαίνω) has the active sense: to cause to descend (ἴξ) or mount (εἴς). [He brought them down from their chariots.]

167. ἔβη δέ λέγει, set himself to go. ἄν = ἀνά. — 172. ἐρίζεται, certat, annulatur. — 174. Fm ἐφίημι. ἀνασχών, see 1, 450. — 175. Fm ἔργω = ἔρδω. — 178. λερῶν, gen. indicating the cause. For ἐπεστι. — 182. τρυφάλεια, see 3, 376. αὐλώπις, a word of which the exact sense was early lost. We find three explanations in the grammarians: 1. of a cylindrical form, lengthened to a point; 2. pierced with holes in the visor; 3. furnished with a small pipe at the summit, to receive the plume or tuft. — 185. ἀνευθε θεοῦ, in Lat., sine numine, without the aid of a god. τάδε μαίνεται = οὕτω μαίνεται. — 186. Horace (Ode 1, 2, v. 31): *Nubes carentes humeros amictus Apollo*. — 187. κιχήμενον: ἐπειθόν, Sch. — 190. ["through him

- 191 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τις ἐστι κοτήεις.
 192 Ἰπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίνη
 ἀλλά που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοί, πρωτοπαγεῖς, νεοτευχέες· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἔκαστῳ δίζυγες ἵπποι
 196 ἐστᾶσι, κρῆ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 Ἡ μέν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένων ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
 ἵπποισίν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 200 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
 ἀλλ' ἐγὼ οὐ πιθόμην (ἢ τ' ἂν πολὺ κέρδιον ἦν),
 ἵππων φειδόμενος, μή μοι δευοίσατο φορβῆς,
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 204 Ὡς λίπον, αὐτὰρ πεζὸς ἐς Ἰλιον εἰλήλουθα,
 τύξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὄνήσειν.
 Ἡδη γὰρ δοιοῖσιν ἀριστήσσιν ἐφῆκα,
 Τυδείδῃ τε καὶ Ἀτρείδῃ· ἐκ δ' ἀμφοτέροις
 208 ἀτρεκὲς αἷμ' ἔσσενα βαλάνων· ἥγειρα δὲ μᾶλλον.
 Τῷ ρά κακῆ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷ ἐλύμην ὅτε Ἰλιον εἰς ἐρατεινὴν
 ἥγεόμην Τρώεσσι, φέρων χάριν Ἐκτορὶ δίψ.
 212 Εἰ δέ κε νοστήσω, καὶ ἐσόφομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην,
 216 χεροὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.
 Τὸν δ' αὐτ' Αἰνείας, Τρώων ἀγός, ἀντίον ηῦδα·
 Μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἐσσεται ἄλλως,
 πρίν γ' ἐπὶ νῷ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ διεσφιν

cordet's scallop." Cr. Cf. v. 99.] — 191. νύ, or νύν (enclitic), in prose, οὐν. — 192. = πάρεσι. ἐν is governed by ἐπὶ in ἐπιβαίνη. — 194. πέπλοι here: carpets [οἰσούμενα τὰ επάνα sunt. Bth.]. — 195. Fm πετάνυμ. — 196. κρῆ, App. II. δλυρᾶ, tritium spelta; a sort of wheat. — 198. ποιητός (as sometimes in Lat. *factus*, and in French *travaillé*), cunningly wrought. — 201. κέρδιον τὸν (sc. πιθίσθαι): it would have been more advantageous, better, to obey; formed as if fm κέρδος. — 203. εἴλω, εἴλεω, constipò; εἴλεσθαι, to be crowded together (in the besieged city). — 204. οὔτης διπον (τοὺς ἵππους). — 208. στίνε, cito, to put in motion; cause to flow, to draw (blood). [ἄτρεκτ as adv.] ἥγειραν, to animate (sc. αἴτρον). — 211. = χαριζόμενος. — 212. [ἐσόφομαι, subj. D. 96.] — 214. = ἀποτάμοι. — 218. [διακλάσσεις = διακλᾶσσας (κλάω), confringens]. — 219. πάρος — πρίν γε. Elsewhere H. uses πρίσ — πρίν.

- 220 ἀντιβίην ἐλθόντε, σὺν ἔντεσι πειρηθῆναι.
 'Αλλ' ἄγ', ἐμῶν ὁχέων ἐπιβήσεο, ὅφρα ἵδηαι
 οῖοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἦδε φέβε-
 σθαι·
- 224 τὼ καὶ νῷ πόλινδε σαώσετον, εἴπερ ἀν αὐτε
 Ζεὺς ἐπὶ Τυδείδῃ Διομῆδει κῦδος ὁρέξῃ.
 'Αλλ' ἄγε νῦν, μάστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δὲ ἵππων ἐπιβήσομαι, ὅφρα μάχωμαι·
- 228 ἡὲ σὺ τόνδε δεδέξο, μελήσουσιν δὲ ἐμοὶ ἵπποι.
 Τὸν δὲ αὐτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεὸν ἵππω·
 μᾶλλον ύφ' ἡνιοχῷ εἰώθότι καμπύλον ἄρμα
- 232 οἴσετον, εἴπερ ἀν αὐτε φεβώμεθα Τυδέος υἱόν.
 Μὴ τὼ μὲν δέσαντε ματῆσετον, οὐδὲ ἐθελητον
 ἐκφερέμεν πολέμοιο, τεὸν φθύγγον ποθέοντε·
 νῷ δὲ ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
- 236 αὐτώ τε κτείνῃ, καὶ ἐλάσση μώνυχας ἵππους.
 'Αλλὰ σύγ' αὐτὸς ἔλαυνε τέ ἄρματα καὶ τεὸν ἵππω,
 τόνδε δὲ ἐγὼν ἐπιόντα δεδέξομαι δέξει δουρί·
 "Ως ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
- 240 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους.
 Τοὺς δὲ ἵδε Σθένελος, Καπανῆιος ἀγλαὸς υἱός,
 αἴψα δὲ Τυδείδην ἔπεια πτερόεντα προεηύδα·
 Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
- 244 ἄνδρ' ὁρώ κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ήν' ἀπέλεθρον ἔχοντας· δὲ μὲν τόξων εὗ εἰδώς,
 Πάνδαρος, νιὸς δὲ αὐτε Λυκάονος εὔχεται εἶναι·
 Αἰνείας δὲ υἱὸς μὲν ἀμύμονος Ἀγχίσαο
- 248 εὔχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
 'Αλλ' ἄγε δὴ, χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτως
 θῦνε διὰ προμάχων, μήπως φίλοιν ἥτορ δλέσσης.

See 1, 97. ἐπί to be joined to the partcp.: νὼ ἐπιλθόντε.—222. Τρῶιοι, see v. 265, &c. πεδίου depends on the local advn. ἔνθα καὶ ἔνθα, like his locorum.—224. τὼ, nom. νῷ, accus. — 235. ἐπορέξῃ : παράσχε, Sch., to extend = to give. — 238. δέχομαι, see on 2, 794; 4, 107. — 233. μὴ ματῆσετον [subj. D. 96], lest they should hesitate, or refuse to stir; for [δίδοικα μὴ ματῆσητον], I fear they may, &c. [ματῆν, lit. frustra esse. μάτην.]—234. ἐκφέρω (ημᾶς). — 236. In the sense of ἀπέλασγ. — 243. Virg.: απόμο gratissime nostro. — 245. ίς, ίνδ, nerve, strength.—248. = ἐκγεγονέναι. — 248. χαζώμεθ' ἐφ' ίππων, let us retire to the chariot. Diomedes was fighting on foot, as we

251 Τὸν δ' ἄρ' ὑπόδρα ἴδων προσέφη κρατερὸς Διομῆδης·

252 Μήτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἴω.

Οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδον ἔστιν·
ὅκνείω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὕτως

256 ἀντίον εἷμ' αὐτῶν τρεῖν μ' οὐκ ἐξ Παλλὰς Ἀθήνη.
Τούτῳ δ' οὐ πάλιν αὗτις ἀποίσετον ὡκέες ἵπποι

ἀμφω ἀφ' ἡμείων, εἰ γ' οὖν ἔτερός γε φύγησιν.

"Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ Θάλλεο σῆσιν·

260 αἱ κέν μοι πολύβουλος Ἀθήνη κῦδος ὄρεξη
ἀμφοτέρω κτεῖναι, σὺ δὲ τούςδε μὲν ὡκέας ἵππους
αὐτοῦ ἐρυκακέειν, ἔξι ἀντυγος ἡνία τείνας·

Αἰνείαο δ' ἐπαίξαι μεμνημένος ἵππων,

264 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιούς.

Τῆς γάρ τοι γενεῆς ἡς Τρωΐ περ εὐρύοπα Ζεὺς
δῶχ', υἱος ποινὴν Γαυμηθέος· οῦνεκ' ἄριστοι
ἵππων δσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιον τε.

268 Τῆς γενεῆς ἕκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
λάθοη Λαομέδοντος ὑποσχὼν θῆλεας ἵππους·
τῶν οἱ ἔξι ἐγένοντο ἐνὶ μεγάροισι γενέθλη·
τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
272 τὼ δὲ δύ' Αἰνεία δῶκεν, μῆστωρε φόβοιο.

Εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

"Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
τὼ δὲ τάχ' ἐγγύθεν ἥλθον, ἐλαύνοντ' ὡκέας ἵππους.

276 Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς νιός·

Καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος νιέ,
ἢ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς διστός·
νῦν αὐτ' ἐγχείη πειρήσομαι, αἱ κε τύχωμι.

see by vv. 255 and 4, 419. — 252. φόβονδε (= εἰς φόβον) ἀγόρευαν, to speak words which tend to flight, to speak of flight. σέ represents the subject. — 255. [ἀλλὰ καὶ αὕτως, even thus, i. e. on foot.] — 256. ἐξ, as one syllable by synizesis. — 258. [εἰ γ' οὖν, even though, possibly.] — 259. See 1, 297. — 262. ἐρυκακέων and the following infin., are (virtually) imperatives. ἀντυξέ, the rim or rail of the chariot between the horses and the body, from the central button of which the reins were hung. — 263. ἀτάσσω, c. gen. [irrus in Λαομ. — 265. Ταύτης γάρ (οὐτοις οἱ ἵπποι αἱσοι) γενεᾶς, ἡς, by attraction for ἦν. — 266. ποινή, compensation. — 268. τῆς γενεᾶς, partitive gen., [some] of this race, or breed. — 269. Κλαμ Λαomedonta. τεύχειν, summitters (maribus feminas). — 270. τούτων (fem.) dpt. on γενεθλίη, propago. — 272. See 4, 328. So in other passages, H. gives

- 280 Ἡ ρά, καὶ ἀμπεπαλὸν προῖει δολιχόσκιον ἔγχος,
καὶ βάλε Τυδείδαο κατ' ἀσπίδα τῆς δὲ διαπρὸ
αἰχμὴ χαλκείη πταμένη θώρηκι πελάσθη.
Τῷ δὲ ἐπὶ μακρὸν ἄυστε Λυκάονος ἀγλαὺς υἱός·
- 284 Βέβληαι κενεῶνα διαμπερές, σύδε σ' ὅτι
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὔχος ἔδωκας.
Τὸν δὲ οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
“Ημβροτες, οὐδὲ ἔτυχες” ἀτὰρ οὐ μὲν σφῶν γ' ὅτι
288 πρίν γ' ἀποκαύσεσθαι, πρίν γ' ἡ ἔτερον γε πεσόντα
αἷματος ἄσαι “Αρηα, ταλαιύρινον πυλεμιστήν.
“Ως φάμενος, προέηκε· βέλος δὲ ίθυνεν Ἀθήνη
ρίνα παρ' ὁφθαλμόν, λευκοὺς δὲ ἐπέρησεν ὁδόντας,
292 τοῦ δὲ ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς
ἀτειρής.
αἰχμὴ δὲ ἔξεσύνθη παρὰ νεάτον ἀνθερεῶνα.
“Ηριπε δὲ ἔξ ὀχέων, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ,
αἴολα, παμφανώντα· παρέτρεσσαν δέ οἱ ἵπποι
296 ὠκύποδες· τοῦ δὲ αὐθὶ λύθη ψυχή τε μένος τε.
- Αἰνείας δὲ ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
δείσας μήπως οἱ ἐρυσαίτο νεκρὸν Ἀχαιοί.
‘Αμφὶ δὲ ἄρ’ αὐτῷ βαῖνε, λέων ὡς ἀλκὶ πεποιθώς.
300 Πρόσθε δὲ οἱ δόρυ τ’ ἔσχε καὶ ἀσπίδα πάντος ἔισην,
τὸν κτάμεναι μεμαὼς δετις τοῦγ’ ἀντίος ἔλθοι,
σμερδαλέα ιάχων. ‘Ο δὲ χερμάδιον λάβε χειρὶ¹
Τυδείδης, μέγα ἔργον, δὲ οὐ δύο γ’ ἄνδρε φέροιεν,
304 οἷοι νῦν βροτοί εἰσ· δὲ μιν ρέα πάλλε καὶ οἰος.

to war-horses various attributes of the heroes.—280. = ἀναπαλόν, with the Ep. redupl.—283. See v. 101.—284. = βέβλησαι, perf. pass. [κενεών, the flank.]—285. See 104.—287. ἡμβροτον (Ep.) = ἡμαρτον (ἡμρατον, with β introduced, as in μεσημβρία = μεσημ(ε)ρία).—289. δσαι, aor. of ἀω, to satisfy. ταλαιύριος, courageous, according to Aristarchus, a peculiar form (*σχηματισμός*) of ταλάω (*τλῆμι*, *audeo*). According to others from *τλῆμι* and *ρινός*, qui *scutum sustinet*. Line 239 of book 7 makes in favour of Aristarchus.—291. (ιε) ρίνα.—295. παρατρέω, to start aside through fear.—298. = ἴρυσαιντο. —299. ἀμφιβαίνων, see 1, 37. ἀλκὶ, App. II.—300. οἱ = ἑαυτῷ, in here and at v. 315 the *datus commodi*, and πρόσθε is an adv., *sibi tenebat ante*, which amounts to *ante se*. As a prep. πρόσθε governs the gen.—303. μέγα ἔργον appears to be the same as μέγα χρῆμα in Herod. and the Attic writers, a *huge mass*, a *mighty bulk*.—304. ρέα or ρῖα = ρᾶδιώς. Imitated by Virg. *Aen.* xii. 897, &c. “We have no occasion to ascend to the most remote antiquity. Men have always depreciated the present, and vaunted the past.” *Dugas Monbel*. [Cf. also Eccles. vii. 10: “Say not thou, What is the cause that the former days were better than these? For

- 305 Τῷ βάλεν Αἰνείαο κατ' ἵσχιον, ἔνθα τε μηρὸς
 ἵσχιψ ἐνστρέφεται· κοτύλην δέ τέ μιν καλέουσι·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ρῆξε τένοντε·
 308 ὥσε δ' ἀπὸ ρίνὸν τρηχὺς λίθος. Αὐτὰρ ὅγ' ἦρως
 ἔστη γυνὺξ ἐριπών, καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νὺξ ἐκάλυψε.
 Καὶ νῦ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 312 εἰ μὴ ἄρ' ὀξὺν νόσησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἡ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι.
 Ἀμφὶ δὲ δν φίλον υἱὸν ἔχεύατο πήχεε λευκώ·
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,
 316 ἕρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπάλων,
 χαλκὸν ἐνὶ στήθεσσι βαλών, ἐκ θυμὸν ἔλοιτο.
 'Η μὲν ἐὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
 οὐδὲν υἱὸς Καπανῆος ἐλήθετο συνθεισάων
 320 τάων ἀς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης.
 'Αλλ' ὅγε τοὺς μὲν ἑοὺς ἡρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἀντυγος ἡνία τείνας·
 Αἰνείαο δ' ἐπαῖξας καλλίτριχας ἵππους
 324 ἔξέλασε Τρώων μετ' ἔϋκνήμιδας Ἀχαιούς·
 δῶκε δὲ Δηϊπύλῳ (έταρῳ φίλῳ, δν περὶ πάσης
 τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ὥδη)
 νησὶν ἐπὶ γλαφυρῷσιν ἐλαυνέμεν. Αὐτὰρ ὅγ' ἦρως,

thou dost not inquire wisely concerning this —”] — 308. = στρέφεται ἐν ἵσχιψ, where the thigh turns into the os ischion. κοτύλη is the general name of every round [oup-like] cavity.—307. πρός, adv. insuper, moreover. — 308. = ἀπώσε δέ. — 309. ἐρείσεσθαι γαίης [to lean on the earth: gen. as with other verbs of holding, clinging to, e. g.], ἰχεσθαι τινος. — 310. ἀμφὶ δὲ δσσε, ε.τ.λ. This expression, which ordinarily indicates death, means here, and at 11, 356, only a fainting fit. — 311. [The usual form for would have perished is κεν ἀπώλετο. The optative occurs again, v. 388; and opt. of pres. 17, 70.] — 314. She died (= threw) her arms round her son; to express the tenderness and graceful movement of her arms. All the Greek authors say ὑγρὰ μίλη, to designate very flexible limbs; supple, the movements of which are easy.—315. See 300. ἐκάλυψεν = ἔθηκεν ὡς κάλυμμα. — 316. έμεν = εἶναι [inf. of purpose, Gr. 809]. — 317. See 161. = ἔξιλοιο. — 321. [ἡρύκακε, inhibuit, ἡρύκω. C.] — 325. περὶ, above. — 326. It is usual to explain here, and Od. 18, 248, οἱ ἄρτια by ὑμοιομίνα, sibi congruentia, because conformity of views and character is the principal cause of friendship. [I prefer this with S. C. Bk.] Db. had rather take ἄρτια in the sense it bears in all the other passages of H., and in the adj. ἄρτιφρων, sana, sensible, and οἱ φρεσὶν = φρεσὶν ἔγς, mente sua; because he was of a sensible mind. On εἰδέναι, see 2, 213, note.—327. = ἐπὶ νῆας ἐλαύνειν [inf.

- 328 ὡν ἵππων ἐπιβάς, ἔλαβ' ἡνία σιγαλόευτα,
αἴψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους,
ἐμμεμαώς· δὸς δὲ Κύπριν ἐπώχετο νηλέει χαλκῷ,
γιγνώσκων ὅτ' ἄναλκις ἦν θεός, οὐδὲ θεάων
332 τάων αἵτ' ἀνδρῶν πόλεμον κάτα κοιφανέουσιν,
οὗτ' ἄρ' Ἀθηναίη, οὔτε πτολίπορθος Ἐνυώ.
Ἄλλ' ὅτε δῆτ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων,
ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς
336 ἄκρην οὐτασε χεῖρα μετάλμενος ὀξεῖ δουρὶ¹
ἀβληχρήν· εἰθαρ δὲ δόρυ χροὸς ἀντετόρησεν,
ἀμβροσίου διὰ πέπλου, δὸν οἱ Χάριτες κάμον αὐταί,
πρυμνὸν ὑπερ θέναρος. 'Ρέε δ' ἀμβροτον αἷμα
θεοῖο,
340 ἰχώρ, οἶός πέρ τε ρέει μακάρεσσι θεοῖσιν·
οὐ γάρ σῖτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον·
τοῦνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται.
'Η δὲ μέγα ιάχουσα ἀπὸ ἕο κάθβαλεν υἱόν.
344 Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλ-
λων
κυανέη νεφέλῃ, μή τις Δαναῶν ταχυπάλων,
χαλκὸν ἐνὶ στήθεσσι βαλάν, ἐκ θυμὸν ἔλοιτο.
Τῇ δ' ἐπὶ μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης·
348 Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος·
ἢ οὐχ ἄλις ὅπτι γυναικας ἀνάλκιδας ἡπεροπεύεις;

of purpose, Gr. 809], the dat. *ναυσίν* adds the shade of meaning for *to be, to remain, there*.—328. *ῶν* = *ἐῶν*.—329. *Τυδείδην*, towards Diomedes; accus. of the object, towards which the action is directed.—333. [οὐτ' ἄρα, neither, as he feared: ἄρα used in the recognition of a past mistake. Hartung.] *Ἐνυώ*, according to the tradition, the mother, or nurse, or sister of Arès; the *Bellona* of the Latins.—334. *ὅπλαν*: *διώκων*, Sch. [a rare meaning. C.]—335. *ἐπορεξάμενος*, *contra tendens*, reaching, dashing (himself) towards (Aphrodité).—336. H. does not aspirate the aor. of *ἀλλομαί*, *ἄλλο*.—337. *ἀβληχρός*, *ιγρ* *βληχρός*, synom. of *ἀπαλός*, *μαλακός*. *εἰθαρ* = *εὐθέως*. *ἀντιτορέω*, *to pierce* [c. *aca*; here gen. is *partitivus gen. C.*].—339. *Ὑπὲρ τὸ ἱσχατον τοῦ κυιλου τῆς χειρός*, Sch. [*Θέναρ*, palm. *πρυμνόν* used substantively].—340. *Ιχώρ* ['iohor pure.' Cp.], *σεριν*, with this word, and in these three lines, the poet corrects what he has just said, by accommodation, as if speaking of a human warrior, *ρίεν αἴμα θεοῖο*.—342. *ἀθάνατοι*, means here simply gods, as *θυητοι*, men.—343. = *ἄφ' ἑαυτῆς* (far from her) *κατέβαλεν*.—344. [μετὰ *χερσὶν* (*between* =) in his hands (arms)]. *μετὰ χερσὶν* is very common. So *μετὰ γαμφηλῆσιν*, 13, 200.]—349. η οὐχ to be pronounced as one syllable by synizesis. [*ἡπεροπεύειν*, *to oajos*: related to *ἐπος*, *ἀπύω*, *ηπύω*, L. and S.; *quasi ἀ-προκ-εύειν*, *sim ἀπρεπής*:

350 εὶ δὲ σύγ' ἐς πύλεμον πωλήσεαι, η τέ σ' ὅτι
ρίγήσειν πόλεμόν της, καὶ εἴ χ' ἐτέρωθι πύθηαι."

Aphroditē, conducted by Iris, regains Olympus, where her mother Diōnē consoles her, and cures her wound. Athēnē rallies the goddess. Zeus gently reproaches her.

352 "Ως ἔφαθ· η δ' ἀλόνουσ' ἀπεβήσετο, τείρετο δ'
αἰνῶς.

Τὴν μὲν ἄρ' Ἰρις ἐλοῦσα πυδήνεμος ἔξαγ' ὁμίλου,
ἀχθομένην ὀδύνησι μελαίνετο δὲ χρόα καλόν.

Εὑρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θυῦρον Ἀρηα
356 ἥμενον· ἡέρι δ' ἔγχος ἐκέλιτο καὶ ταχές ἵππω.

Ἡ δὲ γυνὺξ ἐριποῦσα, καστιγνήτοι φίλοιο
τολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·

Φίλε κασίγυνητε, κόμισται τέ με, δός τέ μοι ἵππους,
360 ὅφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἔστι.

Λίγην ἄχθομαι ἔλκος, δ με βροτὸς οὔτασεν ἀνήρ,
Τυδείδης, δς νῦν γε καὶ ἀν Διὶ πατρὶ μάχοιτο.

"Ως φάτο· τῇδ' ἄρ· Ἀρης δῶκε χρυσάμπυκας ἵππους·
364 ἡ δὲ δίφροιν ἔβαινεν, ἀκηχεμένη φίλου ητορ.

Πάρ δέ οἱ Ἰρις ἔβαινε, καὶ ἡνία λάζετο χερσί,
μάστιξεν δ' ἐλάαν· τὼ δ' οὐκ ἄκοντε πετέσθην.

Αἴψα δ' ἔπειθ' ἱκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
368 ἔνθ' ἵππους ἔστησε ποδήνεμος ὠκέα Ἰρις,

λύσασ' ἔξ ὀχέων· παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.
Ἡ δὲ ἐν γούνασι πῖπτε Διώνης δι' Ἀφροδίτη,

μητρὸς ἔῆς· η δ' ἀγκάς ἐλάζετο θυγατέρα ἦν,
372 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὄνομαζε·

Τίς νῦ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
μαψιδίως, ὡσεὶ τι κακὸν ρέζουσαν ἐνωπῆ;

Τὴν δὲ ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη·
376 Οὐτά με Τυδέος νίδος, ύπέρθυμος Διομήδης,

properly, to deal unhandsomely. Dōd.]—351. ἐτέρωθι, elsewhere (than in battle). The very name only of war would make thee shudder.

354. φιλαίνετο (Aphroditē).—355. ἐπ' ἄρ., to the left of the field of battle, on the bank of the Scamander. See v. 36. Her spear and her chariot were resting upon a cloud, ἀπει ἐκέλιτο. See 3, 381.—

356. Ελκος οὐτῶν τινα is an extension of the well-known Greek constr. μάχην μάχεσθαι. They say βαρεῖαν (πληγὴν) ἐπληξεί με [Gr. 755].—364. ἀκαχημένη fm the obsol. pres. ἄχομαι, fm ἄχος, dolor.—365. λάζετο : θλαβε. Sch.—366. ἀλαύνειν, infinit. of πυρροε [Gr. 809]. τέ, the two coursers.—369. εἶδαρ, fm ἔδω (ἴσθιω) = ἔδεσμα.—371. ἀγκάς, adv., in her arms. ἦν = ἐήν. —372. See 1, 381.—374. ἐνωπῆ, adv. : ἐν δψει, φανερῷ; Sch.—376. See n. on 4,

377. οὗνεκ' ἐγὼ φίλον νιὸν ὑπεξέφερον πολέμοιο,
Αἰνείαν, δις ἐμοὶ πάντων πολὺ φίλατάσ εστιν.
Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή·
380 ἀλλ' ἥδη Δαναοί γε καὶ ἄθανάτοισι μάχονται.
Τὴν δὲ ἡμείβετ' ἔπειτα Διώνη, δῖα Θεάων·
Τέτλαθι, τέκνουν ἐμόνυ, καὶ ἀνάσχεο, κηδομένη περ.
Πολλοὶ γὰρ δὴ τλῆμεν Ὁλύμπια δώματ' ἔχοντες
384 ἔξ ἀνδρῶν, χαλέπ' ἄλγε ἐπ' ἀλλήλοισι τιθέντες.
Τλῆ μὲν Ἀρης, δτε μιν Ὡτος κρατερός τ' Ἐφιάλτης.
παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
χαλκέῳ δὲ ἐν κεράμῳ δέδετο τριςκαίδεκα μῆνας.
388 Καὶ νῦ κεν ἐνθ' ἀπόλοιτο Ἀρης ἄτος πολέμοιο,
εἰ μὴ μητριού, περικαλλῆς Ἡερίβοια,
Ἐρμέγε ἐξήγγειλεν· δὲ ἐξέκλεψεν Ἀρηα,
ἥδη τειρόμενον· χαλεπὸς δέ εἴ δεσμὸς ἐδάμνα.
392 Τλῆ δὲ Ἡρη, δτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
δεξιτερὸν κατὰ μαζὸν ὅιστῳ τριγλώχινι
βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
Τλῆ δὲ Ἄιδης ἐν τοῖσι πελώριος ὠκὺν ὅιστόν,
396 εὗτέ μιν ἀντὸς ἀνίηρ, νιὸς Διὸς αἰγιώχοιο,
ἐν Πύλῳ ἐν νεκύεσσι βαλών, δδύνησιν ἔδωκεν.
Αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὁλυμπον,

525.—379. *αἰνή* (or *δεινή*) *ἐστιν*.—382. *ἀνάσχου, sustine.* = τλῆθι: *ὑπάρμεινον*, Sch., *endure this*.—383. = ἔτλημεν, as τλῆ for ἔτλη. —384. *ἐξ*, from: on the part of. What follows retraces certain myths of the highest antiquity, *ἱεροὶ λόγοι*, arranged according to the exigencies of poetry, and treated by poets anterior to H.—387. *ἐν κεράμῳ*, means *in an [earthen] cask or jar*. Some commentators have taken offence at this, and translated the word a *prison*, on the ground that a prison at Cyprus was so called. In our ignorance of the myth, which forms the foundation of this tale, it is impossible to decide any thing; but he who knows the character of this kind of myths, will not hesitate to hold to the literal sense of them. —388. *ἄτος*, see 6, 203. —389. *Eeribœa*, or *Eribcea*, mother-in-law of *Aloëus*, daughter of *Eurymachus*, son of *Hermès*. —392. *Amphi-tryoniades*, *Heraclēs*.—394. *μν* = *αντήν*.—395. *ἐν τοῖσι* = *ἐν τοῖσις*, *inter hos*, or *inter haec*; in the same war against Pylos in which *Hērē* was wounded.—396. *ἀντός* is found in *Herod.* also for *ὁ αὐτός*. —397. *ἐν νέκυσι*, among the rest of the wounded and dead (as below, v. 886, *ἐν νεκάδεσσι*); or else *βαλών* *ἐν νέκυσι*, cast him on the heap of dead; more expressive than *καταβαλών, dejicit*, would have been. In *Heraclēs'* war against Pylos, *Hadēs* (*Pluto*) and *Hērē* lent aid to the *Pylians*. *δδύναις αντὸν* *ἔδωκεν*, stronger than *ἔδωκεν δδύνας ατρῷ*. So in Lat. *dare aliquem letō, morti, fugō*, because these things seize upon a man, and master him; and so what one gives to any one, is a thing of which he remains master.—398. *Pluto*, wounded, returns

- 199 κῆρο ἀχέων, ὀδύνησι πεπαρμένος (αὐτάρ ὁϊστὸς
 200 ὡμψ ἔνι στιβαρῷ ἥληλατο, κῆδε δὲ θυμόν)·
 τῷ δ' ἐπὶ Παιίων ὁδυνήφατα φάρμακα πάσσων,
 ἡκέσατ· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 Σχέτλιος, αἰσυλοεργός, δις οὗτ' ὅθετ' αἴσυλα ρέζων,
 204 δις τόξοισιν ἔκδηε θεούς, οἱ "Ολυμπον ἔχουσι.
 Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη·
 νήπιος, οὐδὲ τὸ οἶδε κατύ φρένα Τυδέος νίνις,
 ὅττι μάλ' οὐ δηναιδὸς δις ἀθανάτοισι μάχηται,
 208 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν,
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.
 Τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι,
 φραζέσθω, μήτις οἱ ἀμείνων σεῖο μάχηται·
 212 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
 ἐξ ὕπνου γούνασα φίλους οἰκῆας ἐγείρῃ,
 κουριδίου ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἴφθιμη ἄλοχος Διομήδεος ἵπποδάμοιο.
 216 Ἡ ρά, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὀμόργυν·
 ἄλθετο χείρ, ὀδύναι δὲ κατηπιδωντο βαρεῖαι.
 Αἱ δ' αὐτ' εἰςορόωσαι Ἀθηναίη τε καὶ Ἡρη,
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 220 Τοῖσι δὲ μύθων ἥρχε θεὰ γλαυκῶπις Ἀθήνη·
 Ζεῦ πάτερ, ἡ ρά τί μοι κεχολώσεαι ὅττι κεν εἴπω;
 ἡ μάλα δή τινα Κύπρις Ἀχαιϊάδων ἀνιεῖσα
 Τρωσὶν ἄμ' ἐσπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
 224 τῶν τινὰ καρρέζουσα Ἀχαιϊάδιν εὐπέπλων,
 πρὸς χρυσέρη περόνη καταμύξατο χεῖρα ἀραιήν.
 "Ως φάτο· μείδησεν δὲ πατήρ, ἀνδρῶν τε θεῶν τε,
 καὶ ρά καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·

home, not to Tartarus, but to Olympus; a circumstance borrowed from an older mythology than that of which H. makes use in his two poems.—299. Fm *πείρω*, *to pierce*. — 400. = ἥληλατο, fm ἥλαύνω. ἥληλε: ἥλπει, ἥνια (fm ἀνιάω), Sch. — 401. τῷ (ῶμψ) ἐπιτάσσων. Παιίων, Ρεθέδον, or Ρεαν, the physician of the gods. — 403. δθετο. See n. on l. 181.—405. = ἐπὶ σοὶ, *against thee*. Fm ἀνίημι, *immitto*, *inoculo*. — 412. [δήν, App. IV.] Αἰγιαλέα, the youngest of the daughters of Adrastus.—414. κουρ. See l. 114.—416. ἀμφοτέραις (*χερσί*). ἰχὼ = ἰχῶρα, see 340 and App. II. = ἀπωμόργυν. — 417. In prose ἀλθαίνομαι, *savor*. κατηπίάσο, lit. *to mollify*; *to assuage*, fm ἥπιος.—422. See 405.—423. [*ἴστησθαι*, a form of *aor. inf.* rejected by Th., but defended by Spetz.] — 424. καρρέζουσα, see l. 361. Τῶν τινά, a resumption of the *τινα* in v. 422. — 425. [ἀραιός, *slender, delicate*; afterwards *spongy, porous*.]

428 Οὐ τοι, τέκνον ἐμόν, δέδοται πολεμήσας ἔργα·
ἀλλὰ σύγ' ἴμερόντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ' Ἀρηὶ θοῷ καὶ Ἀθήνῃ πάντα μελήσει.

Apollo arrests Diomèdès, and saves the life of Aeneas; but is nevertheless obliged to summon Arès to his assistance.

“Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

432 Αἰνείᾳ δ' ἐπόρουσε βοὴν ἀγαθὸς Διομῆδης,
γιγνώσκων ὃ οἱ αὐτὸς ὑπέρεχε χεῖρας Ἀπόλλων.
‘Αλλ’ ὅγ’ ἄρ’ οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δὲ αἰεὶ¹
Αἰνείαν κτεῖναι, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.

436 Τρὶς μὲν ἔπειτ’ ἐπόρουσε, κατακτάμεναι μενεαίνων
τρις δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
‘Αλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ίσος,
δεινὰ δὲ δομοκλήσας προσέφη ἐκάεργος Ἀπόλλων.

440 Φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοῖσιν
Ισ’ ἔθελε φρονέειν· ἐπεὶ οὐποτε φῦλον δομοῖον
ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ’ ἀνθρώπων.

“Ως φάτο· Τυδείδης δὲ ἀνεχάζετο τυτθὸν δπίσσω,
444 μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.

Αἰνείαν δὲ ἀπάτερθεν δομίλου θῆκεν Ἀπόλλων
Περγάμῳ εἰνὶ ἱερῷ, δθι οἱ νηός γέ ἐτέτυκτο·
ἢτοι τὸν Λητώ τε καὶ Ἀρτεμις ἰοχέαιρα

448 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.
Αὐτῷρ ὁ εἶδωλον τεῦξ ἀργυρότοξος Ἀπόλλων,
αὐτῷ τ’ Αἰνείᾳ ἵκελον καὶ τεύχεσι τοῖον·
ἀμφὶ δὲ ἄρ’ εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

452 δῆσον ἀλλήλων ἀμφὶ στήθεσσι βοείας
ἀσπίδας εὐκύκλους λαιστῇά τε πτεροέντα.
Δὴ τότε θοῦρον “Ἀρηα προσηγόρευσε Φοῖβος Ἀπόλλων·
“Αρες, “Αρες, βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,

456 οὐκ ἀν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,

433. δ = ὅτι. [ὑπερέχει = ὑπερεῖχε.] — 434. [ἄζετο, 1, 21.] *Iero:* προεθυμεῖτο, Sch. — 435. = ἀποδύσα. — 439. δέ (in apodosis), see 1, 137, 324, and App. IV. — 448. Περγάμῳ, see 6, 512. The mother and sister of Apollo are supposed to live with him. — 448. ἐκύδαινον, gave or restored to him his glory, his beauty; a meaning which κύδος often has in H. [V. *Æn.* 1, 591, *et latos oculis afflarat honores.*] — 450. τοῖον, *tale* = *simile*. — 452. βοείας, see 4, 447. — 453. λαιστῇά, a kind of small and very light buckler. Hence πτερόστυτα [*light as a feather*], which is more natural than to attribute it to its resemblance to a wing. They were in use among several Asiatic nations, and had the shape of a half-moon. [Unde factum sit, in-

- 457 Τυδείδην, δις νῦν γε καὶ ἀν Διὶ πατρὶ μάχοιτο ;
 Κύπριδα μὲν πρῶτον σχεδὸν οὐτασε χεῖρ ἐπὶ καρπῷ·
 αὐτὰρ ἔπειτ’ αὐτῷ μοι ἐπέσσυτο, δαίμονι ίσος.

Arès (under the form of Acamas, the leader of the Thracians on the Hellespont) excites the Trojans. Sarpedon reproaches Hector with his inaction. The son of Priam brings back his men to the fight. Arès favours the Trojans. Apollo brings back *Aeneas*. The Greeks being hardly pressed, Diomèdès orders his men to retire fighting.

- 460 “Ως εἰπών, αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκορῃ.
 Τρωᾶς δὲ στίχας οὐλος” Αρης ὥτρυνε μετελθών,
 εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν·
 νίάσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·

- 464 “Ω νίεῖς Πριάμοιο, Διοτρεφέος βασιλῆος,
 ἵς τί ἔτι κτείνεσθαι ἔάσετε λαὸν Ἀχαιοῖς ;
 ἦ εἰσόκεν ἀμφὶ πύλης εὐποιητῆσι μάχωνται ;
 κεῖται ἀνήρ, ὅντ’ ίσον ἐτίομεν Ἐκτορὶ δίψῃ,

- 468 Αἰνεῖας, υἱὸς μεγαλήτορος Ἀγχίσαο.
 ‘Αλλ’ ἄγετ’, ἐκ φλοίσβοιο σάώσομεν ἐσθλὸν ἑταῖρον.

- “Ως εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἕκαστου.
 ‘Ενθ’ αὖ Σαρπηδῶν μάλα νείκεσεν Ἐκτορα δῖον”

- 472 “Ἐκτορ, πῆ δή τοι μένος οἴχεται, δὲ πρὶν ἔχεσκες ;
 φῆς που ἄτερ λαῶν πόλιν ἔξεμεν ἥδ’ ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισι τε σοῖσιν.

Τῶν νῦν οὔτεν’ ἐγὼ ἰδέειν δύναμ’ οὐδὲ νοῆσαι,

- 476 ἀλλὰ καταπτώσσουσι, κύνες ὡς ἀμφὶ λέοντα.

‘Ημεῖς δ’ αὖ μαχόμεσθι, οἵπερ τ’ ἐπίκουροι ἔνειμεν.
 Καὶ γὰρ ἐγών, ἐπίκουρος ἐών, μάλα τηλόθεν ἦκω·
 τηλούν γὰρ Λυκίη, Ξάνθῳ ἐπὶ δινήεντι·

- 480 ἐνθ’ ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,
 καδ’ δὲ κτήματα πολλά, τάτ’ ἔλδεται δις κ’ ἐπιδευής.

certum; pro láσιος, ut Sch. opinatur, non dictum esse, certissimum est. Lobs.] — 458. σχεδόν, ουτίνις. καρπός, the wrist.

458. Τρωᾶς (with this accent), adject. οὐλος = δλοός (fm δλυμι) δλέθριος. — 465. ἐς τι, γνωσκε; — 469. = σώσωμεν. —

473. ἔφης που, you said the other day ; or, you said, if I mistake not. This last meaning of που, *opinor*, is met with especially in Att. writers. έξεω, that you would hold, guard, defend. —

474. γεμφροί, here, brothers-in-law, sisters' husbands. — 477. = ἔνειμιν (τῇ πόλει). — 479. A different river from the Trojan Xanthus. See 2, 877. — 481. καδ δέ = κατὰ δί supposes κατὰ μέν,

which, to make the full opposition, ought to have been joined to the verb in the preceding line : κατέλιπον μὲν ἄλοχον, κατέλιπον δὲ κτήματα. δε διν ἐπιδευής (γ), γνωσκε ετ indigens (iiis). This means : goods or possessions that must excite the envy of those who

482 Ἀλλὰ καὶ ὡς Λυκίους ὀτρύνω, καὶ μέμον' αὐτὸς
ἀνδρὶ μαχήσασθαι· ἀτὰρ οὕτι μοι ἐνθάδε τοῖον

484 οἶόν κ' ἡὲ φέροιεν Ἀχαιοί, ἢ κεν ἄγοιεν
τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι.

Μήπως, ὡς ἀψίσι λίνου ἀλόντε πανάγρου,

488 ἀνδράσι δυζμενέεσσιν Ἐλωρ καὶ κῦρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.

Σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
ἀρχοὺς λισσομένων τηλεκειτῶν ἐπικούρων,

492 νωλεμέως ἔχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.
“Ως φάτο Σαρπηδών· δάκε δὲ φρένας Ἔκτορι
μῦθος.

Αὐτίκα δ' ἐξ ὁχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
πάλλων δ' ὁξέα δοῦρα, κατὰ στρατὸν φέρετο πάντη,

496 ὀτρύνων μαχήσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
Οἱ δὲ ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·

‘Αργεῖοι δ' ὑπέμειναν ἀολλέες, οὐδὲ ἐφόβηθεν.

‘Ως δ' ἄνεμος ἄχνας φορέει ἵερὰς κατ' ἀλώάς,

500 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
κρίνῃ, ἐπειγομένων ἀνέμων, καρπόν τε καὶ ἄχνας·
αἱ δὲ ὑπολευκαίνονται ἀχυρμιαλ· ὡς τότ' Ἀχαιοί

have them not. — 482. μέμονα and μέμα (more frequent) are both in use (as γέγονα and γέγα): *cupidus sum*. — 483. ἀνδρί, against a warrior (indefinite): not against Diomèdēs. *Nihil mihi hic (Troja) est tale quale . . . I have nothing here of such a kind as . . .* The verbs ἄγειν καὶ φέρειν are generally coupled together to denote the carrying off of booty: ἄγειν is to drive away herds, φέρειν to carry off inanimate objects. — 485. τύνη = σύ, tute. — 486. = δάρεσσι, fm δαρ, *conjux* (root ἄρω, *jungo*). — 487. μῆτρας. See the note on v. 233. ἀψίς : ἄμμα, Sch.: a lace, string [= mesh]. The word ἀλόντε presents two licenses: the lengthening of the first syllable, and the termination of the dual instead of that of the plur. — 492. νωλεμέως [= indesinenter] ἔχειν, as in English, to hold fast; to be firm; to continue their exertions. ἐνιπήν: ἐπιπληξιν, Sch.: *objurgatio*. Sarpēdōn advises him to lay aside his invectives against the allies, and not to carry his censures up to the point of showing them that he regards their aid as useless (see v. 473, &c.). — 493. [δάκε, momordit, stung him.] δάκνω. — 497. ἐλελίχθησαν [*contorsi sunt*], they returned in a body. See 1, 587. — 498. = ἐφοβήθησαν. — 499, sqq. The ancients threshed and winnowed their corn on a threshing-floor (ἀλωὴ) in the field itself. See Virg. Georg. i. 178, &c. *Iepás*, consecrated to Démétér. — 500. [ὅτε τε . . . κρίνῃ. Cf. 2, 147.] — 501. ἐπαιγομένων ἀνέμων, word for word, when the winds press on, blow freshly. See Xenophon in his *Œconomica*, ch. 18. — 502. ἀχυρμά, the place where the winnowed chaff and straw falls, and is collected

- 503 λευκοὶ ὑπερθε γένοντο κονισάλψ, δν ρά δι' αὐτῶν
 504 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἀψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆς.
 Οἱ δὲ μένος χειρῶν ἴθὺς φέρου. 'Αμφὶ δὲ νύκτα
 θοῦρος "Αρης ἐκάλυψε μάχη, Τρώεσσιν ἀρήγων,
 508 πάντος ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμὰς
 Φοίβου 'Απόλλωνος χρυσαόρου, δς μιν ανώγει
 Τρώσιν θυμὸν ἐγεῖραι, ἐπεὶ ἵδε Παλλάδ' 'Αθήνην
 οἰχομένην· ἡ γάρ ρά πέλεν Δαναοῖσιν ἀρηγών.
 512 Αὐτὸς δ' Αἰνείαν μάλα πίονος ἐξ ἀδύτοιο
 ἥκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν
 ὡς εἶδον ζωόν τε καὶ ἀρτεμέα προσιόντα
 516 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔτι.
 Οὐ γάρ ἔα πόνος ἄλλος, δν 'Αργυρότοξος ἐγειρεν,
 "Αρης τε βροτολογγὸς "Ερις τ' ἄμοτον μεμαυῖα.
 Τοὺς δ' Αἴαντε δύνα καὶ Ὀδυσσεὺς καὶ Διομῆδης
 520 ὕδρυνον Δαναοὺς πολεμίζεμεν· οἱ δὲ καὶ αὐτοὶ¹
 οὔτε βίας Τρώων ὑπεδείδισαν, οὔτε ἰωκάς·
 ἀλλ' ἔμενον, νεφέλησιν ἐοικότες, ἄστε Κρονίων
 νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὅρεσσιν
 524 ἀτρέμας, δόφρος εῦδυμος μένος Βορέαο καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἵτε νέφεα σκιέντα
 πνοιῆσιν λιγυρῆσι διασκιδνᾶσιν ἀέντες·
 ὃς Δαναοὶ Τρώας μένον ἔμπεδον, οὐδὲ ἐφέβοντο.
 528 'Ατρείδης δ' ἀν' ὅμιλον ἐφοίτα, πολλὰ κελεύων·
 "Ω φίλοι, ἀνέρες ἔστε, καὶ ἄλκιμον ἡτορ ἐλεσθε,

in heaps.—503. δι' αὐτῶν in opp. to ἵπποι, ἵπποις αυτορίbus, by themselves (who urged on the steeds). — 504. πολύχαλκον, the ancients believed the vault of heaven to be brass. We have elsewhere seen χάλκεος οὐρανός, χάλκεος οὐδός (οὐρανοῦ). ἐπέπληγον, fm πλήσσω, an Ep. 2 aor. with redupl., πλύτερην quatiunt = quatiendo (volo) excitant; as we say “to strike a light,” for to produce a light (= flame) by striking the steel. — 505. ἀψ: ἐξ ὑποστροφῆς, Sch., after turning to the right about. ὑποστρέφον, turned their chariots (to face the enemy). — 506. ol 84, the ἐπιβάται (the combatants), in opp. to the ἡνιοχῆς. ίθύς: ἴναντίον, Sch. — 507. ἀμφεκάλυψε, in the sense and with the construction of the Lat. *obdurrit*. — 509. χρυσαόρον: χρυσοφασγάνου, Sch. — 512. ἀδύτου, see 448. — 517. = εἰα, sinebat. — 521 λωκάς: τὰς ἐν πολέμῳ διώξεις, Sch. — 523. νηρεύης [in calm weather; when no wind is stirring], gen. of time. — 524. δόφρος, dum. [In prose ἀν would be required.] — 525. [ζαχρηῆς (= ζαχρῆς), fm ζα, χράω, ιττο (? rado; λαδό), stormy, boisterous, C.]. — 526. ἀέντες (ἄημι): πνέοντες, Sch. — 530. ἀλληλούς αἰδεῖσθε,

530 ἀλλίλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.

Αἰδομένων δ' ἀνδρῶν πλέονες σύσι ήτε πέφανται·

532 φευγόντων δ' οὗτ' ἀρ κλέος ὅρνυται, οὕτε τις ἀλκή·

"Η., καὶ ἀκούντισε δουρὶ θιώς· βάλε δὲ πρόμον
ἀνδρα,

Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα

Περγασίδην, δν Τρῶες δμῶς Πριάμοιο τέκεσσι

536 τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

Τόν ρά κατ' ἀσπίδα δουρὶ βάλε κρείων Αγαμέμνων·
ἡ δ' οὐκ ἔγχος ἔφυτο, διαπρὸ δὲ εἰσατο χαλκός·
νειαίρη δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσε.

540 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

"Ενθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
υἱε Διοκλῆος, Κρήθωνά τε Ὁρσίλοχόν τε·

τῶν ρά πατὴρ μὲν ἔναιεν ἔϋκτιμένη ἐνὶ Φηρῷ,

544 ἀφνειὸς βιότοιο· γένος δ' ήν ἐκ ποταμοῖο

'Αλφειοῦ, δεῖτ' εὐρὺν ρέει Πυλίων διὰ γαίης·

δες τέκετ' Ὁρσίλοχον, πολέεσσος ἄνδρεσσιν ἄνακτα·

'Ορσίλοχος δ' ἄρ' ἔτικτε Διοκλῆτα μεγάθυμον·

548 ἐκ δὲ Διοκλῆος διδυμάσονε παῖδε γενέσθην,

Κρήθων Ὁρσίλοχός τε, μάχης εὗ εἰδότε πάσης.

Τὼ μὲν ἄρ' ήβδησαντε μελαινάων ἐπὶ νηῶν

"Ιλιον εἰς εὐπωλον ἄμ' Αργείοισιν ἐπέσθην,

552 τιμὴν Ατρείδης, Αγαμέμνονι καὶ Μενελάῳ,
ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.

Οἴω τώγε λέοντε δύνω ὅρεος κορυφῆσιν

ἐτραφέτην ὑπὸ μητρί, βαθείης τάρφεσιν ὕλης·

556 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα,

σταθμοὺς ἀνθρώπων κεραΐζετον, ὅφρα καὶ αὐτὼ

ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεῖ χαλκῷ·

τοίω τὼ χείρεσσιν ὑπ' Αἰνείαο δαμέντε

respect each other (and do not show yourselves cowards before your comrades). — 531. = σῶοι εἰσι, salvi sunt, return safe and sound. πέφανται, fm φάω = φάζω (whence φάγανον), to kill. — 532. [ἔργονται, orίσται.] ἀλκῆ, defence. — 534. Αἰνείω = Αἰνείω (Αἰνείον), like Πηληϊάδεω. — 538. See 4, 138. — 539. νειαίρη : τῇ νεάργ (novissima) λέγει δὲ τὸ ἵσχατον μέρος τῆς γαστρός, Sch. — 543. Φηρή οι Φηραί, a town of Messenia. — 544. Dives opum, Virg. — 546. = πολλοῖς. — 553. τιμὴν ἀρνυμένω, see 1, 159. τέλος θανάτου, see 3, 309. — 554. Constr. τώγε, οἴω . . . This τὼ is repeated at v. 559. — 555. = ἐτραφήτην, 2 aor. pass. [According to Buttii., aor. 2 act. as intrans.] — 558. = κατεκτάνθησαν, fm κατατεκτάνθησαν. — 560. = κατεπεστήτην,

560 καππεσέτην, ἐλάτρησιν ἐυικότες ὑψηλῆσι.

Τὸ δὲ πεπόντ' ἐλέησεν Ἀρητόφιλος Μενέλαος·

βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῷ,
σείων ἐγχείην· τοῦ δ' ὕπρενεν μένος Ἀρης,

564 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαο δαμείη.

Τὸν δ' ἴδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός·

βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένι λαῶν,
μῆτι πάθη, μέγα δέ σφας ἀποσφήλειε πόνοιο.

568 Τὼ μὲν δὴ χειράς τε καὶ ἔγχεα ὁξύδεντα

ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι·

Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν·

Αἰνείας δ' οὐ μεῖνε, θοός περ ἐών πολεμιστής,

572 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.

Οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,

τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἑταίρων,

αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.

576 "Εὐθα Πυλαιμένεα ἐλέτην ἀτάλαντον" Ἀρηΐ,

ἀοχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων.

Τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος

ἐσταότ' ἐγχεὶ νύξε, κατὰ κλῆδα τυχῆσας·

580 Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα,
ἐσθλὸν Ἀτυμνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,
χερμαδίψις ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον εἰν κονίησιν.

584 Ἀντίλοχος δ' ἄρ' ἐπαίξας ξίφει ἥλασε κόρσην·

αὐτῷ δέ τοις ἀσθμαίνων εὔεργέος ἐκπεσε δίφρου

κύμβαχος εἰν κονίησιν ἐπὶ βρεχμόν τε καὶ ὕμους·
δηθὰ μάλ' ἐστήκει (τύχε γὰρ ρ' ἀμάθοιο βαθείης),

fm καταπίπτω.—584. τὰ φρονέων, eo animo ut . . ., intending to. —
*588. θει, fm διώ, primitive of δεῖδω. So in Lat. *timere alicui*.—587. [μήτι τάθη, = 'lest any thing should happen to him' (ne quid ei accideret): a euphemism for *should die*. σφάς, enclit. = σφίας, αὐτούς. So here only.] ἀποσφήλειε πόνου: ἀποσφαλῆναι καὶ ἀπονυχεῖν τοιησιε τοῦ ἔργου, Sch.; should cause them signally to fail in (should disappoint them of the fruit of) their labour; i. e. lest the death of Menelaus should frustrate the very purpose of the expedition undertaken to avenge his wrongs. — 588. See the note on v. 50. —*
*VII. θεός, aor.; like θεῶς, v. 533, aoriter. — 574. τὰ δειλῶ, the two unfortunates (the sons of Diocles). — 579. See v. 146.—583. λευκὰ δέρπατα, brilliant with ivory. See 4, 141, sqq. — 586. κύμβαχος, προσερπ. βρεχμός = βράγμα, *sinoiput* [Gr. Syn. 286].—587. *Arena*, in Greek ἀμαθος, ψάμαθος: ἀμμος, ψάμμος. The head, carrying the whole weight of the warrior, had buried itself so deep in the sand as*

588 ὅφος ἵππω πλήξαντε χαμαὶ βάλον ἐν κουνίσῃ.

Τοὺς δὲ ἴμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἥλασ'

Ἄχαιῶν.

Τοὺς δὲ Ἐκτωρ ἐνόησε κατὰ στίχας, ὥρτο δὲ ἐπ'

αὐτὸὺς

κεκληγώς· ἄμα δὲ Τρώων εἴποντο φάλαγγες.

592 κυρτεραί· ἥρχε δὲ ἄρα σφιν "Αρης καὶ πότνι 'Ενωύ·
ἡ μέν, ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτῆτος·

"Αρης δὲ ἐν παλάμψι πελώριον ἔγχος ἐνώμα·

φοίτα δὲ ἄλλοτε μὲν πρύσθ "Ἐκτορος, ἄλλοτ' ὅπισθε.

596 Τὸν δὲ ἰδὼν ρίγησε βοήν ἀγαθὸς Διομήδης.

"Ως δέ ὅτ' ἀνὴρ ἀπάλαμνος, ἵων πολέος πεδίοιο,
στήρι ἐπ' ὀκυρόψι ποταμῷ ἄλαδε προρέοντι,

ἄφρῳ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω·

600 ὡς τότε Τυδείδης ἀνεχάζετο, εἰπέ τε λαῷ·

"Ω φίλοι, οἶον δὴ θαυμάζομεν "Ἐκτορα δῖον
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν!

τῷ δὲ αἰεὶ πάρα εἰς γε θεῶν, δὲς λοιγὸν ἀμύνει·

604 καὶ νῦν οἱ πάρα κείνος "Αρης, βροτῷ ἀνδρὶ ἐοικώς.

"Ἀλλὰ πρὸς Τρώας τετραμμένοι αἰὲν ὀπίσσω

εἴκετε, μηδὲ θεοῖς μενεαίνεμεν ἵφι μάχεσθαι.

The Trojans rush upon the Greeks, who retreat slowly, pursued
and cut down by Arès and Hector.

"Ως ἄρε ἔφη· Τρῶες δὲ μάλα σχεδὸν ἥλυθον
αὐτῶν.

608 "Ἐνθ' "Ἐκτωρ δύο φῶτε κατέκτανεν, εἰδότε χάρμης,
εἰν ἐνὶ δίφρῳ ἐόντε, Μενέσθην 'Αγχίαλόν τε.

Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·

στῆ δὲ μάλ' ἐγγὺς ἵων, καὶ ἀκόντισε δουρὶ φαεινῷ,

612 καὶ βάλεν "Αμφιον, Σελάγου οὔτον, δὲς ρ' ἐνὶ Παισῷ
ναΐε πολυκτήμων, πολυλήιος· ἄλλα ἐ Μοῖρα

ἥγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ νῆας,

to be able to maintain the body for some instants in a vertical position (εἰστήκει). — 588. πλήξαντε (αὐτὸν). — 589. ἀναιδέα, see 4, 521. JN. κυδοιμὸν δηϊοτῆτος, a gen. which makes it apparent that there is no personification here. — 597. ἀπάλαμνος [*inopere consilii*. παλάμη, *manus* — virtually *μηχανή*]: ἀπειρος, ἀμήχανος, Sch. ἵων πεδίον, see, on this gen., the second n. on VI. — 598. = στῆ. — 601, sqq. JN. οἶον αἰχμητήν. — 603, sqq. = πάρεστι. — 608. μενεαίνειν, (virtually) for the imperat.

612. νῆαν. See 6, 130. Παισός or 'Απαισός (2, 828), a town of Mysia.

615 τόν ρά κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,

616 νειαιρῷ δὲ ἐν γαστρὶ πάγη δολιχόσκιουν ἔγχος.

Δούπησεν δὲ πεσῶν ὁ δὲ ἐπέδραμε φαίδιμος Αἴας,

τεύχεα συλήσων· Τρῶες δὲ ἐπὶ δούρατ’ ἔχεναν

δέξεα, παμφανόωντα· σάκος δὲ ἀνεδέξατο πολλά.

620 Αὐτὰρ δὲ λάξ προςβάσις, ἐκ νεκροῦ χάλκεον ἔγχος
ἐσπάσατ· οὐδὲ ἄρ’ ἔτ’ ἄλλα δυνήσατο τεύχεα καλὰ
ῶμοιν ἀφελέσθαι· ἐπείγετο γάρ βελέεσσι.

Δεῖσε δὲ δύγ’ ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,

624 οἱ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε’ ἔχοντες,
οἵ ἐ, μέγαν περ ἔόντα καὶ ἴφθιμον καὶ ἀγανόν,
ῶσαν ἀπὸ σφείων· δὲ δὲ χασσάμενος πελεμίχθη.

“Ως οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.

628 Τληπόλεμον δὲ Ἡρακλείδην, ἥντιν τε μέγαν τε,
ῶρσεν ἐπ’ ἀντιθέψιν Σαρπηδόνι Μοῖρα κραταιή·
οἱ δὲ δὴ σχεδὸν ἡσαν ἐπ’ ἀλλήλοισιν ιόντες,
νιός θ’ υίωνός τε Διὸς νεφεληγερέταο,

632 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῆθον ἔειπε·

Σαρπηδόνι, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
πτώσσειν ἐνθάδ’ ἔόντι, μάχης ἀδαήμονι φωτί;

ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο

636 εἶναι· ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
οἱ Διὸς ἔξεγένοντο ἐπὶ προτέρων ἀνθρώπων.

‘Αλλ’ οἶον τινά φασι βίην Ἡρακληένην

εἶναι, ἐμὸν πατέρα θρασυμέμνονα, θυμολέοντα,

640 δὲ ποτε δεῦρ’ ἐλθὼν ἔνεχ’ ἵππων Λαυμέδοντος,
ἔξ οἵης σὺν νησὶ καὶ ἀνδράσι παυροτέροισιν,
‘Ιλίου ἔξαλάπαξε πόλιν, χήρωσε δὲ ἀγυιάς.

Σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί·

644 οὐδέ τί σε Τρώεσιν δίομαι ἄλκαρ ἔσεσθαι,

— 616. See 539.—618. = ἐπίχεναν (-χέω), *contra effuderunt*. — 622.

ἐπίγετο, *premebat*. — 623. τὴν ὑπερμάχησιν, Sch.: the protection, defence, according to the sense explained at 1, 37. — 631. Sarpedon

was the son, Tlepolemus, grandson of Zeus. — 633. τοι = σοι. The Dream names king Agamemnon also βουληφόρον ἄνδρα, 2, 24.—

638. ἀκένων ἐπιδεύεαι or ἐπιδεῆς εἰ, illis inferior es. — 637. ἐπὶ with the gen.: in the time of; as in the historians, ἐπὶ Κύρου βασιλεύοντος, &c.—638. ἀλλ’ οἷον, *sed qualem*, requires its correlative *talis*,

which has been very well pointed out by Sptzn.: ἀλλ’ οἱ Διὸς νιοὶ (the true sons of Zeus) τοιοῦτοι εἰσιν, οἷον τινα Ἡρακλία εἶναι φασιν. Βίη Ἡρακληίη is put here as ‘Ἡρακλῆς would have been.—

639. θρασυμέμνων, derived fm μένω, *sustineo*, whence also μένος. —

640, sqq. See 20, 145—148.—642. διχήρωστε, *viduauit*, *orbauit* (*civibus*).

- 645 ἐλθόντ' ἐκ Λυκίης, οὐδὲ εἰ μάλα καρτερός ἐσσι,
ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.
Τὸν δ' αὖ Σαρπηδών, Λυκίων ἀγός, ἀντίον τῦδα.
- 648 Τληπόλεμ', ἦτοι κεῖνος ἀπώλεσεν Ἰλιον ἵρην,
ἀνέρος ἀφραδίγρσιν ἀγανοῦ Λαομέδοντος,
δις ρά μιν εὗ ἔρξαντα κακῷ ἡνίπατε μύθῳ,
οὐδὲ ἀπέδωχ' ἵππους, ὃν εἶνεκα τηλύθεν ἥλθε.
- 652 Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ Κῆρα μέλαιναν
ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δὲ ὑπὸ δουρὶ δαμέντα
εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπώλωφ.
“Ως φάτο Σαρπηδών· ὁ δὲ ἀνέσχετο μείλινον
ἔγχος
- 656 Τληπόλεμος, καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
ἐκ χειρῶν ἥξαν· ὁ μὲν βάλεν αὐχένα μέσσον
Σαρπηδών, αἰχμῇ δὲ διαμπερὲς ἥλθ' ἀλεγεινή·
τὸν δὲ κατ' ὄφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψε.
- 660 Τληπόλεμος δὲ ἄρα μηρὸν ἀριστερὸν ἔγχει μακρῷ
βεβλήκειν· αἰχμῇ δὲ διέσσυτο μαιμώσα,
ὅστεψ ἐγχριμφθεῖσα, πατήρ δὲ ἔτι λοιγὸν ἄμυνεν.
Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἔταῖροι
- 664 ἔξεφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
ἔλκομενον· τὸ μὲν οὔτις ἐπεφράσατ' οὐδὲ ἐνόησε
μηροῦ ἔξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαλη,
σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
- 668 Τληπόλεμον δὲ ἐτέρωθεν ἔυκνήμιδες Ἀχαιοὶ¹
ἔξεφερον πολέμοιο· νόησε δὲ δίος Ὁδυσσεύς,
τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλοι ητορ·
μερμήριξε δὲ ἐπειτα κατὰ φρένα καὶ κατὰ θυμόν,
- 672 ἡ προτέρω Διὺς υἱὸν ἐριγδούποιο διώκοι,
ἡ δύε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἐλοίτο.

—650. ἕνίπατε, fm ἐνίπτω, whence ἐνίπη, v. 492. App. V. — 653. [τεύξεσθαι, *paratum iri.*] — 654. ἔνχος: δόξαν, Sch. — 656. ἀμαρτῇ and δμαρτῇ, *simul.* — 661. βεβλήκειν = ἐβεβλήκει, third person, like ἦσκειν, 3, 388. — 662. ἔτι, for this time again, once more. We shall see in Book XVI., that Zeus cannot do it again. — 666. ὅφρ' ἐπιβαλη, that he might mount (his chariot). — 667. σπευδόντων (*αὐτῶν*), *dum festinant*, in their eager haste to be of use in tending him (*ἀμφιέπειν*). This recital, apparently so simple and so artless, conceals a stroke of irony, as is frequently the case in H.'s inimitable paintings of human actions. — 670. τλήμονα: ὑπομονητικόν, Sch. μαρμάς, *serveo*. — 673. ἡ δύε, see 1, 190. οἱ τλέοντες, the majority, the mass (*πληθύς*, v. 676), in opposition to the king and the chiefs.

674 Οὐδέ ἄρ' Ὁδυσσεῖ μεγαλήτορι μόρσιμου ἦεν
ἴφθιμον Διὸς νίδον ἀποκτάμεν ὁξεῖ χαλκῷ.

676 τῷ ρά κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.

"Ενθ' ὅγε Κοίρανον εἶλεν, "Αλάστορά τε Χροιμίον τε,
"Αλκανδρόν θ' "Αλιόν τε, Νοήμονά τε Πρύτανί τε·
καὶ νῦ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὁδυσσεύς,
680 εἰ μὴ ἄρ' ὁξὲν νόησε μέγας κορυθαίολος "Εκτωρ.

Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῷ,
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδών, Διὸς νιός, ἐπος δ' ὀλοφυδνὸν ἔειπε·

684 Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἔασῃς
κεῖσθαι, ἀλλ' ἐπάμυνον, ἐπειτά με καὶ λίποι αἰών
ἐν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
688 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον νίδν.

Ως φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος
"Εκτωρ,

ἀλλὰ παρήιξεν, λελιημένος, ὅφρα τάχιστα
ῶσαιτ' "Αργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

692 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἔταροι
εἴσαν ὑπ' αἰγιόχῳ Διὸς περικαλλεῖ φηγῷ.
Ἐκ δ' ἄρα οἱ μηροῦ δόρυ μελινον ὥσε θύραζε

ἴφθιμος Πελάγων, δις οἱ φίλοις ἦεν ἔταρος.

696 Τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὄφθαλμῶν κέχντ' ἀχλύς·
αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιὴ Βορέαο
Ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.

"Αργείοι δ' ὑπ' "Αρηὶ καὶ "Εκτορὶ χαλκοκορυστῷ

700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν,
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν "Αρηα.

"Ενθα τίνα πρώτου, τίνα δ' ὕστατον ἔξενάριξεν

—685. αἰών, life. See 4. 478. — 690. Fm παραίσσω. λαλημένος, see 4. 464. — 691. = πολλῶν ἀφέλοιτο. — 693. εἰσαν, collocaunt. I, 311; 6, 189. — 694. θύραζε : ἀντὶ τοῦ ἔξω, Sch. — 696. οὔτος δὲ ἀπεκνύχησεν, Sch. Deliquium anīmæ passus est. Elsewhere this phrase indicates death. — 697. = ἀνεκνύθη, fm ἀναπνέω, recovered.

— 698. Ζώγρει : ἀνεζωπύρει, εἰς τὸ ζῆν ἥγεν, Sch., as if fm ζωὴν ἀγίειν, (to collect life, i. e. the vital powers, to revite); it is elsewhere equivalent to ζωὸν ἀγρέιν, to take alive. These examples are very instructive for any one who desires to have a notion of what a language is, before it is fixed by usage. κακαφηός, def. perf. Ep. of [rather, related to] κάπτω, to gasp, to try to take breath [cf. καπνός, to breathe]. — 700. προετρέποντο : προτροπάδην ἔφευγον, Sch. —

- 704 Ἔκτωρ τε, Πριάμοιο παῖς, καὶ χάλκεος Ἀρης ;
 Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὁρέστην,
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμασόν τε,
 Οἰνοπίδην θ' Ἐλενον, καὶ Ὁρέσβιον αἰολομίτρην,
 708 δεῖς δὲ ἐν "Υλη ναίεσκε, μέγα πλούτοιο μεμηλώς,
 λίμνη κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες.

Hérē and Athénē obtain from Zeus permission to aid the Greeks. Hérē, under the form of Mentor, excites the Greeks; Athénē, by reproaches, animates Diomèdès, who recognizes the goddess.

- Τοὺς δὲ ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἡρη
 712 Ἀργείους ὀλέκοντας ἐνὶ κρατερῷ ὑσμίνῃ,
 αὐτίκ' Ἀθηναίην ἐπεα πτερόεντα προειδύδα·
 "Ω πότοι ! αἰγιόχῳ Διὸς τέκος, Ἀτρυτώνη,
 ηδὲ ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
 716 Ἰλιον ἐκπέρσαντ' εὔτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἔάσομεν οὐλὸν Ἀρηα.
 'Αλλ' ἄγε δὴ καὶ νῷ μεδώμεθα θούριδος ἀλκῆς.
 "Ως ἔφατ'" οὐδὲ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 720 Ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 "Ἡρη, πρέσβια θεά, θυγάτηρ μεγάλοιο Κρόνοιο·
 "Ἡβη δὲ ἀμφ' ὁχέεσσι θιώς βάλε καμπύλα κύκλα,
 χάλκεα, ὀκτάκυνημα, σιδηρέψῃ ἄξονι ἀμφίς.
 724 Τῶν ἥτοι χρυσέη ἵτυς ἄφθιτος, αὐτὰρ ὑπερθε
 χάλκε ἐπίσσωτρα, προσαρηρότα, θαῦμα ἰδέσθαι·
 πλῆμναι δὲ ἀργύρου εἰσὶ περιόδρομοι ἀμφοτέρωθεν.
 Δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἴμᾶσιν
 728 ἐντέταται· δοιαὶ δὲ περιόδρομοι ἄντυγές εἰσι.

703. Imitated by Virg. *Aen.* xi. 664. — 707. αἰολομίτρης, with a
 bœt *ever in motion* (see 4, 132), i. e. a brisk warrior in fight (*Op.*),
εὐκίνητος, πολεμιστής. — 708, sqq. Hylē, a town in Boeotia, near
 the Cephisian lake, into which falls the river Cephisus, better known
 by the name of lake Copaeis, now the lake of Topolia.—709. κεκλιμένος,
 lit. reclining upon; for, living upon its banks. — 710. πίονα:
εὐδαιμονα, *Sch.*; [*fat =] rich.*

710. τὸν μῦθον, *sermonem illum*, for *rem illum*. ἔπος and μῦθος are
 often found in H. where we should say *res*, because at that time they
 did not distinguish so rigorously between the object itself and the
 subject of the discourse.—723. ἄξονι ἀμφίς is a closer specification of
 the vaguer words, ἀμφ' ὁχέεσσι. We see here that they took the body
 of the chariot off its wheels, when they placed it in its house. — 727.
Σίφρος, the seat, the proper meaning (*fm διφρος, carrying two*), after-
 wards extended to the whole chariot. — 728. ἐντέταται, perf. pass. of

- 729 Τοῦ δὲ ἐξ ἀργύρεος ρυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
κάλ' ἔβαλε, χρύσει· ὑπὸ δὲ ζυγὸν ἥγαγεν Ἡρη
732 ἵππους ὠκύποδας, μεματί ἔριδος καὶ αὐτῆς.
Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
πέπλον μὲν κατέχευεν ἕανὸν πατρὸς ἐπ' οὔδει,
ποικίλον, δην ρὸν αὐτὴ ποιήσατο καὶ κάμε χερσίν·
736 ἡ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο,
τεύχεσιν ἐς πόλεμον θωρήσετο δακρυόεντα.
Ἀμφὶ δὲ ἄρ' ὡμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,
δεινήν, ἦν πέρι μὲν πάντη φόβος ἐστεφάνωται·
740 ἐν δὲ Ἔρις, ἐν δὲ Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή·
ἐν δὲ τε Γοργείη κεφαλή, δεινοῖο πελώρου,
δεινή τε σμερδνή τε, Διὸς τέρας αἰγιόχοιο.
Κρατὶ δὲ ἐπ' ἀμφίφαλον κυνένην θέτο τετραφάληρον,
744 χρυσείην, ἐκατὸν πολίων πρυλέεσσον ἀραρυῖαν.
Ἐς δὲ ὅχεα φλόγεα ποσὶ βήσετο· λάζετο δὲ ἔγχος
βριθύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν

*ἐντείνω, intendere, to fasten (upon the axle) by extended straps, strongly tightened. Σοιαλ ἄντυγες, the borders of the two semi-circles, which formed or encircled the seat. — 729. ἐκ τούτου (τοῦ δίφρου) ἐπελεν, *ex hoc spinaebat, prominebat*. ρυμός, the pole. ἄκρῳ (*τῷ ρυμῷ*). — 730. λέπαδνον, a broad strap which fastened the neck of the horse to the yoke. — 731. ὑπὸ ζυγόν, *sab juvum*; for the yoke formed a kind of semi-circle above the head of the horses, and rested *on* their neck, whilst the λέπαδνα, passing underneath, held them *to* it. — 732. κατέχευεν: *καταχυθῆναι (defluere)* ἐποίησε, τὰς περόνας λυσαμίνη, Sch., let it float, drop down. ἔανόν: *τρυφερόν*, Sch. See 3, 385. πατρὸς ἐπ' οὔδει, on the ground, floor; for, in her father's palace. — 736. χιτῶνα, here the χιτῶν χαλκίος (2, 416, and elsewhere), coat of mail. — 739. ἐστεφάνωται, was placed or stretched as a border (*στέφανη*), bordered. — 740. Ἰωκή, see 521. — 741. Γοργείη, equivalent to τῆς Γοργοῦς, hence the apposition to the gen. — 743. ἀμφίφαλον, *tetraphalix*, according to Buttmann's researches, a helmet with a ridge rising from both sides of the tuft, and with four plumes. — 744. πρυλέες, *fm πρύλις, præsul, qui præsuliat*, he who leads the Pyrrhic dance, an armed dance, and hence πρόμαχος, ἀριστεύς, a chief, chieftain, champion. The hundred cities recall the island of Crete, which was ἐκατόμπολις (2, 649). ἀραρός has two meanings: *aptus aliovi rei*, and *is cui aliquid adaptatum, affixum est*. Thus the best grammarians explain ἀραρίαν by *κεκομημένην, ἔχονταν ἐντευτωμένους πρυλίας*. The helmet was adorned with (reliefs representing) a hundred military chieftains of the cities, or the military chieftains of the hundred cities of Crete. See, on this line, Hermann's brilliant discussion (*Opuscula*, vol. iv., p. 287, sqq.). The ordinary interpretation: "accommodated to the foot soldiers of one hundred cities, i. e. large enough to be able to cover them," rests on a purely conjecture.*

747 ἡρώων, τοῖσίντε κοτέσσεται διβριμοπάτρη.

748 "Ἡρη δὲ μάστιγι θῶντος ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκουν οὐρανοῦ, ἀς ἔχοντος Ωραί,
τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
ἡμένιον ἀνακλίναι πυκιγὸν νέφος, ἥδ' ἐπιθεῖναι.

752 Τῇ ρά δι' αὐτάων κεντρηνέας ἔχοντος ἵππους·
εὑρούν δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων,
ἀκροτάτη κορυφῆ πολυδειράδος Οὐλύμποιο.

"Ενθ' ἵππους στήσασα, θεὰ λευκύλενος "Ἡρη

756 Ζῆν' ὑπατον Κρονίδην ἔξείρετο καὶ προσέειπε·
Ζεῦ πάτερ, οὐ νεμεσίζῃ "Ἄρει τάδε καρτερὰ ἔργα,
δόσσατίον τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
μάψ, ἀτὰρ οὐ κατὰ κόσμον; ἐμοὶ δ' ἄχος· οἱ δὲ
Ἐκηλοί

760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,
ἄφρονα τοῦτον ἀνέντες, δος οὔτινα υἱδε θέμιστα.

Ζεῦ πάτερ, η ρά τι μοι κεχολώσει, αἴ κεν "Ἄρη
λυγρῶς πεπληγυῖα μάχης ἔξι ἀποδίωμαι;

764 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"Ἄγρει μάν οἱ ἐπορσον Ἀθηναίην ἀγελείην,
η ἐ μάλιστ' εἴωθε κακῆς ὁδύνησι πελάζειν.

"Ως ἔφατ· οὐδ' ἀπίθησε θεὰ λευκύλενος "Ἡρη·

768 μάστιξεν δ' ἵππους· τὼ δ' οὐκ ἄκουτε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

"Οσσον δ' ἡροειδὲς ἀνὴρ ἴδεν ὄφθαλμοῖσιν,

tural explanation of the word πρυλέες by πεζοί. — 748. Βάρυτη, another form of δαμάω. — 747. = οἰcte κοτίσσηται, οἰc, instead of ἔλν τισi. In Greek as in Lat. the mood of the verb shows whether the relative is hypothetical; i. e. to be resolved by a particle [Gr. 924]. διβριμοπάτρη, patre potente prognata.—749. μύκον (fīm μύκη, primitive of μυχίομα): ἡχησαν, ἀνεψιθησαν, ἐκ τοῦ πασακολουθεύτος. Sch. In Lat., antecedens pro consequenti. It is thus that grammarians destroy the nature of poetry. The gates naturally clanged; this implies their being opened, but not by the figure antecedens pro consequenti. It is a circumstance inseparable from the action, which here represents the action itself. The Hours (goddesses of the seasons) were, by a beautiful fiction, the guardians (ἔχονσιν) of the gates of heaven (of the clouds which conceal it from our view). — 751. ἀνεκλίναι, to fold back, throw open; ἐπιθεῖναι, to put to, to close. — 750. See 100. — 757. καρτερὰ ἔργα, acts of violence; likewise at v. 872. πάτερ, as supreme god.—758. δοστίος = δοσος, found only in this line.—761. Fīm ἀνίημι.—765. ἄγρει, in H. = ἄγε.—766. διε-
νεις πελάζειν, for to delice to suffering.—770. δεροειδές, substance, extent of air. Boileau's translation: "Autant qu'un homme assis

771 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντου,
772 τόσσον ἐπιθρώσκουσι θεῶν ὑψηλέες ἵπποι.

'Αλλ' ὅτε δὴ Τροίην ἵξον ποταμώ τε ρέοντε,
ἥχι ρόας Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος "Ἡρη,
776 λύσασ' ἔξ ὀχέων περὶ δ' ἡέρα πουλὸν ἔχευε
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' δμοῖαι,
ἀνδράσιν 'Αργείοισιν ἀλεξέμεναι μεμανῖαι.

780 'Αλλ' ὅτε δῆ ρ' ἵκανον δθι πλεῖστοι καὶ ἄριστοι
ἔστασαν, ἀμφὶ βίην Διομήδεος ἐπιποδάμοιο
εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν,
ἢ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδούν,
784 ἐνθα στᾶσ' ἦῦσε θεὰ λευκώλενος "Ἡρη,

Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ,
δς τόσον αὐδῆσασ' δσον ἄλλοι πεντήκοντα·

Αἰδώς, 'Αργείοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί!

788 ὄφρα μὲν ἐς πόλεμον τωλέσκετο δοις 'Αχιλλεύς,
οὐδέποτε Τρῷες πρὸ πυλάων Δαρδανίαων
οἰχνεσκον' κείνου γάρ ἐδείδισαν ὅβριμον ἔγχος·
νῦν δὲ ἐκὰς πόλιος κοιλῆς ἐπὶ νησὶ μύχονται.

792 "Ως εἰπούσ' ὕτρυνε μένος καὶ θυμὸν ἔκαστου.
Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις 'Αθήνη·
εὗρε δὲ τόνγε ἄνακτα παρ' ἵπποισιν καὶ ὅχεσφιν
Ἐλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἵω.

796 'Ιδρώς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
ἀσπίδος εὐκύκλου τῷ τείρετο, κάμνε δὲ χεῖρα·
ἄν δ' ἵσχων τελαμῶνα, κελαινεφὲς αἷμ' ἀπομόργυνν.

'Ιππείου δὲ θεὰ Ζυγοῦ ἥψατο, φώνησέν τε·

800 "Η ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς·

aux rivages des mers Voit d'un roc élevé d'espace dans les airs,
Autant des immortels les coursiers intrépides En franchissent d'un
saut." — 776. ἄρρα, see 3, 381, and below, v. 864. — 778. τρήρων is
derived from τρέω, to tremble; *timida columba*. But this epith. of the
dove speedily became its name. See 2, 502, πολυτρήρωνα. — 782.
See 203. — λίουσα. — 785. Stentor, whom H. mentions nowhere else,
was, say the scholiasts, a Thracian according to some; according to
others, an Arcadian, and he yielded in a trial with Hermēs as to
which could call the loudest, περὶ μεγαλοφωνίας ἐριδι. — 787. αἰδὼς
(ἰστι). See 2, 235; 3, 39. — 789. Δαρδανίαι, so named from Dar-
danus. It is the Scæan gate. — 795. Ἐλκος βάλλειν, *feriendo facere*;
see the note on v. 504. — 798. ἀνίσχων, raising, lifting. — 803. ἐκπα-.

- 801 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
 Καὶ ρ̄ δτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον,
 οὐδὲ ἐκπαιφάσσειν, ὅτε τ' ἥλιυθε νόσφιν Ἀχαιῶν
- 804 ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας
 (δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάρωισιν ἐκηλον),
 αὐτὰρ ὁ θυμὸν ἔχων δν καρτερόν, ὡς τοπάρος περ,
 κούρους Καδμείων προκαλίζετο πάντα δὲ ἐνίκα.
- 808 [ρ̄ηδίως· τοίη οἵ ἐγῶν ἐπιτάρροθος ἦα].
 Σοὶ δὲ ἦτοι μὲν ἐγὼ παρά θ' ἵσταμαι, ἡδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι.
 'Αλλά σεν ἡ κάματος πολυάρξ γυῖα δέδυκεν,
- 812 ἡ νῦ σέ που δέος ἵσχει ἀκήριον· οὐ σύγ' ἔπειτα
 Τυδέος ἕκγυνος ἐστι δαΐφρονος Οἰνείδαο.
- Τὴν δὲ ἀπαμειβόμενος προσέφη κρατερὸς Διο-
 μῆδης·
- Γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο·
- 816 τῷ τοι προφρονέως ἐρέω ἔπος, οὐδὲ ἐπικεύσω.
 Οὔτε τί με δέος ἵσχει ἀκήριον, οὔτε τις ὄκνος·
 ἀλλ' ἔτι σῶν μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 Οὐ μὲν εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
- 820 τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Αφροδίτη
 ἐλθησ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξεῖ χαλκῷ.
 Τούνεκα νῦν αὐτός τ' ἀναχάζομαι, ἡδὲ καὶ ἄλλον
 'Αργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
- 824 γιγνώσκω γάρ Αρηα μάχην ἀνὰ κοιρανέοντα.
 Τὸν δὲ ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Αθήνη·
 Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύγ' Αρηα τόγε δείδιθι, μήτε τιν' ἄλλον
- 828 ἀθανάτων· τοίη τοι ἐγῶν ἐπιτάρροθος είμι.
 'Αλλ' ἄγ', ἐπ' Αρηῃ πρώτῳ ἔχε μώνυχας ἵππους·
 τύφον δὲ σχεδίην, μηδὲ ἄζεο θούρον Αρηα
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοπρόσαλλον·

φάσσειν, see 2, 450. Cf. with the following lines, 4, 384—398. —
 806. δν, sicut. — 808, a line improperly interpolated by Zenodotus, after 4, 490. — 812. ἀκήριον, which takes away the heart, the courage. ἔπειτα, then, thus.—821. οὐτάμεναι (εἴας or ἐκέλευες). The adversative particle ἀτάρ stops the action of the negation. — 823. ἀλῆμαι, fm ἀλῆν, aor. of ἀλλω, another form of εἶλω. See 203.—
 827. τόγε, accus.; for that matter, as to that.—830. σχεδίην : ἐκ τοῦ σύνεγγυς, Sch.—831. τυκτὸν κακόν : κακόν ὑφ' ήμῶν αὐτῶν τευχόμενον, καὶ μη φύσει ἡμῖν ἔγγινόμενον, Eust. A factitious scourge. ἀλλοπρόσαλλον, which goes from one to the other, ἀλλοτε ἀλλ

832 δές πρώην μὲν ἐμοί τε καὶ Ἡρῷ στεῦτ' ἀγορεύων
Τρωσὶ μαχῆσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν
νῦν δὲ μετὰ Τρώεσσιν ὑμιλεῖ, τῶν δὲ λίλασται.

“Ως φαμένη, Σθένελον μὲν ἀφ’ ἵππων ὥσε χαμᾶζε,
836 χειρὶ πάλιν ἐρύσασ· ὃ δ’ ἄρ’ ἐμμαπέως ἀπόρουσεν.
‘Η δ’ ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
ἐμμεμαυῖα θεά· μέγα δ’ ἔβραχε φίγινος ἄξων
βριθοσύνῃ· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ’ ἄριστον.
840 Λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη·
αὐτίκ’ ἐπ’ “Αρηὶ πρώτῳ ἔχε μώνυχας ἵππους.
“Ητοι δὲ μὲν Περίφαντα πελώριον ἔξενάριζεν,
Αἰτωλῶν ὅχ’ ἄριστον, ‘Οχησίου ἀγλαὸν υἱόν.
844 τὸν μὲν “Αρης ἐνάριζε μιαιφόνος· αὐτὰρ Ἀθήνη
δῦν” “Αἴδος κυνέην, μή μιν ἴδοι ὁ βριμός “Αρης.

Athénē and Diomédēs dash on, upon the same chariot, to face Arès, who is wounded, and complains to Zeus, who chides him and heals his wound. The goddesses quit the fight.

‘Ως δὲ ἴδε βροτολοιγὸς “Αρης Διομήδεα δῖον,
ἥτοι δὲ μὲν Περίφαντα πελώριον αὐτόθ’ ἔασε
848 κεῖσθαι ὅθι πρῶτον κτείνων ἔξαίνυτο θυμόν·
αὐτὰρ δὲ βῆτος ἰθὺς Διομήδεος ἵπποδάμοιο.
Οἱ δὲ ὅτε δὴ σχεδὸν ἡσαν ἐπ’ ἀλλήλοισιν ἴοντες,
πρόσθεν “Αρης ὠρέξαθ’ ὑπὲρ ζυγὸν ἡνία θ’ ἵππων,
852 ἔγχει χαλκείψ, μεμαὼς ἀπὸ θυμὸν ἐλέσθαι·
καὶ τόγε χειρὶ λαβοῦσσα θεὰ γλαυκῶπις Ἀθήνη
ῶσεν ὑπὲρ δίφροιο ἐτώσιον ἀΐχθηναι.
Δεύτερος αὐθ’ ὠρμάτη βοὴν ἀγαθὸς Διομήδης
856 ἔγχει χαλκείψ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατο· ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρῃ·
τῇ ρά μιν οῦτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν
ἐκ δὲ δόρυ σπάσεν αὐτὶς. ‘Ο δ’ ἔβραχε χάλκεος
“Αρης,
860 ὅσσον τ’ ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι

φίλον (see 889) : (cf. Hor., of Fortune, *Nuno mihi, nuno alii benigna*),
an epith. indicating the inconstancy and uncertainty of success in
war. — 832. See 2, 597. — 834. = λίλησται, sm λανθάνεσθαι, to
forget. — 836. πάλιν, retro. — 845. “Αἴδος κυνέη, Pluto’s helmet, “Αἴς,
or “Αἴδης, i. e. invisible. It rendered the wearer invisible; see Hes.,
Shield of Hercules, v. 226, sqq. — 847. αὐτόθι, ibi. — 854. (ὡστε αὐτὸ)
ἴτεστον ἀΐχθηναι, ut vanum avolare. — 857. See 4, 137, note. — 858.

- 861 ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες "Αρηος.
 Τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν 'Αχαιούς τε Τρῶάς τε,
 δείσαντας· τόσον ἔβραχ' "Αρης ἄτος πολέμοιο.
- 864 Οἴη δ' ἐκ νεφέων ἐρεβεινὴ φαίνεται ἄηρ,
 καύματος ἐξ ἀνέμῳ δυσαένς ώρυμενοιο·
 τοῖος Τυδείδη Διομήδει χάλκεος "Αρης
 φαίνεθ', ὅμοῦ νεφέεσσιν ἵων εἰς οὐρανὸν εὔρύν.
- 868 Καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν "Ολυμπου·
 πὰρ δὲ Διὶ Κρονίωνι καθέζετο, θυμὸν ἀχεύων,
 δεῖξεν δ' ἄμβροτον αἷμα, καταρρέον ἐξ ὥτειλῆς,
 καὶ ρ' ὄλοφυρόμενος ἔπεια πτερόεντα προσηύδα·
- 872 Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;
 αἱεί τοι ρίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἴότητι, χάριν δ' ἄνδρεσσι φέροντες.
 Σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα
 κούρην,
- 876 οὐλομένην, ἢτ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 "Αλλοι μὲν γὰρ πάντες, δοσοὶ θεοί εἰσ' ἐν 'Ολύμπῳ,
 σοί τ' ἐπιπείθονται, καὶ δεδμήμεσθα ἔκαστος·
 ταύτην δ' οὗτ' ἐπεὶ προτιβάλλεαι, οὕτε τι ἔργῳ,
 880 ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγένετο παῖδς ἀΐδηλον·
 ἡ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὕτασε χεῖρ' ἐπὶ
 καρπῷ·
- 884 αὐτὰρ ἐπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ίσος·
 ἀλλά μ' ὑπήνεικαν ταχέες πόδες· ἡ τέ κε δηρὸν
 αὐτοῦ πήματ' ἐπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἡ κε ζώς ἀμενηνὸς ἂν χαλκοῖο τυπῆσι.
- 888 Τὸν δ' ἄρ' ὑπόδρα ἴδων προσέφη νεφεληγερέτα
 Ζεύς·
 Μή τι μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε·

[οὐτα, D. 123]. Θιέδαψεν: διέκοψεν, ἔτεμεν, Sch.—861. See 2, 381
 —864. ἄηρ, *cavido*.—865. ἐκ καύματος, (*immediately*) after intense
 heat.—867. ὅμοῦ νεφέεσσι, *simul cum nubibus* (which enveloped him).
 —872. See v. 757.—873. ρίγιστα, see 1, 325.—874. ἴότητι: γνώμη,
 βουλήσει, Sch., by the designs we form one against another.—876.
 σοὶ μάχεσθαι, to be at war with (irritated against) thee. — 876.
 ἀήσυλα, elsewhere αἴσυλα, 403.—879. = προσβάλῃ, ἰνοεσσις, *castiga-*
gas, ἐπικλήσεις. — 880. ἀΐδηλον, see 2, 455.—885. ἡ τέ κε . . . , as-
 suredly I should have . . . (sc. if my swiftness of foot had not saved
 me).—886. See v. 397.—887. ἀμενηνὸς ἂν = ην. — 888. ὑπόδρα,

890 ἔχθιστος δέ μοί ἐσσι θεῶν, υἱὸς Ολυμπίουν ἔχουσιν.

Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε μάχαι τε·

892 μητρός τοι μένος ἐστὶν ἀσχετον, οὐκ ἐπιεικτόν,

"Ηρης, τὴν μὲν ἐγὼ σπουδῇ δάμινημ' ἐπέεσσι.

Τῷ σ' ὁἶω κείνης τάδε πάσχειν ἐννεσίρσιν.

'Αλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα.

896 ἐκ γὺρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.

Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὥδ' ἀτηλος,

καί κεν δὴ πάλαι ησθα ἐνέρτερος Οὐρανιώνων.

"Ως φάτο, καὶ Παιήον' ἀνώγει ίήσασθαι.

900 Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων

ἡκέσατ· οὐ μὲν γάρ τι καταθυητός γ' ἐτέτυκτο.

'Ως δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν,

ὑγρὸν ἐίν· μάλα δ' ὕκα περιστρέφεται κυκώντι·

904 ὃς ἄρα καρπαλίμως ίήσατο θούρον Αρηα.

Τὸν δ' "Ηβῃ λοῦσεν, χαρίεντα δὲ εῖματα ἔσσε.

Πὰρ δὲ Διὶ Κρονίωνι καθέζετο, κύδει γαίων.

Αἱ δ' αὐτὶς πρὸς δῶμα Διὸς μεγάλοιο νέοντο,

908 "Ηρη τ' Αργείη καὶ Αλαλκομενῆς Αθίνη,

παύσασαι βροτολογίὸν Αρην ἀνδροκτασιάων.

App. IV.—**892.** = ἀσχετον, *fm ἀ* and *ἴχω*, *quod sustineri non potest.* οὐκ ἀπεικόν, *cedere necessum* (*Hor.*).—**893.** σπουδῇ : μόλις καὶ δυσκέργως. *Sch.*, with difficulty.—**897.** τευ (*του*) = τινός. γένευ = ἐγένον. —**898.** ἐνίρπερος : κατώτερος, *Sch.* Οὐρανίωνες is the epith. of the celestial gods in general, of the *dii superi* (1, 576); but this epith., as well as *Οὐρανίδαι*, has the form of a patronymic, sons of *Uranus*, of *Caelus*: these are the *Titans*, and in the present instance the word Οὐρανίωνες has this signification. After having vanquished and precipitated them into the bowels of the earth, the gods inherited this denomination.—**901.** There is here a slight irony: Ρεον cured him: to be sure, he ran no risk of his life.—**902.** δωός, the sap of *planta*. It is supposed that H. means to speak of the sap of the fig-tree, which was generally used to curdle milk with (*συμπηγνύειν*). On the aor. Gr. 604. ἐπειγόμενος, pushed on, urged, is better explained by *beaten*, *mixed up* (in the milk, *ταρασσόμενος*, *Sch.*), than by *quickly* [*σπενδόμενος*, *Sch.* I prefer this with C. S.]. See the following line.—**903.** (καίπερ) δν ὑγρόν. What follows appears to be the development of the word ἐπειγόμενος, “and he who mixes (these liquids) stirs them rapidly around.” [Cp.] κυκώντι = ὑπὸ τοῦ κυκώντος. Herodian read περιτρέφεται (*coalescit*), a reading very well discussed and refuted by Sptzn., p. 204.—**906.** See 1, 405.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ζ.

The Greeks scatter death in the Trojan army, which begins to give way. Helenus, the soothsayer, exhorts his brother Hector to reanimate the courage of his men, and to go back to Troy to send the women to make an offering and vows to Athénè.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή.
Πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοι,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
4 μεσσηγῆς Σιμόεντος ἴδε Ξάνθοιο ροάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
Τρώων ρήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν δὲς ἄριστος ἐνὶ Θρῷκεσσι τέτυκτο,
8 νιὸν Ἐϋσσώρου, Ἀκάμαντ' ἡῦν τε μέγαν τε.
Τόν ρ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασεῖς,
ἐν δὲ μετάπιψ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος δσσε κάλυψεν.
12 "Αξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης

1. οἰώθη : ἐμονώθη τῆς τῶν θεῶν συμμαχίας, Sch.—2. ιθέω (*i long*, a poetic verb, *to dart, precipitate oneself*. The [storm of] war rushed this way and that through the plain. The gen. *πεδίοι* indicates here and at v. 38 the place within the limits of which the action was accomplished. It is for this reason that the adverbs *οὐ*, *ἀλλαχοῦ*, *πανταχοῦ*, &c., have the form of the gen. — 3. ιθίω, *to direct*. In the middle, *ἀλλήλων* *ἰθυνομένων*, directing their spears against each other.—4. The *Simōës*, and the *Scamander*, called *Xanthus*, “in the language of the gods” (20, 73), two rivers near Troy.—6. φῶς, *light*, occurs in H., as in later poets, in the fig. sense of *joy, safety*. All languages present expressions founded upon this metaphor. — 8. ἦντος and ἦντος, *brave*. The adv. *εὖ* has survived the adj.—9 and 11. τὸν ἔβαλε φάλον—τὸν δσσε κάλυψεν, two accus. put in παραλήλουν, of which one indicates the object in general, the other [acc. of *closer specification*] determines the part of the object on which the action is exercised. This construction, already explained, is frequent in H.—12. ἔπεφνε, 2 aor. with redupl. and syncope for *ἰπίφεν*,

- 13 Τευθρανίδην, δις ἔναιεν ἔϋκτιμένη ἐν Ἀρίσβῃ,
ἀφειδὸς βιότοιο, φίλος δὲ ἦν ἀνθρώποισι·
πάντας γὰρ φιλέεσκεν, ὁδῷ ἐπὶ οἰκία ναίων.
- 16 Ἀλλά οἱ οὔτις τῶν γε τότε ἡρκεσε λυγρὸν ὅλεθρον,
πρόσθεν ὑπαντιάσας ἀλλ’ ἄμφω θυμὸν ἀπηύρα,
αὐτόν, καὶ θεράποντα Καλήσιουν, δις ἥταν ἵππων
ἔσκεν ὑφηνίοχος· τῷ δὲ ἄμφῳ γαῖαν ἐδύτην.
- 20 Δρῆσον δὲ Εὐρύναλος καὶ Ὁφέλτιον ἔξενάριξεν
βῆ δὲ μετ’ Αἴσηπον καὶ Πήδασον, οὓς ποτε Νύμφη
νηῖς Ἀβαρβαρέη τέκε ἀμύμονι Βουκολίωνι,
Βουκολίων δὲ ἦν υἱὸς ἀγανοῦ Λαομέδοντος,
- 24 πρεσβύτατος γενεῆ, σκότιον δὲ ἐγείνατο μῆτηρ·
ποιμανῶν δὲ ἐπ’ ὕεσσι μίγη φιλότητι καὶ εὐηῆ·
ἡ δὲ ὑποκυσαμένη διδυμάσονε γείνατο παῖδε.
Καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαδίμα γυῖα
- 28 Μηκιστηίαδης, καὶ ἀπ’ ὕμων τεύχε ἐσύλα.
‘Αστύαλον δὲ ἄρτ’ ἐπεφνε μενεπτόλεμος Πολυ-
ποίτης·
Πιδύτην δὲ Ὁδυσεὺς Περκώσιον ἔξενάριξεν
ἔγχει χαλκείω· Τεῦκρος δὲ Ἀρετάονα δίον.
- 32 Ἀντίλοχος δὲ Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης· Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δέ, Σατνίεντος ἔυρρείταο παρ’ ὅχθας,
Πήδασον αἰπεινήν. Φύλακον δὲ Λήτιτος ἥρως
36 φεύγοιτ· Εὐρύπυλος δὲ Μελάνθιον ἔξενάριξεν.

from the obsolete verb φίνω, to kill, the root of the subst. φόνος.—
 13. Τευθρανίδης = Τευθρανίδης, which the metre would not have admitted; patronym. of Τεύθρας, -αντος. Ἀρίσβη, a town of the Troad, not far from Abydos. — 14. ἀφειδὸς βιότοιο, *dives opum*. φιλέσκε, frequentative imperf. as the grammarians call it. This form, which has no augment, marks a repetition, habit. φιλεῖν, to welcome in a friendly manner. — 17. πρόσθεν ὑπαντιάσας indicates the means by which one of his ancient guests would have been able to remove (*ἀρκεῖν*) death from him; by placing himself furtively (*ὑπό*) before him (to protect him with his body). ἀπηύρα (App. V.), to carry off, has two accus., one of the person, the other of the thing. — 19. έσκε = ἦν. γαῖαν ἐδύτην, *terram subierunt*. — 22. Νύμφη, a Naiad, a fresh-water nymph. Those of the springs or fountains were more particularly named Κρηναῖαι, Πηγαῖαι; those of lakes, ponds, &c., Λιμνάδες. — 24. σκότιον, *clandestinum* (fm σκότος, *tenebris*), according to the expression of Apion, ἐξ ἀδρούχων γάμων. — 25. δεσσοι = οἰστοι, fm δίσ. — 28. Μηκιστηίαδης, Euryalus, son of Mekisteus. — 30. Περκώσιον, of Percötē, a town on the Helle-spont, between Abydos and Lampsacus. — 34. Σατνίεις, a torrent of

- 37 "Αδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαιος
 ζωὸν ἔλ· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο,
 ὅζω ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 40 ἄξαντ' ἐν πρώτῳ ρυμῷ, αὐτῷ μὲν ἐβήτη
 πρὸς πόλιν, ἥπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο·
 αὐτὸς δ' ἐκ δίφροι παρὰ τροχὸν ἔξεκυλίσθη
 πρηνῆς ἐν κονίησιν ἐπὶ στόμα· πάρ δέ οἱ ἔστη
 44 Ἀτρείδης Μενέλαιος, ἔχων δολιχόσκιον ἔγχος.
 "Αδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·
 Ζύγρει, Ἀτρέος οὐέ, σὺ δ' ἄξια δέξαι ἄποινα.
 Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
 48 χαλκός τε χρυσός τε, πολύκμητος τε σίδηρος·
 τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι· ἄποινα,
 εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
 "Ως φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσιν ὅρινεν.
 52 Καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νηας Ἀχαιῶν
 δώσειν φθεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἥλθε θέων, καὶ δομοκλήσας ἔπις ηὔδα·
 "Ως πέπου, ὡς Μενέλαιε, τίη δὲ σὺ κήδεαι οὕτως
 56 ἀνδρῶν; ή σοὶ ἄριστα πεποίηται κατὰ οἰκου
 πρὸς Τρώων· τῶν μήτις ὑπεκφύγοι αἰπὺν δλεθρον,
 χειράς θ' ἡμετέρας· μηδὲ ὅντινα γαστέρι μήτηρ

the Troad, by the side of which was situated, on a height, the city of Pedasus, inhabited by the Leleges, whose king Altes was father-in-law of Priam (see 21, 85, sqq.). — 38. πεδίοιο, see n. on v. 2.— 39. βλάπτειν, to trammel, cause an obstacle. μυρίκη, tamarisk, not tamarind. The chariot bears the epith. ἀγκύλος, or εαμπύλος, on account of its round border. — 40. ἄξαντε, fm ἄγνυμ. The yoke (ζυγόν) was attached to the end of the pole (ἐν πρώτῳ ρυμῷ). This part being broken, the horses became free. — 42. αἰτός, Adrastus. See 1, 51. — 45. λαβὼν γούνων, see 1, 407. — 46. ζυγρέας (= ζυγρίω = ζωὸν ἀγρέω), to capture alive, to take any one prisoner, sparing his life. — 47. ἐν πατρός, sc. οἰκῳ, a common ellipse in Greek writers of all ages. A passage thus imitated by Virg. En. x. 525: "Te precor, hanc animam serves natque patrique. Est domus alta: jacent penitus defossa talents Cælati argenti; sunt auri poudera facti Infectique mihi." — 48. πολύκμητος σιθηρος, iron difficult to work, quod labore multo paratur: not an epith. οἰοισμ. The ancients wrought brass, gold, and silver long before iron, which is of a more difficult fabric. — 50. πεπύθοντο, 2 aor. with redupl. fm πυνθάνομαι. — 53. κατάγειν (fm κατάγω), deducendum. — 55. πέντε, ripe (of fruits), is only found in H. fig., mett. ὡς πέντε, a frequent allocution between friends. τίη = τι ή, why then? Why! — 56. οἰκος has the digamma. — 57. αἰπὺς δλεθρος, præsepe pernicio, which pours upon one like a storm. — 58. μηδέ, ne—quidem, repeated

59 κοῦρον ἔόντα φέροι, μηδὲ δε φύγοι· ἀλλ' ἄμα πάντες
60 Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.

"Ως εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
αἴσιμα παρειπών. 'Ο δ' ἀπὸ ἔθεν ὕστερος χειρὶ¹
ἥρως" Αδρηστον· τὸν δὲ κρείων 'Αγαμέμνων
64 οὐτα κατὰ λαπάρην· δέ δ' ἀνετράπετ· 'Ατρείδης δὲ
λάξ ἐν στήθεσι βάσι, ἐξέσπασε μείλινον ἔγχος.
Νέστωρ δ' 'Αργείοισιν ἐκέκλετο, μακρὸν αὔσας·

"Ως φίλοι, ἥρωες Δαναοί, θεράποντες "Αρηος,
68 μῆτις νῦν, ἐνάρων ἐπιβαλλόμενος, μετόπισθε
μιμνέτω, ὡς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται·
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
νεκροὺς ἄμπεδίον συλήσετε τεθνηῶτας.

72 "Ως εἰπών, ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
Ἐνθα κεν αὐτε τρῶες 'Αρηϊφίλων ὑπ' 'Αχαιῶν
"Ιλίου εἰςανέβησαν, ἀναλκείησι δαμέντες,
εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ "Εκτορὶ εἶπε παραστὰς
76 Πριαμίδης "Ελευνος, οἰωνοπόλων δχ' ἄριστος·
Αἰνείᾳ τε καὶ "Εκτορ· ἐπεὶ πόνος ὑμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οῦνεκ' ἄριστοι
πᾶσαν ἐπ' Ιθύν ἔστε μάχεσθαί τε φρονέειν τε·

in the following line, to give more force. — 59. δε = οὐτος. — 60. Ἰλίους ἐξαπολοίατο (= ἐξαπόλιντο, be exterminated in such sort as to disappear from Ilium. Od. 20, 356 : ἡλίος δὲ οὐρανοῦ ἐξαπόλωλε, the sun has [= perished =] disappeared from the sky. ἀκήδεστοι, without sepulture. In prose, ἀκήδεινος.—61. = ἀδελφοῦ.—62. παρειπών (the ρ doubled in pronunciation) with the accus. of the person, to exhort; with that of the thing, to counsel. ἀπὸ θεού (= οὐ = αὐτοῦ) without elision, on account of the digamma.—64. οὐτα, D. 123. ἀνετράπετο, fell backward.—66. ἐκέκλετο, 2 aor. with redupl. sim εκλοματ. μακρόν, so as to be heard from a distance. — 68. ἐκράλλεσθαι, like ἐφίεσθαι, to throw oneself (one's mind) upon any thing, to desire ; construed with a gen., like ἐπιθυμεῖν. — 71. ἄμ = ἄν = ἄνα, on account of the π. συλῆν has sometimes two accus., as here and at 15, 428 : μή μιν 'Αχαιοὶ τε έχεα συλήσωσι πεσόντα. νεροποτενηράτες, an Homeric pleonasm, which has been imitated by other poets.—73, 74. Τρῶες ὑπ' 'Αχαιῶν εἰσανέβησαν ἄν, the Trojans would have returned to Ilium by [= by the instrumentality of] the Achaeans ; = would have been driven back into Ilium by—. Many intrana. verbs are construed as the passives would be, which correspond to their signification : θυήσαντι ὑπό τινος, occidi ab aliquo.—77. θρύμ, θεοί = θυτοί. — 78. θρύμ θυγάλιτα, inclinata est in vos, incombis nobis, rests on you. The Lycians were the most numerous and most powerful of the Trojan allies; and therefore they are often named alone, when all are intended. — 79. Ιθύς is very nearly

80 στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων,
 πάιτη ἐποιχόμενοι, πρὶν αὐτὸν ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηῖοισι δὲ χάρμα γενέσθαι.
 Αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἀπάσας,
 84 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ', αὐθὶ μένοντες,
 καὶ μάλα τειρόμενοί περ ἀναγκαίη γὰρ ἐπείγει·
 "Εκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δὲ ἔπειτα
 μητέρι σῆς καὶ ἐμῷ· ή δὲ ξυνάγουσα γεραιάς
 88 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἵξασα κληῆδι θύρας ἱεροῦ δόμοιο,
 πέπλουν, δις οἱ δοκέει χαριέστατος ἡδὲ μέγιστος
 εἶναι ἐνὶ μεγάρῳ, καὶ οἱ πολὺ φίλατος αὐτῇ,
 92 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡγκόμοιο·
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ,
 ἦντος, ἡκέστας, ἵερευσμένεν, αἴ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 96 αἴ κεν Τυδέος νιὸν ἀπόσχῃ Ἰλίου ἰρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο·
 διν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 Οὐδὲ Ἀχιλῆά ποθ' ὅδε γένεδίμενεν, δρχαμον ἀνδρῶν,
 100 ὅνπερ φασὶ θεᾶς ἐξ ἔμμεναι· ἀλλ' διδε λίην
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἴσοφαρίζειν.

Hector following the advice of Helenus, re-animates the fight, and returns to the city.

"Ως ἔφαθ". "Εκτωρ δὲ οὕτι κασιγνήτῳ ἀπίθησεν.

synonymous with ὁρμή, *impetus*, attack, expedition, enterprise.—81, 83. We can say in Greek ἐν χερσὶ πεσεῖν = εἰς χεῖρας, when the idea of remaining there is implied in the expression [Gr. 1037]. The women and the old men were on the walls, anxious about the issue of the combat. The poet then could not better depict that flight than by the words ἐν χερσὶ γυναικῶν πεσεῖν.—85. ἀναγκαίη = ἀνάγκη, like Ἀθηναίη = Ἀθήνη.—86. πόλινδε = εἰς πόλιν. — 88. πόλεις ἄκρη, later ἀκροπόλει. θεῖναι, for imperat. θέτω. Strabo observes that many of the ancient wooden statues (*ξόανα*) represented Athénè as seated; at Phocaea, Marseilles, Chios, &c. — 94. ἦντος = ἦντας, fm ἦντος, *anniculas*, of one year (from the old word τὸ ἦνος, *annus*). ἡκέστας, i. e. ἀκεντήτους, not pricked with the goad (which was used instead of a whip); which have never yet been harnessed. ἡκέστος, with the *a* privative lengthened into *η*, comes fm εἴγυτος, verbal adj. κεστός (= κενοτός, from the obsol. perf. κένομαι). ιερεύειν depends on ὑποσχέσθαι (= ὑποσχέσθω). — 97. μήστωρ φόβοιο [*artificem terroris hostibus injiciendi*], see 4, 328.—100. φασι. Observe that it is the enemy who speaks. ὅδε, Diomèdes.—101. ισοφαρίζειν, perhaps fm ισα φέρεσθαι, *sibi aequalia vindicare*, to measure oneself with.

- 103 Αύτίκα δ' ἔξ ύχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 104 πάλλων δ' ὀξέα δυῦρα, κατὰ στρατὸν φέρετο πάντη,
 ὅτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 Οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
 108 φὰν δέ τιν' ἀθανάτων ἔξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὡς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέλετο μακρὸν ἀντας·
 Τρωες ὑπέρθυμοι, τηλεκλειτοί τ' ἐπίκουροι,
 112 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὅφρ' ἀν ἔγῳ βείω προτὶ Ἰλιον ἥδε γέρουσιν
 εἴπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.
 116 Ὡς ἦρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἀντυξ, ἦ πυμάτη θέεν ἀσπίδος ὅμφαλοέσσης.

During Hector's absence, Diomèdès and the Lycian chieftain Glaucus advance against each other. They address each other by name, and speak of their families ; when the recollection of the hospitality which connected their ancestors, disarms them. They shake hands, and exchange arms.

- Γλαῦκος δ', Ἰππολύχοιο πάϊς, καὶ Τυδέος νίὸς
 120 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.

102. ἄλτο, see 1, 532. — 106. ἐλελίχθησαν : συνεστράφησαν, Sch. ἕταν = ἔστησαν. — 108. φάν = ἔφασαν, they said to themselves, = they thought. We still express ourselves in the same way : “On seeing this, I said to myself, no good will come of it.” — 109. ἐλλιχθεν = ἐλελίχθησαν. — 112. ἀνέρες (*ἀνδρες*) is here qualitative : *be men*, i. e. quit yourselves like men. — 113. ὅφρ' ἀν, whilst. βείω = βίω = βῶ, 2 aor. subj. of *βαίνω*. προτὶ = πρός. — 117. ἀμφὶ, adv., or tmesis = ἀμφέτυπτε, with two accus. ἐκ παραλλήλου. The subject is *ὅρμα κελαινόν*, the black hide which formed the border of his shield (*ἀμφιβρότη*, covering the entire man, see 2, 389), which H. adds as an apposition : word for word, *the black hide* (that is to say) *the border which ran in a circle* (*ἐθεεν*) *as the outermost part of the shield*, which bordered the circle of the shield. — 118. ὅμφαλεσσα. [*τεκ. ‘his bossy shield,’ Cp.*], having a boss in the centre (*ὅμφαλός*, the navel).

120. ἀμφοτέρων, of the Trojans and the Achæans. μεμαῶτε, see 1, 590. The combat remaining nearly equal, and Hector having departed, H. ceases to depict the details of the mêlée, which had little interest. He only resumes the description of the battle at the re-entrance of Hector and Paris in Book VII. But he places here the justly celebrated episode of Glaucus and Diomèdès. The family of Glaucus retained the sovereignty of Lycia (see Hdt. i.

121 Οἱ δὲ δὴ σχεδὸν ἡσαν ἐπ' ἀλλῆλοισιν ιόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διωμήδης·

Τίς δὲ σύ ἐσσι, φέριστε, καταθυητῶν ἀνθρώπων;

124 οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρην

τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
σῷ θάρσει, δτ' ἐμὸν δολιχόσκιουν ἔγχος ἔμεινας.

Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.

128 Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἀν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχούμην.

Οὐδὲ γὰρ οὐδὲ Δρύαντος οἶνος, κρατερὸς Δυκόργος,
δὴν ἦν, δς ρά θεοῖσιν ἐπουρανίοισιν ἔριζεν·

132 δς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἡγάθευν Νυσῆιον· αὶ δὲ ἄμα πᾶσαι
θύσθλα χαμαλ κατέχεναν, ὑπ' ἀνδροφόνοιο Δυκούρ-
γου

θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς

136 δύσεθ' ἀλὸς κατὰ κῦμα· Θέτις δὲ ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῆ.
Τῷ μὲν ἐπειτ' ὀδύσαντο θεοὶ ρεῖα ζώοντες,
καὶ μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδὲ ἄρ' ἔτι δὴν

ch. 147), and it is not without some reason that Fréret (*Mém. de l'Acad. des Inscrit.*, vol. 8, p. 83) sees in this episode a compliment of the poet towards one of the family of Glaucus. — 123. φέριστε, see 1, 169.—124. ὄπωπα, perf. of ὄπτω, obsol. pres. = ὄράω. — 128. δτε, see 1, 244. — 127. ἀντιόωσιν = ἀντιώσιν, fm ἀντιάω. The sense is well expressed by Dugas Montbel: “Unhappy the fathers, whose sons expose themselves to my fury?” — 128. = ἐλήλυθας. — 130. νίός has its initial diphthong shortened, on account of the vowel which follows. Ordinarily it is only between two *different* words, that the vowel exercises this influence on the diphthong which precedes. Δυκόργος = Δυκούργος. The fable of this king of the Edonians, in Thrace, is recounted by Apollod. iii. ch. 5, § 1. The first οὐδεί is for the entire sentence, the second for the subject. — 131. δήν, *diu*, of long duration. — 132. μαινομένοιο = ἐνθουσιῶντος, in allusion to the transports with which the feasts of Dionysus (*Διόνυσος*) were celebrated. Hence the name of *Μαινάδες*, given to the Bacchantes. The nymphs who reared Dionysus were the *Hyades*, placed among the number of the stars. One of the surnames of Dionysus was “Τῆς. — 133. Νυσῆιον, sc. ὄρος, in Thrace. = ἡγάθεος, see n. on 1, 252.—134. θύσθλα, things or utensils used in the sacrifices, θύω. The grammarians, who explain it by *thyrsi* [‘leafy wands,’ Cp.], restrict its meaning too much. — 135. θεινόμεναι, see n. on 1, 588. βουπλῆγ (fm βοῦς and πλήγτω) is, according to some, the goad to urge the oxen yoked to the cart; to others, the sacrificial axe. — 136. θύσσετο, Ep. aor. = ἐδήσατο [D. 110]. Cf. Od. 24, 74.—138. ρῦμα Λάοντες, in opp. to the toils of mortals. — 139. τυφλὸν ἔθηκε. The Greek mytho-

- 140 ήν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
 Οὐδέ ἀν ἔγω μακάρεσσι θεοῖς ἐθέλομι μάχεσθαι.
 Εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἀσσον ἴθ', ὡς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.
- 144 Τὸν δ' αὐθ' Ἰππολόχῳο προσηγόντα φαίδιμος νιός·
 Τυδείδη μεγάθυμε, τίη γενεὴν ἐρεείνεις;
 οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 Φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὑλη
- 148 τηλεθόωσα φύει· ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὃς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἡ δὲ ἀπολήγει.
 Εἰ δέ ἐθέλεις καὶ ταῦτα δαήμεναι· ὅφος εὐ εἰδῆς
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἰσασιν·
- 152 ἔστι πόλις Ἐφύρη, μυχῷ Ἀργεος ἵπποβότοιο·
 ἐνθα δὲ Σίσυφος ἐσκεν, δέ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· δέ δὲ ἄρα Γλαῦκον τέκεθ' νίόν·
 αὐτάρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην·
- 156 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἐρατεινὴν
 ὕπασαν. Αὐτάρ οἱ Προῖτος κάκ' ἐμήσατο θυμῷ·

logy offers several examples of insulted divinity punished with blindness. It is also what happened to Lycurgus, according to H. We must not take the words *τυφλὸν ἐθηκε* figuratively, to reconcile H.'s account with the legend adopted by the other poets, who relate either that Lycurgus, struck with madness, killed his son, or cut off his own legs, taking them for vine-shoots. — 142. *ἔστι* = *εἰ* or *ἴση*. Hor.: “*Quicunque terras munere teneimus.*”—143. *ἄσσον*, compar. of *ἄγχι*, see I, 335. *ἀλθόντος πεῖρας* is an expression analogous to that of *τέλος θανάτου*, frequent in H.; the limit which death traces, the end which death brings. — Hor.: “*Mors ultima linea rerum.*”—145, sqq. The words of Glaucon have a tinge of melancholy distinctly marked. The genius of the poet has doubtless here concealed a wisdom which we can no longer appreciate, since we have here no historic data to build upon. The commencement has been often compared with Ecclesiasticus (xiv. 18): “As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end and another is born.”—146. [φύλ. γνῆ = *folia uno eodemque vere prognata*. Sp.] — 147. *τὰ μὲν . . . ἀλλα δέ* (= *τὰ δέ*) is also found in prose. — 148. The words *ἔαρος δὲ ἐπιγίγνεται ὥρη* are closely connected with what precedes. The forest puts forth new leaves, and the spring comes on, are two simultaneous actions, such as we generally join by the particle, *ισθα.* — 149. *φύει*, *grow*, an intrans. sense which belongs regularly to the 2 aor. and the perf.—150. *δαήμεναι* = *δαῆναι*, *fm δαίω, to learn.*—152. *Ἐφύρη*, the ancient name of Corinth. *μυχῷ Ἀργεος*, the bottom, the extremity of Argos, i. e. of the Peloponnese.—153. *πέρβιστος*, superl. formed as if *fm κίρδος, a trick*. There is no positive. — 157. Proetus, son of Abas, was king of Tiryns. Bellerophon had come to him, to obtain purification for the involuntary murder

- 158 ὅς ῥ' ἐκ δῆμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.
- 160 Τῶι δὲ γυνὴ Προίτου ἐπεμήνατο, δι' Ἀντεια,
 κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὐτὶ¹
 πεῖθ' ἀγαθὰ φρυνέοντα, δαΐφρονα Βελλεροφόντην.
 Ἡ δὲ ψευσαμένη Προίτον βασιλῆα προσηύδα·
- 164 Τεθναίης, ὡς Προῖτ', η κάκτανε Βελλεροφόντην,
 δις μ' ἔθελεν φιλότητι μιγήμεναι, οὐκ ἔθελούσῃ.
 “Ως φάτο” τὸν δὲ ἄνακτα χόλος λάβεν, οἶον
 ἄκουσεν·
 κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγε θυμιῷ,
 168 πέμπε δὲ μιν Λυκίηνδε, πόρεν δ' δγε σήματα λυγρά,
 γράφας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά·
 δεῖξαι δ' ἡνώγειν ϕενθερῷ, ὕφορ' ἀπόλοιτο.
 Αὐτὰρ δι βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ·
- 172 ἀλλ' ὅτε δὴ Λυκίην ἵξε Ξάνθου τε ρέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 ‘Εννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν·
 ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ρόδοδάκτυλος Ἡώς,
 176 καὶ τότε μιν ἐρέεινε, καὶ ἥτε σῆμα ἰδέσθαι,

of Belleros, a noble Corinthian; whence the name of Βελλεροφόντης (murderer of Belleros). His original name was Hipponeos. — 158. έλασσεν (= ἥλασε), sc. αὐτόν. — 159. ἐδάμασε, sc. Ἀργείονς. — 160. ἐπιμαλέσθατ τινι, in Lat. *insanire in aliquo*. *Αντεια* receives in the Tragic poets and mythographers the name Σθενέβοια. — 162. [ἀγαθὰ φρονέοντα, bona mente prædictum. C.] — 164. κάκτανε (κάκτανε) = κατάκτανε, fm κατακτείνω. — 165. μ', elision for μοι. — 166. οἷον = ὅτι τοῖον, (*de eo*) quale audirebat. — 167. σεβάζεσθαι, *sibi religioni ducere, vereri*. — 168. Λυκίηνδε, to *Lycia*, or *Iobatus* (according to others *Amphianax*), father of *Antea* or *Sthenoboea*. σήματα λυγρά, fatal signs, a species of hieroglyphics. We must not think of alphabetic characters. — 169. γράφειν, to engrave (in German *graben*). πίναξ πτυκτός, a folded tablet (i. e. two small boards folded the one upon the other), closed by a knot, perhaps secret and agreed upon between Proetus and his father-in-law. In the Od., Ulysses fastens a trunk by a complicated knot which Circē had taught him (8, 448). — 170. ἡνώγειν, 3 sing. = ἡνώγει (like γέδειν = γέδει), plurf. of 2 perf. ἀνωγα. — 172. The Xanthus from Lycia (different from that of the Troad) descends from Mount Taurus, and waters the town of Xanthus, now called Essenide. — 174. “Athenaeus (V. ch. 1) cites this verse as a perfect example of hospitality, and adds that in those ancient times, whoever might be the guest received, his entertainers never questioned him before the repast, but always after; the heroes wishing to testify thereby that they did not so much honour such or such a guest, as hospitality in itself. In Book XIX. Achilles offers the repast of hospitality

- 177** ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοι φέροιτο.
 Αὐτάρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μέν ῥά Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
- 180** πεφυέμεν· ἦ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων·
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέστη δὲ χίμαιρα·
 δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο·
 καὶ τὴν μὲν κατέπεφνε, θεῶν τεράσσοι πιθήσας.
- 184** Δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
 καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν.
 Τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὑφαινεν·
- 188** κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἴσε λόχον· τοὶ δὲ οὐτὶ πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
 'Αλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ξόντα,
- 192** αὐτοῦ μιν κατέρυκε, δίδου δὲ δγε θυγατέρᾳ ἦν·
 δῶκε δέ οἱ τιμῆς βασιλήδος ἡμισυ πάσης·
 καὶ μέν οἱ Λύκιοι τέμενος τάμον, ἔξοχον ἄλλων,

to his friends before informing himself of the subject which brings them." *Dug. Monib.*—177. *ὅττι* = δ, τι. *φέροιτο* is passive. — 179. The *Chimæra* was, according to the fable, the daughter of *Typhôn* and *Echidna*. Compare the somewhat different description of Hes., *Theogony*, v. 319, sqq. *ἀμαιμάκετος*, an old word, probably fm *μάχομαι*. The grammarians cite *μαιμάχος* = *δύσμαχος*, difficult to combat. Thus it would mean *irresistible, invincible*. [According to Död., formed with *a intensive*, fm *μαιμάσσω*, an *intensive* form of *μαιμάω* : *impetuous, fierce, raging.*] — 180. *πεφνεῖν*, see n. on v. 12. *γένος*, *soboles*. — 183. *θεῶν τεράσσοι πεποθώσ*, see 4, 398, where the Schol. explains it by *σημειοῖς*. Athénè gave *Bellerophôn* a golden bridle, and enjoined him to make a sacrifice to *Poseidôn*. After the sacrifice, he took *Pegasus*, a winged horse, broke him in, and mounting on him in the air, killed the *Chimæra* with his arrows. This is the fable reported by Hes., *Pindar*, and other poets, and to which H. doubtless alludes ; but we cannot know what are the additions which may have been made after him.—184. *Σόλυμοι*, a warlike people, who inhabited the mountains of Lycia.—185. *δύμεναι* = *δῦναι, subisse*. — 186. *Ἀμαζόνας*, see n. on 3, 189.—189. *εἰσε* [defect. aor. fm ἐω, obsol. to place].—191. *γίγνωσκε*, *Iobatus*. θεοῦ γόνος, *Bellerophôn* was descended in the eighth degree from *Titan*.—192. *θυγατέρᾳ*, *Philonoë*.—194. *τέμενος τέμνειν*, to separate a field from the common property. The ancients of the heroic age recompensed men who rendered great services, by assigning them lands detached from the common property. When the *Cyrenæans* changed their government, they reserved to *Battus*, the founder of the colony, particular fields, which *Hdt.* (vi. ch. 181) also calls *τεμένεα*. *ἔξοχος* is the Lat. *eximus*. In the following line the gens. *φυταλίης* καὶ ἀρόρητος depend on *τέμενος* [*rūs arbustorum et agri plenum. Sp.*]

- 195 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο.
 196 Ἡ δὲ ἔτεκε τρία τέκνα δαῖφρονι Βελλεροφόντη,
 "Ισανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμέη μὲν παρελέξατο μητίετα Ζεύς·
 ἡ δὲ ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 200 Ἄλλ' δτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
 ητοι δὲ κὰπ πεδίον τὸ Ἀλήιον οἰος ἀλάτο,
 δν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων·
 "Ισανδρον δὲ οἱ υἱὸν "Αρης ἄτος πολέμοιο
 204 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·
 τὴν δὲ χολωσαμένη χρυσήνιος "Αρτεμις ἔκτα.
 "Ιππόλοχος δὲ ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δὲ μὲν οὐ Τροίην, καὶ μοι μάλα πόλλ' ἐπ-
 έτελλεν,
 208 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οὐ μέγ' ἀριστου
 ἐν τῷ Εφύρῳ ἐγένοντο καὶ ἐν Λυκίῃ εὑρείη.
 Ταύτης τοι γενεῆς τε καὶ αἴματος εὗχομαι εἶναι.
 212 "Ως φάτο· γῆθησεν δὲ βοὴν ἀγαθὸς Διομήδης·
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μειλιχίοισι προσηνύδα ποιμένα λαῶν·
 "Ἡ ρά νύ μοι ξεῖνος πατρῷϊός ἐστι παλαιός·
 216 Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνιστ' ἐνὶ μεγάροισιν, ἐείκοσιν ἡματ' ἐρύξας·
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
 Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,

— 195. φυταλή, orchard, vineyard, plantations ; ἀρούρη, land under tillage. — 200. καὶ κεῖνος, he too, i. e. he once so favoured by the gods. — 201. κάπ = κάτ (κατά), to be able to pronounce it with πεδίον. The Aleian plain was situated between the rivers Pyramus and Sinarus in Cilicia. The name is said to be derived from ἄλη, wandering, *palatio*, error. Comp. book iii., ch. 26, of Cicero's *Tusculans*, who thus translates these lines : "Qui miser in campis mārens errabat Aleis, Ipse suum cor edens, hominum vestigia vitana." In the last book, v. 128, H. himself explains the sense of this metaphor : ὁδυρόμενος καὶ δχεύων Σὴν ἔδεις κραδίην. — 203. ἄτος = ἄτας, insatiable. Strabo calls this son Πτίσανδρος. — 205. τὴν 84, Laodamia. They attributed the death of a girl under age, the sudden death of every woman, to the anger of Artemis. — 208. αἰὲν ἀριστεύειν, κ.τ.λ., a verse celebrated in antiquity and often mentioned. — 211. εὔχομαι εἶναι, see n. on 1, 91. — 214. μειλιχίοισι, see 1, 539. — 216. Οἰνεύς, the grandfather of Diomēdēs. Hospitality was hereditary and perpetuated itself in families. — 217. ἐρύξας, having retained him (with him). — 218. ξεινήια = ξεινεῖα, in prose

- 220 Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον·
καὶ μιν ἐγὼ κατέλειπον Ἰώνēν δώμασ' ἐμοῖσιν.
Τυδέα δ' οὐ μέμνημαι· ἐπεί μ' ἔτι τυτθὸν ἔόντα
κάλλιφ', δτ' ἐν Θήβρσιν ἀπώλετο λαὸς Ἀχαιῶν.
224 Τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος "Αργεῖ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ, δτε κεν τῶν δῆμον ἵκωμαι.
"Εγχεα δ' ἀλλήλων ἀλεύμεθα καὶ δι' ὅμιλου.
Πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι
228 κτείνειν ὅν κε θεός γε πόρη καὶ ποσσὶ κιχείω·
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὅν κε δύνηαι.
Τεύχεα δ' ἀλλήλοις ἐπαμείψομεν· ὅφρα καὶ οἵδε
γνωσιν δτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι.
232 "Ως ἄρα φωνήσαντε, καθ' ἵππων ἀτξαντε,
χειράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
"Ἐνθ' αὖτε Γλαύκῳ Κρονίδῃς φρένας ἐξέλετο Ζεύς,

ξεῖνα (rarely with δῶρα), guest-presents, gifts of hospitality. — 219. φοίνικι φαεινόν, brilliant with purple: φοινικῷ ἄνθει βεβαμίνον, Sch. — 220. ἀμφικύπελλον, see n. on l, 584. — 223. κάλλιφ' = κατέλιπτε. Tydeus was one of the seven chiefs who made war against Thebes to re-establish Polynicēs on the throne. Diomēdēs remained with his grandfather. — 225. τῶν δῆμον = τούτων (*τῶν Λυκίων*) εἰς δῆμον. I may here repeat that H. often constructs verbs that mean *to go*, *to direct one's course*, *to arrive*, with the accus. only, without a prep. — 226. καὶ δι' ὅμιλου, even in the mēlée. — 227 — 229. πολλοὶ μὲν γὰρ ἐμοὶ, sc. εἰσί. We must not put a comma in these three verses, as we shall see by this literal translation: There are to me (I have) many Trojans to kill (to wit) him whom the god shall send to encounter me and whom I can overtake in running; there are to thee (thou hast, in like manner) Achaeans to kill, (to wit) him whom thou canst. κιχέω = κιχίω = κιχῶ, 2 aor. subj. of κιχάνω. But οὐ κε θεός πόρη is put foremost, for H.'s heroes are penetrated with this sentiment, that the deity directs every thing. — 230. ἐπαμείψομεν = ἐπαμείψωμεν. — 232. καθ' ἵππων, from the chariot. See 5, 111. — 234. φρένας ἐξέλετο, Zeus deprived Glaucus of his reason, and caused arms of gold to be given by him for arms of brass, the value of a hundred oxen for the value of nine. This version, says Madame Dacier, would express a sentiment too base and unworthy of the poet (!). Several ancients judged in the same way, and tried to exculpate the poet by seeking another sense for the plain words: φρένας ἐξέλετο. Recently they have again translated them: Zeus deviated the soul of Glaucus, which (without speaking of the confusion of αἴρω and αἴριω, of ἴξηρεν and ἴξιλετο) contradicts the very connexion of the narrative. After πιστόσαντο [*πιστοῦν, fidem erigere; πιστοῦσθαι, fidem dare*], "they swore fidelity to one another," the poet resumes with ἐνθ' αὖτε, particles which mark an opposition, *tum autem*. It is as if he said: "thus far it was well; but afterwards Zeus deprived Glaucus of his reason." As we have before pointed out, this episode has

235 δις πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν,
236 χρύσεα χαλκείων, ἐκτόμβοι' ἐννεαβοίων.

Hector arrives at Troy. By his advice, Hecuba and the Trojan ladies go to the temple of Athénē to offer her a rich veil. They address to her their vows, but in vain, to implore her aid against the attack of Diomédés.

"Εκτῷρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέουν ἡδὲ θύγατρες,
εἰρόμεναι παιδάς τε, κασιγνήτους τε ἔτας τε,
240 καὶ πόσιας· δ δ' ἐπειτα θεοῖς εὐχεσθαι ἀνώγει
πάσας ἔξείης· πολλῆσι δὲ κῆδε' ἐφῆπτο.
'Αλλ' δτε δὴ Πριάμοιο δόμον περικαλλές ἵκανε,
ξεστῆς αἴθουσῃ τετυγμένον (αὐτὰρ ἐν αὐτῷ

something quite peculiar. The successors of Glaucus reigned in Lycia till after the age of H., and the poet may have been led to devote an episode to the Lycian prince, in consideration of one of his descendants, with whom he may have found himself in relation. This notion receives a high degree of probability from the minute details into which the poet enters with regard to the family of Glaucus : for none of his heroes, perhaps, does he pursue their genealogy so far. Still, however, we may perhaps arrive at a natural explanation of the strange expression which occupies us. It is clear that the poet all of a sudden speaks the language of ordinary men, and beneath the sentiments which animate all his poetry. He enters, ironically, into a view of things which is not his own. For what reason ? This we cannot know historically. In many poets many expressions remain sealed books for whoever knows not all that surrounds them. However, it is better to explain or to justify the poet, than to pretend to judge and condemn his genius. Let us suppose that the king of Lycia, in favour of whom H. may have sung this episode, had done, through nobleness of soul, some generous action, to the injury of his own material interests, and for that had been taxed with imbecility. This being granted, the conclusion of the episode attains the sublime of art. He is singing before the detractors of the king the action of one of his ancestors. Arrived at the most touching point, he says : *Then Zeus deprived Glaucus of his reason, who exchanged his armour with Diomédés, gold for brass, the price of a hundred bulls for the price of nine ; and there he ends.* Interpreted in this manner, these lines, which have perplexed everybody, may be ranked among the most refined and happy strokes of ancient poetry. [I cannot quite agree with this view.] — 236. ἐκτόμβοια ἐννεαβοίων. We know that in ancient times they valued things by heads of cattle. Hence the Lat. word *pecunia* (from *pecus*).

237. Σκαιάς πύλας, see 3, 145. φηγόν (*Διός*), 5, 693. — 238. Θέουν = Εθεον. — 239. ἐρεσθαι with the accus., to inquire about. — 241. ἐφάπτε, affigo, infigo. — 243. αἴθουσα, a verandah formed before a house by a range of pillars, and covered by the eaves of the roof. The word comes fm αἴθω, and is better explained by one

- 244 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοι παρὰ μνηστῆς ἀλόχοισιν·
κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
- 248 δώδεκ' ἔσται τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ¹
κοιμῶντο Πριάμοι παρ' αἰδοίης ἀλόχοισιν),
ἔνθα οἱ ἡπιώδωροι ἐναντίη ἥλυθε μῆτηρ,
- 252 Λαοδίκην ἐξάγουσα, θυγατρῶν εἶδος ἀρίστην
ἔν τ' ἄρα οἱ φῦ χειρί, ἐπος τ' ἔφατ', ἐκ τ' ὄνομαζε·
Τέκνουν, τίπτε λιπῶν πόλεμου θρασὺν εἰλήλουθας;
ἢ μάλα δὴ τείρουσι δυςώνυμοι υἱες 'Αχαιῶν,
- 256 μαρνάμενοι περὶ ἄστυ σὲ δὲ ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ', ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
'Αλλὰ μέν', ὅφρα κέ τοι μελιτηδέα οἴνον ἐνείκω,
ὡς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
- 260 πρῶτου· ἔπειτα δέ κ' αὐτὸς ὀνήσεαι, αἴ τε πίρεςθα·
ἀνδρὶ δὲ κεκρηπτή μένος μέγα οἴνος ἀτέξει,
ώς τύνη κέκρηκας, ἀμύνων σοῖσιν ἔτησιν.
- Τὴν δὲ ἡμείβετ' ἔπειτα μέγας κυρυθαίολος "Εκτωρ"
- 264 Μή μοι οἴνον ἄειρε μελίφρονα, πότνια μῆτερ,
μή μ' ἀπογυιώσῃς, μένεος δὲ ἀλκῆς τε λάθωμαι.
χερσὶ δὲ ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἴνον
ἄζομαι· οὐδέ πη ἔστι κελαινεφέῃ Κρονίωνι
- 268 αἴματι καὶ λύθρῳ πεπαλαγμένον εὔχετάσθαι.

of the Schol., στοαῖς καταλαμπούναις ὑπὸ τοῦ ἡλίου, than by Apollonius, ἀπὸ τοῦ καταίθεσθαι ὑφελίου. We should read with attention, and retain this description of a palace, as it will explain other passages of the Homeric poems. — 245. δεδμημένοι, fin δέμω, built. We know that Priam had fifty sons. — 247. ἐτέρωθεν, in front of the building of which he has just been speaking. — 248. τέγεοι, covered, constructed under the common roof of the house. The ancient grammarians, thinking of the gynæcēum, which was usually placed in the most elevated part of the Greek houses, wrongly explain this word by ὑπερῷοι. — 250. αἰδοῖος signifies in H. venerabilis, reverendus, not pudicus. — 253. ἐν τ' ἄρα οἱ φῦ χειρί = ἐνίφου τ' ἄρα οἱ χειρί, attached herself strongly to his hand, took and pressed his hand. See n. on 1, 513. [ξμφυμι, ίηλαρεο, ιηλιο με. Bth.] — 254. τίπτε = τί ποτε. — 255. τείρουσι, press us; not press on [καταπονοῦσι, Sch.], as it has been translated. — 258. ἀνήκε, fin ἀνίημι. — 258. ὅφρα κέ, until. ἐνείκω, Ionic = ἐνέγκω. — 259. σπιλογε, fin σπένδω. — 260. ὀνήσεαι = ὀνήσηαι, jntēris; Sch. ὠφεληθήσῃ. τίγεθα = πίγε, 2 aor. — 261. κεκρηπτή, fin κάμην. ἀτέξω, Att. ανέκω. — 262. τύνη, see 5, 485. — 264. ἀειρε, lift, move, sc. to offer

- 269 Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέσσιν, ἀολλίσσασα γεραιάς·
 πέπλον δ', δετὶς τοι χαριέστατος ἡδὲ μέγιστος
- 272 ἔστιν ἐνὶ μεγάρῳ, καὶ τοι πολὺ φίλτατος αὐτῷ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡγύκομποιο,
 καὶ οἱ ὑποσχέσθαι δυοκαλδεκα βοῦς ἐνὶ νηῷ,
 ἦνις, ἡκέστας, ἱερευσέμεν, αἴ κ' ἐλεήσῃ
- 276 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἴ κεν Τυδέος νιὸν ἀπόσχῃ Ἰλίου ἵρης,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
 Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
- 280 ἔρχευ· ἐγὼ δὲ Πάριν μετελεύσομαι, ὅφρα καλέσσω,
 αἴ κ' ἐθέλῃς· εἰπόντος ἀκούμεν· ὥς κέ οἱ αὐθὶ
 γαῖα χάνοι! μέγα γάρ μιν Ὄλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήγορι τοῖο τε παισίν.
- 284 Εἰ κεῖνόν γε ἴδοιμι κατελθόντ· Ἄιδος εἴσω,
 φαίην κε φρέν· ἀτέρπου ὁζόνος ἐκλελαθέσθαι.
 “Ως ἔφαθ·” ή δὲ μολοῦσα ποτὶ μέγαρ', ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀολλίσσαν κατὰ ἄστυ γεραιάς.
- 288 Αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θευειδῆς
 ἡγαγε Σιδονίηθεν, ἐπιπλὰς εὐρέα πόντου,

it me. — 268. ἀνίπτοιστ, see n. on 1, 449. — 268. εὐχετάσσω = εὐχετᾶσθαι, a lengthening of the verb εὐχομαι. — 269. ἀγελείη, fm ἀγὼ and λεία, que prædam agit, who carries off booty, i. e. who gives victory. — 270. θυέσσιν : θυσίαις, ἡ θυμιάμασι, Sch. The first explanation is preferable. Pliny, Hist. Nat. xiii. ch. 1 : *Unguentum quis primus intenerit, non traditur. Iliacis temporibus non erant; neq; thure supplicabatur: cedri tantum et citri suorum fructuum in sacris fumo contolutum nidorem noverant.* Comp. with the last sentence of Pliny, lines 462 and 317 of Book I. ἀολλίσσασα : ἀθροίσσασα, Sch. — 271—278. See lines 90—97, and the general remark on these repetitions at v. 372, Book I. — 281, 282. ὡς κέ οἱ αὐθὶ γαῖα χάνοι! *utinam ei illico terra deliscat!* In vows the regular construction is the optat. without ἀν ; but the Ep. poets sometimes add κα to make the vow depend on some circumstance or other, and thus to soften its expression. — 282. Ὄλύμπιος, Zeus. — 285. ἐκλελαθέσθαι, 2 aor., “I shall say that my mind has forgotten the cruel mishance.” — 287. κέκλετο, see n. on v. 66. — 288. κηρέεντα, odoriferous. They deposited valuables in the θάλαμος. — 289. οἱ = αὐτῷ. ποικίλοι, acu picti. — 290. Strabo xiv., p. 757 : Σιδόνιαι πολύτεχνοι τινες παραδίδονται καὶ καλλίτεχνοι. The daughters of Danaus speak of a veil made at Sidon, Σιδονία καλύπτρα, in Aeschylus, Suppl., 121. Ἀλέξα-

292 τὴν ὁδόν, ἦν 'Ελένην περ ἀνήγαγεν εὐπατέρειαν.

Τῶν ἐν' ἀειραμένη 'Εκάβῃ φέρε δῶρον Ἀθήνη,
δις κάλλιστος ἔην ποικίλμασιν ἡδὲ μέγιστος,
ἀστὴρ δ' ὁς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.

296 Βῆ δ' ἴέναι, πολλὰ δὲ μετεσσεύοντο γεραιαί.

Αἶ δ' δτε νὴν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῆσι θύρας ὥξε Θεανὼ καλλιπάρηος,
Κισσηῖς, ἄλοχος Ἀντίνοορος ἵπποδάμοιο·

300 τὴν γὰρ Τρῷες ἔθηκαν Ἀθηναίης ἱέρειαν.

Αἶ δ' ὀλολυγῆ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.
“Η δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρηος,
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡῦκόδμοιο·”

304 εὐχομένη δ' ἡράτο Διὸς κούρῃ μεγάλοιο·

Πότνι' Ἀθηναίη, ἐρυσίπτολι, δια θεάνων,
ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων·

308 ὅφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ,
ηνις, ἡκέστας, ἵερεύσομεν, αἴ κ' ἐλεήστης
ἀστυ τε καὶ Τρώων ἀλόχους καλνήπια τέκνα.

“Ως ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὅρος, Paris. — 291. Σιδονίη, the part of the sea-coast of Phœnicia where Sidon (now Saïd) was built. At that time the commerce of Tyre, then situated on the continent, was not extensive. It only became so by the foundation of New Tyre on the island, contemporaneously with the fall of Troy. See on this subject the note of Heyne. ἐπιπλῶς derived fm ἐπίπλωμι = ἐπιπλέω. The Ionians say πλῶν = πλέω. — 292. τὴν ὁδόν is attached as an apposition to the words ἐπιπλῶς πόντουν, which may be taken for πλεύσας. ἀνάγειν, *rehere* (*ex portu*) *in altum* (*mare*); *κατάγειν*, *devehere* (*in portum*).

— 295. νεῖτος : ἔσχατος, Sch. *In ultimo recessu repositus.* — 296. βῆ δ' ἴέναι, see 4, 199. μεταστίσθαι, to pursue with eagerness. It is to this passage that Virg. alludes, when he represents Aeneas contemplating at Carthage the picture in which are depicted the disasters of Ilion, and saying (*Aen.* i. 479) : “Interea ad templum non aequa Pallados ibant Crinibus Iliades passis, peplumque ferebant Suppliciter tristes et tunses pectora palmis.” — 298. ὥξε, fm οἶγνυμι.

— 299. Κισσηῖς, daughter of Cisseus, a Thracian prince, father of Heuba. Antenor was, next to Priam, the most powerful man in Troy. — 301. ὀλολυγῆ : μετ' ὀλολυγμοῦ φωνῇ δὲ αὔτῃ γυναικῶν τύχομένων θεῖται, Sch. Cf. Herod. iv. ch. 189. — 305. ἐρυσίπτολις, protectress of cities. — 306. ἄξον, fm ἄγνυμι. A passage imitated by Virg.: *Frange manu telum Phrygiū prædonis et ipsum Pronum sterne solo, portisque effunde sub altia.* — 308, 309. See 94, 95. ιερέύσομεν = ιερεύσωμεν. — 311. ἀνανεύω, to throw the head backward, in token of refusal; as the contrary gesture, *κατανεύω*, was the sign of consent, and even of a solemn engagement.

Hector goes to seek Paris. By his reproaches he shames him for his inactivity, and excites him to return to the fight. Helen invites the hero to repose himself, but he refuses.

312 “Ως αὶ μέν ῥ’ εὔχοντο Διὸς κούρῃ μεγάλοιο·
 “Εκτωρ δὲ πρὸς δῶματ’ Ἀλεξάνδροι βεβίκει
 καλά, τὰ ῥ’ αὐτὸς ἔτευξε σὺν ἀνδράσιν, οὐ τότ’ ἄρι-
 στοι

ἡσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες·

316 οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν,
 ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος, ἐν πόλει ἄκρῃ.
 “Ενθ’ Ἐκτωρ εἰςῆλθε Διὸς φίλος· ἐν δ’ ἄρα χειρὶ
 ἔχος ἔχ’ ἐνδεκάπτηχν· πάροιθε δὲ λάμπετο δουρὸς

320 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέει πόρκης.
Τὸν δ’ εὐρ’ ἐν θαλάμῳ περικαλλέα τεύχε’ ἔποντα,
 ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξον ἀφόωντα·
 ‘Αργείη δ’ Ἐλένη μετ’ ἄρα δμωῆσι γυναιξὶν

324 ἡστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευνε.
Τὸν δ’ Ἐκτωρ νείκεσσεν ἴδων αἰσχροῖς ἐπέεσσιν·

 Δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ’ ἔνθεο θυμῷ.
Λαοὶ μὲν φθινύθουσι, περὶ πτόλιν αἰπύ τε τεῖχος
328 μαρνάμενοι· σέο δ’ εἶνεκ’ ἀυτή τε πτόλεμός τε
 ἀστυ τόδ’ ἀμφιδέδηε· σὺ δ’ ἂν μαχέσαιο καὶ ἄλλῳ,
εἴ τινά που μεθιέντα ἰδοις στυγεροῦ πολέμοιο.
 ‘Αλλ’ ἄνα, μὴ τάχα ἀστυ πυρὸς δηίοιο θέρηται.

332 Τὸν δ’ αὗτε προσέειπεν Ἀλέξανδρος θεοειδῆς·
 “Ἐκτορ, ἐπει με κατ’ αἴσαν ἐνείκεσας οὐδ’ ὑπὲρ αἴσαν,
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον·

315. *Τροΐη*, the whole territory of the ancient Troad.—319. *δούρος* = δόρατος, gen. depending on πάροιθε. *Δόρυ* is the wood of the spear; the shaft. *δούρατος ἵππος*, the wooden horse, = ξύλινος. — 320. *πόρκης*, the ring (ferule) to fasten the brazen point to the wooden shaft.—321. *ἔνειν τι*, to take care of any thing, employ oneself about any thing, Sch. εὐτρεπίζειν.—322. *ἄφαν*, to touch, have in the hands, ἀπτεσθαι.—326. *δαιμόνι*, see n. on 1, 561. *καλά* = καλῶς. *ἴνθεο*, fm. ἴντιθημι. Eustath. draws attention to the tact which Hector uses towards his brother, representing his want of courage as anger (*χόλον*) or resentment.—329. *ἀμφιδαλω*, to kindle around. The perf. has the intrans. signification, to burn, to have broken out around this city. They say similarly in Lat., *incensum est, ardet, calet certamen*. *μαχέσαιο*, thou wouldst quarrel with, reprimand.—330. *μεθιέναι* is here intrans., as in Lat. we find *remittere* = *remissum esse*.—331. *ἄρα* = ἀνάστηθι. *πωρὸς δηίου θέρεσθαι*, to be heated, kindled, with a destructive fire. This gen. must be put in the same rank as the gen. governed by verbs signifying to be full, πληροῦσθαι, γέμειν.—333. *αἴσαν*,

335 οὗτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσαι

336 ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεῖ προτραπέσθαι.

Νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ῶρμησ' ἐς πόλεμον δοκέει δέ μοι ὡδε καὶ αὐτῷ
λώιον ἔσσεσθαι· νίκῃ δ' ἐπαμείβεται ἄνδρας.

340 Ἄλλ' ἄγε νῦν ἐπίμεινον, Ἀρήια τεύχεα δύω·

ἥ ίθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὁῖω.

"Ως φάτο· τὸν δ' οὔτι προξέφη κορυθαίολος
Ἐκτωρ.

Τὸν δ' Ἐλένη μύθοισι προξένδα μειλιχίοισιν·

344 Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὣς μ' ὄφελ' ἥματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἵχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὅρος ἥ εἰς κῦμα πολυφλοίσθοιο θαλάσσης·

348 ἔνθι με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.

Ἄνταρ ἐπεὶ τάδε γ' ὡδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἐπειτ' ὠφελλον ἀμείνονος εἶναι ἄκοιτις,
δις ἥδη νέμεσίν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.

352 Τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὁῖω.

'Ἄλλ' ἄγε νῦν εἰςελθε καὶ ἔζευ τῷδ' ἐπὶ δίφρῳ,

propriety.—334. τοι = σοι. σύνθεο, see n. on 1, 76.—335. After οὐ τόσσον χόλῳ οὐδὲ νεμέσσαι (= νεμέσει, spite) ought to have come δσον . . . ; but H. has cut the construction, by saying with greater force : not so much through—but I wished, &c., instead of as through.—336. ἄχει προτραπέσθαι, cedere dolori, to abandon myself to grief.—339. λόιον, reputed compar. of ἀγαθός. νίκῃ ἐπαμείβεται ἄνδρας, lit. victory changes (her) men; i. e. favours sometimes the one side, sometimes the other. For the same reason Arès is called in H. ἄλλοπρόσαλλος.—341. μέτειμι (εἰμι), fut. sig.—344. δᾶερ, voc. of δᾶηρ, as ἄνερ and ἄνερ of ἄνηρ. κυνός, see n. on 1, 159. ὀκρυοέσσης, who makes one shudder (with fright; fm. κρόνος, intense cold), frightful, detestable. This speech of Helen is full of passion and worthy of Tragedy. The sentiments she here expresses have their importance in the general economy of the Iliad.—345, 346. ὡς ὄφελε, quam debet, how ought . . . , how fitting would it have been that, &c.; = would that. The subject is κακὴ ἀνέμοιο θύελλα. Word for word: "how ought a gale of wind to have gone by, hurrying me headlong . . ." On πρό in προφέρειν, see 1, 3.—348. ἀπόερσε = ἀπόερσεν ἀν, would have swept me away, fm. ἀποέρδω, prop. to separate, to carry off [App. VI.]. πάρος = πάρος ἥ or πρίν ἥ.—349. τεκμαίρεσθαι, fm. τεκμαρ, definire, to determine, decree.—350. θευτα might be referred to the first ὄφελε (v. 345), and indicate a second wish of Helen; but it is more exact to regard it as the correlative of ἐπειτι, at v. 349.—351. ἥδη = ἥδε, who felt.—353. τῷ, neut., εἴ τε idcirco. ἐπαυρίσκειν, to reap the fruit of any thing (here, of

355 δᾶερ, ἐπεὶ σε μᾶλιστα πόνος φρένας ἀμφιβέβηκεν
356 εἶνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης·

οἵσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ώς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοἰδιμοὶ ἐσπομένοισιν.

Τὴν δὲ ήμείβετ' ἐπειτα μέγας κορυθαίολος "Εκτωρ·
360 Μή με κάθιζ, 'Ελένη, φιλέουσά περ· οὐδέ με πεί-
σεις·"

ἢδη γάρ μοι θυμὸς ἐπέσσυται, ὅφρ' ἐπαμύνω
Τρώεσσ', οὐδὲ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.

'Αλλὰ σύγ' ὅρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
364 ώς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.

Καὶ γὰρ ἐγὼν οἰκόνδε ἐξελένομαι, ὅφρα ἴδωμαι
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον νιόν.

Οὐ γάρ τ' οἰδ', εἰ ἔτι σφιν ὑπότροπος ἵξομαι αὗτις,
368 ἡ ἡδη μὲν ὑπὸ χερσὶ θεοὶ δαμόσιν 'Αχαιῶν.

Hector returns to his palace to visit Andromachē, whom her fears have caused to leave it. He finds her at the Scean gate, with his son Astyanax, yet an infant. Andromachē has seen her whole family fall beneath the blows of the Greeks. She beseeches her husband, her last support, to be careful of his life. But Hector will not, he says, die before his destined time, but will perish sooner than see the Greeks in Troy. He embraces his son, and comforts his wife. Andromachē regains her palace, where she abandons herself to tears with her women.

"Ως ἄρα φωνήσας ἀπέβη κορυθαίολος "Εκτωρ·

Αἴψα δὲ ἐπειθ' ἵκανε δόμους εὐναιετάοντας,
οὐδὲ εὐρ' 'Ανδρομάχην λευκώλενον ἐν μεγάροισιν·

372 ἀλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλωφ εὐπέπλωφ
πύργῳ ἐφεστήκει γούσσα τε μυρομένη τε.

"Εκτωρ δέ ως οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτεν,
ἐστη ἐπ' οὐδὸν ἴών, μετὰ δὲ δμωῆσιν ἔειπεν·

376 Εἰ δέ ἄγε μοι, δμωαί, νημερτέα μυθήσασθε·
πῆ ἐβῃ 'Ανδρομάχη λευκώλενος ἐκ μεγάροιο;
ἡέ πη ἐς γαλόων, ἡ εἰνατέρων εὐπέπλων,

cowardice). See 1, 410. — 355. ἀμφιβέβηκα : περιῆλθε, κατέλαβε, Sch.—356. Ἀλεξάνδρον depends on ἄτης.—357. = ἐπιθηκε, impousé, has destined to them. — 360. καθίω, active, make to sit. — 363. δρυθι, exorta.—364. καταμάρψῃ, Sch. καταλάβῃ, may overtake me.—368. δαμόσι = δαμῶσι. Αχαιῶν depends on χερσί.

370. εὐναιετάοντες is always found in the pass. sense, bene habita-
tus.—373. γούσσα = γούσσα, fm γούώ. — 374. τέτμεν : εὐρεν, Sch.
Only this aor. remains of the verb.—376. εἰ δέ ἄγε, see 1, 302. "Ἄγε
and in Lat. age is employed also when several persons are addressed.

379 ἡ ἐς Ἀθηναίης ἔξοιχεται, ἐνθα περ ἄλλαι

380 Τρωαὶ ἔϋπλόκαμοι δεινὴν θεὸν ἵλασκονται;

Τὸν δ' αὐτὸν ὀτρῷον ταμίη πρὸς μῦθον ἔειπεν·

Ἐκτορ, ἐπεὶ μάλιστας ἀληθέα μυθήσασθαι·

οὗτε πῃ ἡς γαλόων, οὐτ' εἰνατέρων εὐπέπλων,

384 οὐτ' ἡς Ἀθηναίης ἔξοιχεται, ἐνθα περ ἄλλαι

Τρωαὶ ἔϋπλόκαμοι δεινὴν θεὸν ἵλασκονται·

ἄλλος ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκὲν ἀκουσεν
τείρεσθαι Τρώας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

388 Ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μανιομένη εἰκūνι φέρει δὲν ἄμα παῖδα τιθήνη.

Ἡ ρά γυνὴ ταμίη ὁ δὲν ἀπέσυντο δώματος Ἐκτώρ,
τὴν αὐτὴν ὄδὸν αὐτὶς, ἔϋκτιμένας κατ' ἀγυιάς.

392 Εὔτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ,
Σκαιάς (τῇ γὰρ ἐμελλε διεξίμεναι πεδίουνδε),
ἐνθα ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα,
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος·

396 Ἡετίων, δὲς ἔναιεν ὑπὸ Πλάκω ὑληέσση,
Θήβη Ὑποπλακίη, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσων·
τοῦπερ δὴ θυγάτηρ ἔχεθεν Ἐκτορι χαλκοκορυστῆ.

"Η οἱ ἐπειτὴ ηντησσ', ἄμα δὲν ἀμφίπολος κίεν αὐτῇ,
400 παῖδ' ἐπὶ κολπῷ ἔχουσσ' ἀταλάφρονα, νήπιον αὐτως,
Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ·

—378. ἡς γαλόων, εἰνατέρων, sc. δόμους. Εἰνάτερες καλοῦνται αἱ τῶν ἀδελφῶν γυναῖκες πρὸς ἄλληλας, οἷον Ἐλένη πρὸς Ἀνδρομάχην. Sch. — 379. ἡς Ἀθηναίης, sc. ναόν. — 381. = προσεῖπεν, which has two accus. ; see 1, 201. — 380. ἡ = ἴφη. — 393. τῇ, sc. τάντη (τῇ ὄδῳ). Διεξίμεναι = διεξίνειν. Pay attention, in double and treble compounds, to the signification of each preposition. — 394. πολύδωρος, otherwise πολύεύνος, see 22, 471, 472. Read on this episode, which all ages have admired, Rollin, *Traité des études*, vol. i. p. 439, ed. Letronne. — 398, 397, must be taken as a detached piece of information, between a parenthesis. On the subject of Ἡετίων, Πλάκος or Πλάκιον, Θήβη Ὑποπλακίη, Κιλίκεσσ', see the n. on 1, 366 — 398. ἔχεθεν Ἐκτορι : εἴχετο ὑφεν Ἐκτορος, Sch. — 400. ἀταλάφρονα, Sch. ἀπαλάφρονα, ἀπαλὰ φρονοῦντα, ταντον αἴτως. Ήθεοι ἀταλὰ φρονοῦντες, 18, 567. The rule for the formation of these compounds requires ἀταλάφρων, but the exceptional form ἀταλάφρων being furnished by the best MSS., we must count it among the examples of formation by juxtaposition. οὐτως αἴτως does not mean, still an infant, as usually translated ; for αἴτως or οὐτως has not this augmentative force. Its meaning here as elsewhere is sic : but it varies in force according to the general bearing of the sentence : sic infantem might perhaps be rendered by "such an infant" (as to be carried in the arms) ; for it is to the word

- 402 τόν ῥ' "Εκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 'Αστυάνακτ' οἶος γάρ ἐφύετο "Ιλιον" Εκτωρ.
 404 "Ητοι δὲ μὲν μείδησεν ἴδων ἐς παῖδα σιωπῆ.
 'Ανδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 ἐν τῷ ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τὸν ὄνόμαζεν
 Δαιμόνιε, φθίσει σε τὸ σὸν μένος οὐδὲ ἐλεαίρεις
 408 παῖδά τε νηπίαχον καὶ ἔμ' ἀμμοφον, η τάχα χήρη
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν 'Αχαιοί,
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
 σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γάρ ἔτ' ἄλλη
 412 ἔσται θαλπωρή, ἐπεὶ ἀν σύγε πότμον ἐπίσπρις,
 ἀλλ' ἄχε· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
 "Ητοι γάρ πατέρ' ἀμὸν ἀπέκτανε δῖος 'Αχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάσαν,
 416 Θήβην ὑψίπυλον· κατὰ δὲ ἔκτανεν 'Ηετίωνα,
 οὐδέ μιν ἔξενάριξε· σεβάσσατο γάρ τόγε θυμῷ·
 ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν,
 ήδὲ ἐπὶ σῆμι ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 420 Νύμφαι ὁρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 Οἱ δέ μοι ἐπτὰ κασίγυνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἵψ κίον ἡματι "Αἴδος εἴσω·
 πάντας γάρ κατέπεφνε ποδάρκης δῖος 'Αχιλλεύς,
 424 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργενῦσι δίεσσιν.
 Μητέρα δὲ, η βασίλευεν ὑπὸ Πλάκωνος ὑληέσση,
 τὴν ἐπεὶ ἄρ δεῦρ' ἥγαγ' ἀμ' ἄλλοισι κτεάτεσσιν,

ἐπὶ κόλπῳ ἔχονσα that αὗτῶς is attached. [See App. IV.]—402. καλέεσκε, used to call; see v. 15.—403. 'Αστυάναξ, means, king of the city; protector of the city.—406. ἐν τῷ ἄρα οἱ φῦ, see v. 253.—408. ἀμμοφον (= ἀμφορον): δύσμορον, κακόμορον, Sch. Compare with these lines the complaints of Tecmessa in the Ajax of Sophocles, 496—520.—409. κτανέοντο, fm κτείνω.—410. κέρδιον, see n. on v. 153.—411. ἀφαμαρτούσῃ, Sch. ἀποτυχούσῃ, ἀφαιρεθείσῃ. Δύμεναι, see n. on v. 185.—412. πότμον ἐπιτοτέν, to attain or accomplish one's destiny; to die.—413. ἄχεα = ἄχη. —414. ἀμός is the primitive form of ἡμέτερος, as ὑμός, σφός of ὑμέτερος, σφίτερος. —415. = ἔξεπερτη, see l. 19. —417. ἔξεναριξεν has here its proper sense, to despoil, as at 4, 488. σεβάσσατο, see 167. —419. σῆμα ἐπιχέαν, word for word, *monumentum superfundere*, i. e. *terrā superfusā* (= *superag-geatā*) *monumentum parare*. Below, v. 464, the tomb is called χρῆγαῖα, fm χίω. = περιεφύτευσαν.—420. ὁρεστιάδες, otherwise ὁρεάδες, the Oreades, mountain-nymphs. Θήβη was at the foot of the mountain.—422. Ιφ = ἐνί, found only in this passage. The fem. ία = μία is more frequent. "Αἴδος μίω, sc. δόμον.—424. ἐπὶ βουσὶν, by the oxen which they were watching. The phrase δ ἐπὶ τινι, *alioui rei propositus*, is well known. εἰλίποδες, slow-paced, which drag or trail along

- 427 ἀψ ςγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα·
 428 πατρὸς δ' ἐν μεγάροισι βαλ' Ἀρτεμις ιοχέαιρα.
 "Εκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πύτνια μῆτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 'Αλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μέμν' ἐπὶ πύργῳ,
 432 μὴ παῖδ' ὁρφανικὸν θῆγς χήρην τε γυναικα·
 λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις, καὶ ἐπίδρομον ἐπλετο τεῖχος.
 Τρὶς γὰρ τῷγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 436 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,
 ἡδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἀλκιμον υῖόν·
 ἥ πού τές σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνύγει.
 440 Τὴν δ' αὗτε προσέειπε μέγας κορυθαίολος "Εκτωρ·
 'Η καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μᾶλ'
 αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἱ κε κακὸς ὡς νόσφιν ἀλυσκάζω πολέμοιο·

their feet, walk heavily.—426. *τὴν, hanc*, is added for greater force, *μητέρα* being, grammatically, sufficient.—428. *βαλεν* *Ἀρτεμις*, see n. on v. 205.—429. *ἀτάρ* = *ἄλλα*. Racine, in *Iphigenia* (act iii., sc. 5), makes Clytemnestra say, imploring Achilles for her daughter: "Elle n'a que vous seul; vous êtes en ces lieux Son père, son époux, son asyle, ses dieux." Let us observe that H. would never have said: *Tu es pour moi mes dieux*. The French poet is plainly expressing himself in a mythology which was to him a fiction. *Dugas Montb.*—431. *αὐτῷ*, adv. of place, *hio*.—432. *θῆγς* = *θῆς*.—433. *ἐρινέας*, *caprificus*, is here a hill to the south-east of the city, not far from the Scæan gate, so called from the wild fig-trees which grew there. See also 22, 145. Choiseul-Gouffier reports that near *Bounar-bachi*, a village believed to be built on the site of ancient Troy, there is a place called *Indjirli-dag*, sc. *mountain of the fig-trees*.—434. *ἀμβατός* = *ἀνάβατος*, easy to scale, climb. *ἐπλετο*, *factum est*, = *ιστι*.—435. *τῷγε*, see v. 393.—436. *ἀμφὶ τινα* is in H. (who does not use the article) what *οἱ περὶ τινα* is in prose, such a chieftain accompanied by his satellites or soldiers. These assaults have been recounted in the Cypriac poem (*τὰ Κύπρια*), attributed to Stasinus, as is seen in the short argument of Proclus (p. 582, ed. Didot): (The Greeks) διαπρεσβένονται πρὸς τοὺς Τρῶας τὴν Ἐλένην καὶ τὰ κτήματα ἀπαιτοῦντες. Ως δὲ οὐχ ὑπήκουσαν ἐκεῖνοι, ἵνταῦθα δὴ ἐκεῖνοι τειχο μα χοῦσι. — 438. *ἀνίστω*, another form of *ἐνέπω*, like *ἴχω*—*ἰσχω*. *εὖ εἰδώς*, as *soiens aliorum rei*, is taken substantively.—439. *ἐποτρύνει καὶ ἀνέγει*. This use of the present is by no means a poetic figure, "to represent Andromache seeing, through her emotion, a thing past as though present." She fears an attack on that side of the city, and advises Hector to post his warriors there. "For," says she, "already three times have they attacked that spot, either

- 444 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἡδὸν ἐμὸν αὐτοῦ.
Εὗ γάρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
448 ἔσσεται ἡμαρ, δτ' ἀν ποτ' ὀλώλῃ Ἰλιος ἵρη,
καὶ Πρίαμος καὶ λαὸς ἔϋμμελίω Πριάμοιο.
Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὅπίσσω,
οὐτ' αὐτῆς Ἐκάβης, οὐτε Πριάμοιο ἄνακτος,
452 οὐτε καστιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίρσι πέσοιεν ὑπ' ἀνδράσι δυζμενέεσσιν,
δσσον σεῖ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται, ἐλεύθερον ἡμαρ ἀπούρας·
456 καὶ κεν ἐν "Ἀργεὶ ἑοῦσα, πρὸς ἄλλης ἰστὸν ὑφαίνοις,
καὶ κεν ὕδωρ φορέντος Μεσσηῆδος η 'Υπερείης,
πόλλ' ἀεκαζομένη, κρατερὴ δὲ ἐπικείσετ' ἀνάγκη·
καὶ ποτέ τις εἴπησιν, ἴδων κατὰ δάκρυ χέουσαν·
460 "Εκτορὸς ἦδε γυνή, δος ἀριστεύεσκε μάχεσθαι
Τρώων ἐποδάμων, ὅτε Ἰλιον ἀμφεμάχοντο.
"Ως ποτὲ τις ἐρέεις σοὶ δὲ αὖ νέον ἔσσεται ἄλγος
χήτει τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ.
464 Άλλα με τεθνητὰ χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι.
"Ως εἰπὼν οὐ παιδὸς δρέξατο φαίδιμος "Εκτωρ·
ἄψ δὲ πάις πρὸς κόλπουν ἐϋζώνοιο τιθήνης

because some diviner has pointed it out to them, or because their own spirit urges them to it (now again).”—444. ἄνωγεν, sc. ἀλυστάζειν. — 446. ἀρνύμενος, sustaining. There is mention of the exploits of Priam's warriors, in 3, 184, sqq. — 448, 449. The conqueror of Carthage, Scipio, seeing from a hill the burning of that unhappy city, repeated these two lines, whilst musing on the future fate of Rome. — 450. διώσα, in future times. — 452. πολέες = πολλοί. —

— 456. ἄγηται, *sibi abducat*. ἐλεύθερον ἡμαρ, δούλιον ἡμαρ, the day of liberty, of slavery. ἀπούρας, see 1, 356. — 458. "Ἀργεὶ is here "Ἀργος τὸ Πελασγικὸν, in Phthia, the maritime part of Thessaly. There was the ancient city of Hellas; not far from its ruins were found the two springs Messeis and Hyperia, which the Pharsalians showed at 60 stadia from their city (Strabo xiii., p. 431). πρὸς ἄλλης, at the bidding of another woman. — 459. μέτησον (= εἰπῃ), see on this subj. (which answers to the fut. ἐρέεις, v. 462) the n. on 6, 262. — 463. χήτει: *στρήσαι*, ἐνδεῖ, Sch. The verb is χατίζω, ογει. The infin. ἀμύνειν depends on τοιοῦδε, capable of repelling [Od. 2, 60: ημεῖς δὲ οὐ νύ τι τοῖοι ἀμύνεμεν]. Compare here again the words of Tecmessa in the *Ajax*, v. 501, sqq. — 464. χυτὴ γαῖα: η ἐπιχειρέμένη τοῖς νεκροῖς γῆ, Sch. See v. 419. — 465. ἀληθμέτος, dragging away, and, by consequence, violence done to the cap-

- 468 ἐκλίνθη ιάχων, πατρὸς φίλου δψιν ἀτυχθείς,
ταρβήσας χαλκύν τε ἵδε λόφον ἴππιοχαίτην,
δεινὸν ἀπ' ἄκροτάτης κόρυθος νεύοντα νοήσας·
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πῶτνια μήτηρ.
472 Αὐτίκ' ἀπὸ κρατὸς κύρουθ' εἴλετο φαίδιμος "Εκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐνὶ χθονὶ παμφανώσαν·
αὐτὰρ δ' ὅν φίλον νίδν ἐπεὶ κύσε πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Διύ τ' ἄλλοισίν τε θεοῖσιν·
476 Ζεῦ, ἄλλοι τε θεοί, δύτε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἔμον, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ώδε βίην τ' ἀγαθὸν καὶ Ἰλίου ίφι ἀνάσσειν·
καὶ ποτέ τις εἰπῆσι, Πατρός γ' δδε πολλὸν ἀμείνων,
480 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόντα,
κτείνας δῆιον ἄνδρα, χαρείν δὲ φρένα μήτηρ.
"Ως εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἔδν· ή δ' ἄρα μιν κηώδει δέξατο κόλπῳ,
484 δακρυόν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
Δαιμονίη, μή τοί τι λίην ἀκαχίζεο θυμῷ·
οὐ γάρ τις μ' ὑπὲρ αἰσαν ἀνήρ "Αἰδί προϊάψει·
488 μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἄνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
'Αλλ' εἰς οίκον ίοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
492 ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει,
πᾶσιν, ἐμοὶ δὲ μάλιστα, τολ' Ἰλίῳ ἐγγεγάσσιν.
"Ως ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος "Εκτωρ

tive. — 468. δρέγεσθαι τινος, to stretch the arms towards. — 468. ἀτυχθείς: ἐκτλαγείς, η ταραχθείς, Sch. The object is in the accus. after ἐκτλαγῆναι, and some other passives signifying a violent emotion. — 474. πάλλειν, to toss, to dandle. — 479. εἴπησι is here = εἰκέτω, rare in the second and third person, but very common in the first, e. g. ιμεν, εασσις. On εἴπη depends the accus. of the following line, ἀνιόντα, say of him, when he returns from the war. The regular construction would be this: εἴπη αὐτόν, ἐκ πολέμου ἀνιόντα, πατρὸς πολὺ ἀμείνων. But the poet has introduced the *oratio recta*. — 480. βροτόντα, gory: βρότος γάρ τὸ ἐκ φόνον αἷμα, Sch. — 484. δακρυόν γελάσασα, smiling through her tears (*lit. tearfully*): a beautiful touch. — 486. κατέρεξε, see n. on 1, 361. — 486. ἀκοχίζεο: ἀχθον, λυποῦ, Sch. — 487. ὑπὲρ αἰσαν, word for word, beyond destiny (going further than destiny), sc. against destiny. — 488. πεφυγμένος (fm φεύγω) has often in H. an active signification. — 489. ἐπήρ τὰ πρῶτα, see 1, 236. — 490. σ' = σά, τυα ἴψια. — 493. ἐγγεγάσσι, 2 perf. of ἐγγίνομαι. —

495 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει
496 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.

Αἵψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας

“Ἐκτορος ἄνδροφόνοιο· κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόνου πάσησιν ἐνώρσειν.

500 Αὖ μὲν ἔτι ζωὸν γόνου Ἐκτορα φένι οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἴξεσθαι, προφυγόντα μένος καὶ χείρας Ἀχαιῶν.

Paris at length, clad in armour, descends from his palace, and joins his brother, who animates him to the combat.

Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν·

504 ἀλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.

‘Ως δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπυρρήξας θείη πεδίοιο κροαίνων,

508 εἰωθὼς λούεσθαι ἐϋρρέος ποταμοῖο,
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ῶμοις ἀΐσσονται· ὁ δ' ἀγλαΐηφι πεποιθώς,
ρίμφα ἐ γοῦνα φέρει μετά τ' ἡθεα καὶ νομὸν ἵππων·

512 ὃς νίδιος Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης

496. ἐντροπαλιζομένη : συνεχῶς ἐπιστρεφομένη, Sch. She never saw him more. — 499. ἐνώρσει, fm ἐνορίων. — 500. γόνου is 3 pers. 2 aor., a peculiar form of the verb γοάω. — 501. ἔφαντο, thought, said to themselves ; see the observation made on v. 108.

504. κατέδυ, subiit, literally entered into, equipped himself with.—

505. σεύατο, fm σεύομαι, 1 aor. without the σ , like ἔχεντατο. — 506

— 511. This beautiful comparison has been imitated by Virg. AEn. xi. 492. Rollin has analysed the two passages with great taste and delicacy, in the *Traité des études*, vol. i. p. 446, ed. Letronne. We shall transcribe here the more ancient imitation of Ennius : “Et tunc sicut equus, [qui] de præsepib[us] fartus Vincla sueis magnis animeis abrumpit, et inde Fert se[us]e campi per cærula lataque prata, Celsio pectore, sœpe jubam quassat simul altam : Spiritus ex anima calida spumas agit albas.” στατός, verbal adj. fm ἰστημι : Sch. ὁ ἴστως ἐπὶ πολὺν χρόνον, long kept up in the stable. ἀκοστήσεις, well fed with barley (ἀκοσταῖ). Aeschylus in like manner says κριθῶντα πῶλον, fm κριθή. — 507. θείη = θέη. πεδίοιο, οὐερ the plain ; see on v. 2. κροαίνων, κροτῶν, κροτῶν. — 508. ἐϋρρέος = ἐϋρρέος, fm ἐϋρρέης or ἐϋρρέες, poet. form for εὐροας. λούεσθαι ποταμοῦ, see 5. 6. — 509. κυδιόων : γαυριῶν, Sch. Cf. κύδει γαῖων, 1, 405. — 510. ἀγλαΐηφι = ἀγλαΐη : τῷ κάλλει τοῦ σύμπατος, Sch. The nom. οὐ δὲ πεποιθώς remains suspended. The poet resumes with another turn of phrase : et pulchritudine fructus—facile ipsum genua ferunt, for graditur. — 511. γοῦνα = γόνατα. ήθει, an Ionic word, places habitually frequented, haunts. νομές, passes :

13 τεύχεσι παμφαίνων, ὥστ' ἡλέκτωρ, ἐβεβήκει
καγχαλόων, ταχέες δὲ πόδες φέρον· αἷψα δὲ ἔπειτα

Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, εὗτ' ἄρ' ἔμελλεν

16 στρέψεσθ' ἐκ χώρης, δθι η ὁάριζε γυναικί.

Τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδῆς·

Ἡθεῖ, η μάλα δὴ σε καὶ ἐσύμενον κατερύκω,

δηθύνων, οὐδὲ ηλθον ἐναίσιμον, ὡς ἐκέλευες.

120 Τὸν δὲ ἀπαμειβόμενος προσέφη κορυθαίουλος
“Ἐκτωρ·

Δαιμόνι, οὐκ ἄν τις τοι ἀνήρ, δις ἐναίσιμος εἴη,

ἔργον ἀτιμήσει μάχης, ἐπεὶ ἄλκιμός ἐστι·

ἀλλὰ ἐκῶν μεθεῖς τε καὶ οὐκ ἐθέλεις· τὸ δὲ ἐμὸν κῆρ

524 ἄχυται ἐν θυμῷ δοῦλον σέθεν αἰσχεῖ ἀκούω

πρὸς Τρώων, οἱ ἔχουσι πολὺν πόνον εἶνεκα σεῖο.

‘Αλλ’ ίομεν τὰ δὲ ὅπισθεν ἀρεσσόμεθ’, αἴκε ποθι.

Ζεὺς

δώμη, ἐπουρανίοισι θεοῖς αἰειγενέτησιν

528 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,

ἐκ Τροίης ἐλάσαντας ἔυκνήμιδας Ἀχαιούς.

nόμος, lex. — 512. Πέργαμος was the acropolis, citadel of Troy, where we have seen that Paris had built himself a palace, v. 317. — 513. ἡλέκτωρ, the brilliant; properly an adj., and become a subst. like Ἐκατος, Γλαυκῶπις, the sun in his splendour. — 514. καγχαλάω, to laugh for light-heartedness. — 516. δάριζε : ὡμίλει δάρος γάρ η ὄμλια, Sch. — 518. ἥθεις. Apollonius: προσφάνησις φιλοφρονικὴ νεωτέρου πρὸς πρεσβύτερον ἀδελφόν. Derived doubtless from ἥθος, familiaris. — 519. ἐναίσιμον, adverbially : at the appointed or proper time. In v. 521 ἐναίσιμος is nearly = ο ἐν αἰση ὧν, who does the part (*alio*) of every one ; who is just. — 521. [θε... εἴη, rel. used hypothetically. Gr. 924.] — 523. μεθεῖς, as if from μεθίω = μεθίημι, in its neut. signification [*to be remiss*], as at v. 330. — 524. ὑπὲρ σοῦ has two meanings, *in place of thee*, and *about thee*; either will do here [surely not the first]. — 526. ίομεν = ιωμεν. τὰ δέ = ταῦτα δι : we shall arrange that matter between us by-and-bye. — 527. δέη = δῷ. — 528. κρητῆρα ἀλευθέρον, the goblet of liberty ['the goblet fill'd . . . for liberty secur'd,' Cp.]; the goblet with which they made libations when they had been delivered (from their enemies). The later poets often mention Ζεὺς ἀλευθέρος, Jupiter liberator, and the sacrifices which were made to him, either to obtain liberty, or for liberty obtained. “Cæterum poetam carmini admirabili omnisque elegantiae ac suavitatis pleno epilogum sublimem et magnificum imposuisse nemo facile negabit.” Spzpn.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Η.

Hector and Paris mingle with the combatants. Athéné descends from Olympus to the aid of the Greeks; Apollo stops her. To put an end to the carnage, Helenus, inspired by the two deities, urges Hector to challenge one of the Greek chieftains to single combat.

"Ως εἰπὼν πυλέων ἔξεσσυτο φαίδιμος "Εκτωρ'
τῷ δ' ἄμ' Ἀλέξανδρος κι' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἡδὲ μάχεσθαι.
4 'Ως δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
οὐρον, ἐπὴν κεκάμωσιν ἐνέξεστρης ἐλάτησιν
πόντουν ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται·
ῶς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.
5 "Ενθ' ἐλέτην, δὲ μὲν οὐνὸν Ἀρηΐθοοιο ἄνακτος,
"Αρην ναιετάοντα Μενέσθιον, δὲν κορυνήτης
γείνατ' Ἀρηΐθοος καὶ Φυλομέδουσα βωπίς.
"Εκτωρ δ' Ἡιονῆα βάλ' ἔγχει ὁξυόνεντι
12 αὐχέν' ὑπὸ στεφάνης εὐχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δ', Ἰππολόχοιο πάις, Λυκίων ἀγὸς ἀρ-
δρῶν,
'Ιφίνοον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην,
Δεξιάδην, ἵππων ἐπιάλμενον ὥκειάων,
16 ὕμον· ὁ δὲ ἔξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.

1. Fm *ἴκειόμαι*. — 2. = *ἄμα τῷ* (*τούτῳ*). — 3. *μάρα* is found in H. only in the perf. Other poets have the present *μάραι* (*μάρ-μαι*), *ουρίο*, *γυαρό*. — 4. *ἔδωκεν*: we should have expected *δίδωσιν*, but see n. on 2, 146. — 5. Fm *κάμνω*, aor. 2 with redupl. *ἴ-ταις*: *ταῖς κώπαις*, ὅτι ἔξ ἐλατίνων ξύλων κατεσκευάζοντο, Sch. — 9. *Αρένε*, a town in Boeotia. Many of the most ancient warriors are represented with the club. On *Αρεῖθους*, see below v. 137, sqq. — 11. *οξυόνεντι*, see 5, 50. We have seen that in these sentences the second accus. particularizes what the first has enounced generally: *He struck Ειονές* (to wit) *the* (his) *neck*; = *in his neck*, &c. —

- 17 Τοὺς δ' ὡς οῦν ἐνδῆσε θεὰ γλαυκῶπις Ἀθήνη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῷ ὑσμίνῃ,
 βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀΐξασα
- 20 Ἰλιον εἰς ἱερήν. Τῇ δ' ἀντίος ὥρνυτ' Ἀπόλλων,
 Περγάμου ἐκ κατιδών, Τρώεσσι δὲ βούλετο νίκην·
 ἀλλήλοισι δὲ τώγε συναντέσθην παρὰ φηγῷ.
 Τὴν πρότερος προσέειπεν ἄναξ, Διὸς νίός, Ἀπόλλων·
- 24 Τίπτε σὺ δ' αὖ μεμανῖα, Διὸς θύγατερ μεγάλοιο,
 ἥλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν;
 ἦ ἵνα δὴ Δαναοῖσι μάχης ἐτεραλκέα νίκην
 δῶς; ἐπεὶ οὕτι Τρῶας ἀπολλυμένους ἐλεαίρεις.
- 28 Ἄλλ' εἴ μοί τι πίθιοι, τό κεν πολὺ κέρδιον εἴη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα
 σήμερον· ὕστερον αὗτε μαχήσοντ', εἰςόκε τέκμωρ
 Ἰλίου εὑρώσιν· ἐπεὶ ὡς φίλον ἔπλετο θυμῷ
 32 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἀστυ.
- Τὸν δ' αὗτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "Ωδ. ἔστω, Ἐκάργε τὰ γάρ φρονέουσα καὶ αὐτὴ
 ἥλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιούς.
- 36 Ἄλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν
 ἀνδρῶν;
- Τὴν δ' αὗτε προσέειπεν ἄναξ, Διὸς νίός, Ἀπόλλων·
 "Ἐκτορὸς ὅρσωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινά που Δαναῶν προκαλέσσεται οἰόθεν οἰος

12. στεφάνη, the projecting edge or brim of the helmet. — 21. δὲ βούλετο = βούλόμενος, as it would probably have been expressed in the more advanced periods of literary composition. — 22. φηγῷ, see 5, 693; 6, 237. — 24. = τί ποτε, our tandem. — 25. Φην ἀνίμηι : ἀνέπεισεν, Sch. — 26. ἐτεραλκή is thus explained by the ancient grammarians : ἐτεροκλινῆ, ἐτεροφρεπῆ, τὴν τοῖς πρότεροις νεκημένοις ἀλεήν προσποιοῦσαν, ὅταν οἱ πρώην νικηθίντες νικήσωσι : "one who gives strength, superiority to the one of two parties." This meaning applies to all the passages in H., where this word is found. It may, however, mean equally well "one who grants the superiority sometimes to one party, sometimes to the other." ἡ ἐπαριζεται ἀνδρας (6, 339). (Comp. Ἀρης ἀλλοπρόσαλλος.) It is in this sense that Hdt. uses it, when he says, ἐτεραλκέα μάχην for ανοιρίην πυγματ. — 32. ὑμῖν, to thee and Hérē. Αἰτ. of διαπίρῳ. See 1, 125. — 34. Ἐκάργε, see notes on 1, 14, 237. — 36. μέμονας, see 24, 657. — 39. = προκαλέσηται. ἦν τινα will find its explanation in what has been said 1, 66. "Οφρα, ίνα, or ὡςτε would have simply expressed the object; ἦν τινά που indicates the uncertainty of the event. It is the same in Lat.: Germanicus (says Tacitus,

- 40 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι,
οἱ δέ κ' ἀγαστάμενοι χαλκοκυνήμιδες Ἀχαιοὶ¹
οίον ἐπόρσειαν πολεμίζειν "Ἐκτορὶ δίψῃ.
"Ως ἔφατ· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
44 Τῶν δὲ Ἐλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
βουλήν, ἦ ῥά θεοῖσιν ἐφήνδανε μητιόωσιν·
στῇ δὲ παρ', "Ἐκτορ' ἵων καὶ μν πρὸς μῦθον ἔειπεν·
"Ἐκτορ, νιὲ Πριάμοιο, Δὴ μῆτιν ἀτάλαντε,
48 ἦ ῥά νῦ μοί τι πίθοιο; κασίγνητος δέ τοι εἰμί·
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὸς δὲ προκάλεσπαι Ἀχαιῶν δῖτις ἄριστος,
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.
52 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.
"Ως γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰειγενετάων.
"Ως ἔφαθ. "Ἐκτωρ δὲ αὐτὸν ἔχάρη μέγα, μῦθον
ἀκούσας,
καὶ ᾧ ἐξ μέσουν ἵων Τρώων ἀνέεργε φάλαγγας,
56. μέσουν δουρὸς ἰλών· τοὶ δὲ ἰδρύνθησαν ἄπαντες.
Καὶ δὲ Ἀγαμέμνων εἶσεν ἔυκνήμιδας Ἀχαιούς.
καὶ δὲ ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
ἔζεσθην, δρυισιν ἐοικότες αἰγυπιοῖσιν,
60 φηγῷ ἐφ' ὑψηλῷ πατρὸς Διὸς αἰγιόχοιο,
ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἴσατο πυκναί,
ἀσπίσι καὶ κορύθεσι καὶ ἔγχεσι πεφρικυῖαι.
Οἴη δὲ Ζεφύρῳ ἐχεύατο πόντον ἔπι φρίξη,
64 δρυνυμένοιο νέου, μελάνει δέ τε πόντον ὑπὸ αὐτῆς·

Annals, i. ch. 48) dandum adhuc spatium ratus, si recenti exemplo sibi ipsi consulerent. It was quite the intention of Germanicus, *ut (defactores) sibi ipsi consulerent*, that they should consult their interest (by re-entering into the order); and Tacitus would have written *ut*, had he not wished to express at the same time the little certainty of the result of such conduct. — *οἰδέθανος*, and at v. 97, *αἰνόθεν αἰνῶς*, serve as substitutes for the superlatives *μονωτάτως* and *δεινοτάτως*. This recalls the Hebrew language, which supplies the superlative, which it does not possess, by the repetition of the word. — 42. Fm ἐπώρνυμι : ἐφομήσειαν, Sch.; sc. *αὐτόν*. — 48. = *αὐτὸν προεῖπε μῦθος*, double accus., as at l. 201, sqq. — 47. The diphthong in *ὑός* was doubtless very feeble, for H. often has it short; moreover, in some ancient inscriptions, we find the orthography *ύός*. — 49. See 3, 68. — 54—56. See 3, 76, sqq. — 59. δρυισιν *αἰγυπιοῖς*, as they said in French, *mouches-quêpes*. In like manner *σύες κάπροι*, v. 257, sqq. — 61. = *ἡντο*. — 62. See 4, 282. — 63. Catilius Ixii. 268 : "Hic qualis flatu placidum mare matutino *Horrificans Zephyrus proelivas incitat undas*," &c. See 2, 147. The Greek army seated on the

τοῖαι ἄρα στίχεις εἴσατ' Ἀχαιῶν τε Τρώων τε
ἐν πεδίῳ. "Εκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν"

Κέκλυτέ μεν, Τρώες καὶ ἐύκυνήμιδες Ἀχαιοί,

οὐφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

"Ορκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν,
εἰσόκεν ἡ ύμεις Τροίην εὔπυργον ἐλητε,

— 2 η αὐτοὶ παρὰ νησὶ δαμείετε ποντοπόροισιν.

"Υμῖν μὲν γάρ ἔασιν ἀριστῆς Παναχαιῶν"

τῶν οὐν ὅντινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
δεῦρ' ἵτω ἐκ πάντων, πρόμος ἔμμεναι "Εκτορὶ δέψ.

76 "Ωδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
εἰ μέν κεν ἐμὲ κεῖνος Ἐλῃ τανάκει χαλκῷ,
τεύχεα συλήσας, φερέτω κοίλας ἐπὶ νῆας,
σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, οὐφρα πυρός με

80 Τρώες καὶ Τρώων ἄλοχοι λελάχωσι θαυμάτα.

Εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶῃ δέ μοι εὔχος Ἀπόλλων,
τεύχεα συλήσας, οἵσω προτὶ Ἰλιον ἴρην,
καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἕκατοιο·

84 τὸν δὲ οἶκυν ἐπὶ νῆας ἐϋστέλμους ἀποδώσω,
οὐφρα ἐ ταρχύσωσι καρηκομόωντες Ἀχαιοί,
σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλληςπόντῳ·
καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,

88 νηὶ πολυκλήϊδι πλέων ἐπὶ οἰνοπα πόντον·
ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνητος,
δην ποτ' ἀριστεύοντα κατέκτανε φαίδιμος "Εκτωρ.

"Ως ποτέ τις ἐρέει· τὸ δ' ἐμὸν κλέος οὐποτ' ὀλεῖται.

ground resembled the sea ruffled by the Zephyr. — 68. κελεύει (*εἰπεῖν*). — 70. τεκμαίρεται: τελειοῖ, ἡ ἐπὶ τέλος ἄγει, Sch.: *ordain*. Fm τέκμαρ or τέκμωρ (v. 30) [*fixed mark or limit*]. — 72. = δαμέητε (*δαμῆτε*). — 75. πρόμος, see below 116 and 136. — 77. τανάκης, fm ταναός (*τείνω, tendo*), extended, long, and ἀκή, *cypis*. — 80. λάχωσι: λαχεῖν ποιήσωσι, Sch. This trans. meaning of *cause to participate*, is only met with in this sentence. — 83. = κρημάσω (-άω -ω -όω). — 85. ταρχύω, another form of ταρχεύω, to embalm; hence, to bury, inter; see 16, 456. — 86. χάω, like *fundo*, is also said of dry things: to cast in abundance; hence to heap up. The epith. πλατὺς Ἑλλήσποντος, applied to the Strait here and at 17, 432, has been explained by arguments foreign to the mind of the poet. It is simply, the grand, the vast, the immense Hellespont, ἀπείρων, as H. calls it 24, 545. The poet does not dream of establishing any comparison with the sea; but simply expresses the impression which the view of the Strait makes on him who contemplates it from the shore. It is the breadth,

Menelaus wishes to accept Hector's challenge. Agamemnon dissuades him. Nestor upbraids the Greeks with their hesitation. Immediately nine warriors rise; lots are drawn, and Ajax selected. The Greeks beg Zeus to give him the victory.

- 92 “Ως ἔφαθ· οἱ δὲ ἄρα πάντες ἀκὴν ἐγένοντο σωπῆ·
αἴδεσθεν μὲν ἀνήσασθαι, δεῖσαν δὲ ὑποδέχθαι.
’Οψὲ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέπειπεν,
νείκει ὀνειδίζων, μέγα δὲ στεναχίζετο θυμῷ·
- 96 “Ω μοι, ἀπειλητῆρες, ’Αχαιέδες, οὐκέτ’ ’Αχαιοί·
ἡ μὲν δὴ λώβῃ τάδε γένεσται αἰνόθεν αἰνῶς,
εἰ μή τις Δαναῶν νῦν Ἐκτορος ἀντίος εἰσιν.
’Αλλ’ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
100 ἥμενοι αὐθὶ ἔκαστοι ἀκίριοι, ἀκλεῖς αὐτῶς·
τῷδε δὲ ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθεν
νίκης πείρατ’ ἔχονται ἐν ἀθανάτοισι θεοῖσιν.
“Ως ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
- 104 “Ενθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτὴ·
”Ἐκτορος ἐν παλάμησιν ἐπεὶ πολὺ φέρτερος ἦν·
εἰ μὴ ἀναίξαντες ἔλον βασιλῆες ’Αχαιῶν·
αὐτός τ’ Ἀτρεΐδης, εὐρυκρείων ’Αγαμέμνων,
108 δεξιτερῆς ἔλε χειρὸς ἐπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·
”Αφράνεις, Μενέλαε Διοτρεφές· οὐδέ τέ σε χρὴ
ταύτης ἀφροσύνης· ἀνὰ δὲ ἵσχεο, κηδόμενός περ·
μηδὲ ἔθελ’ ἔξ ἕριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι,
- 112 “Ἐκτορι Πριαμίδῃ, τόντε στυγέουσι καὶ ἄλλοι·
καὶ δὲ Ἀχιλεὺς τούτῳ γε μάχῃ ἔνι κυδιανείρη
ἔρριγ· ἀντιβολῆσαι, ὅπερ σέο πολλὸν ἀμείνων.
”Αλλὰ σὺ μὲν νῦν Ἰζευ, Ἰών μετὰ ἔθνυς ἔταίρων·
116 τούτῳ δὲ πρύμον ἄλλον ἀναστήσουσιν ’Αχαιοί.

the extent which strikes him most — 91. “The expression of the recollections that we expect to leave behind us has always a great charm; because it is closely connected with the very sentiment of our immortality. Cicero, in his treatise on Glory, now lost, had thus translated these lines: ‘Hic situs est, vites jam pridem lumenia liquens, Qui quondam Hectoreo percussus concidit ense. Fabitur haec aliquis; mea semper gloria vivet.’ This version is very inferior to the touching poetry of H.” Dugas Montb.

92. See 3, 95. — 93. = ἥδεσθησαν. — 96. See n. on 2, 235. — 97. See n. on v. 39. — 99. Σοὶ εἰς ὕδωρ καὶ γῆν διαλυθείητε καὶ ἀποθνήσατε. — 100. On αὗτος see 6, 400. [App. IV.] — 102. πείρατα νίκη, lit. the (ends =) issues of victory, the victorious issue of the combat. H. might simply have said νίκη, just as ὀλεθρον = δλίθρον πείρατα, 6, 143. — 108. See 1, 197. — 110. ἀνίσχεσθαι, or ἀνέχεσθαι, *ne coibent.* — 111. ἐξ ἕριδος, *ex contentione.* — 113. 84, in prose δῆ. So v. 173,

- 117 Εἴτερ ἀδείης γ' ἐστί, καὶ εἰ μόθου ἔστ' ἀκόρητος,
φῆμι μιν ἀσπασίως γύνυ κάμψειν, αἱ̄ κε φύγησιν
δηῖου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
- 120 Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως,
αἴσιμα παρειπών· ὁ δὲ ἐπείθετο· τοῦ μὲν ἔπειτα
γηθόσυνοι θεράποντες ἀπ' ὕμων τεύχε' ἔλοιτο.
Νέστωρ δὲ Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
- 124 Ὡ πόποι, ἡ μέγα πένθος Ἀχαιΐδα γαῖαν ἴκανει·
ἡ κε μέγ' οἰμώξειε γέρων, ἵππηλάτα Πηλεύς,
ἐσθλὸς Μυρμιδόνων βουληφόρος ἡδὲ ἀγορητής,
ὅς ποτέ μὲν εἰρόμενος μέγ' ἐγήθεεν ϕέννι οἰκψ,
- 128 πάντων Ἀργείων ἐρέων γενείην τε τόκου τε.
Τοὺς νῦν εἰ πτώσσοιτας ὑφ᾽ Ἐκτορι πάντας ἀκούσαι,
πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἀείραι,
θυμὸν ἀπὸ μελέων δῦναι δόμον Ἀΐδος εἴσω.
- 132 Αὖ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,
ἥβῳ, ὡς ὅτ' ἐπ' ὀκυρόῳ Κελάδοντι μάχοντο
ἀγρόμενοι Πύλιοι τε καὶ Ἀρκάδες ἐγχειρίμωροι,
Φειᾶς πάρ τείχεσσιν, Ἰαρδάνου ἀμφὶ ρέεθρα.
- 136 Τοῖσι δὲ Ἐρευθαλίων πρόμοις Ἰστατο, ἵσσθεος φώς,
τεύχε' ἔχων ὕμοισιν Ἀρηϊθόοιο ἄνακτος,
δίου Ἀρηϊθόου, τὸν ἐπίκλησιν κορυνήτην
ἄνδρες κίκλησκον καλλίζωνοι τε γυναικες,
- 140 οὕνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῷ,
ἀλλὰ σιδηρεή κορύνῃ ρήγνυσκε φάλαγγας.
Τὸν Λυκόοργος ἐπεφυε δόλωφ, οὔτι κράτεῖ γε,
στεινωπῷ ἐν ὑδῷ, δοθὲν ἄρ' οὐ κορύνη οὐδεθρον

sqq.—114. ἔρριγε, *horrore percussus est, horret.*—117. = ἀδεής.—118. γόνυ κάμψειν, *genu flectere*, = to sit down, to rest oneself. — 120. Instead of *παρέπεισεν*, we find ἔτρεψεν, in the same ver., 6, 61. Comp. the two situations.—121. See *ibid.* 62.—125. Hdt. has put this line (with a change required by the circumstances) into the mouth of Syagrus, who felt indignant when Gelon the Syracusean received the office of commander in-chief: 'Η κε μέγ' οἰμώξειεν ὁ Πελοπίδης Ἀγαμέμνων πυθόμενος Σπαρτίτας τὴν ἡγεμονίην ἀπαραιρῆσθαι ὑπὸ Γέλωνός τε καὶ Συρηκοσίων (vii., ch. 159).—127, sqq. ἄφομαι and ἀρέω are synonyms; in later Greek ἀρτῶ. — 131. ἀπὸ μελέων = quitting the members (the body).—133. *Celādōn* ('the brawling') a little stream which falls into the Alpheus.—135. Φαιδ, a town the position of which is uncertain. Some place it on the limits of the Pisan territory, in Elis; others elsewhere; others even correct this name.—136. Ereuthalion has been already mentioned, 4, 319.—142. Lycurgus, son of Aleus, king of Arcadia, brother of the Argonaut Cepheus.—143. δοθεν, unde, for quare, quā causā.

- 144 χραῖσμε σιδηρέην πρὶν γὰρ Λυκόδοργος ὑπυφθάς
 145 δουρὶ μέσον περόνησεν ὁ δ' ὑπτίος οὐδεὶς ἐρείσθη·
 τεύχεα δὲ ἔξενάρξε, τά οἱ πόρε χάλκεος Ἀρης·
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἀρης.
 148 Αὐτὰρ ἔπειτα Λυκόδοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δὲ Ἐρευθαλίωνι, φίλῳ θεράποντι, φυρῆναι·
 τοῦ δγε τεύχε ἔχων, προκαλίζετο πάντας ἀρίστους.
 Οἱ δὲ μᾶλλ' ἐτρόμεον καὶ ἐδειδίσαν, οὐδέ τις ἔτλη·
 152 ἄλλ' ἔμεθυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ὡς γενεῆ δὲ νεώτατος ἔσκον ἀπάντων·
 καὶ μαχόμην οἱ ἔγω, δῶκεν δέ μοι εὔχος Ἀθήνη.
 Τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα·
 156 πολλὸς γάρ τις ἔκειτο παρήροδος ἐνθα καὶ ἐνθα.
 Εἰθ' ὧς ήβωιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 'Υμέων δ' οἵπερ ἔασιν ἀριστῆς Παναχαιῶν,
 160 οὐδὲ οἱ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν!
 "Ως νείκεστ' δὲ γέρων οἱ δὲ ἐννέα πάντες ἀνέσταν.
 "Ωρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων
 τῷ δὲ ἐπὶ Τυδείδης ὥρτο κρατερὸς Διομήδης·
 164 τοῖσι δὲ ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκήν.
 Τοῖσι δὲ ἐπ' Ἰδομενεὺς καὶ ὀπάνων Ἰδομενῆς,
 Μηριόνης, ἀτάλαντος Ἐνναλίψ ἀνδρειφόντῃ·
 τοῖσι δὲ ἐπ' Εύρύπυλος Εὐάιμονος ἀγλαὸς υἱός·
 168 ἀν δὲ Θόας Ἀνδραιμονίδης καὶ διος Ὁδυσσεύς·
 πάντες ἄρ' οἶγ' ἔθελον πολεμίζειν Ἔκτορι δίψ.

[Though such an adv. is given by Tzetz., here, surely, δέ = δθι, *abi*, used causally; cf. 2, 572].—144. *χραῖσμε*, see 1, 28.—145. The second half of the line must be regarded as a parenthesis.—146. *χάλκεος*, as in Lat. *ferreus*, hard-hearted, inflexible, unpitying.—149. According to the rules of construction that were afterwards established, δὲ was not put after ἐπει, εἰ, and other like particles, especially when, as here, the two members of the sentence had the same subject. Below, v. 314 and 1, 137, the subject is changed.—152. Fm ἀνίημι.—153. Θάρσα φίδιον συά (θυμοῦ).—155. Observe the correspondence between the sense and the modulation of the verse.—156. In this line and in 16, 471, παρήροδος is thus explained by Eustath.: παρηρητημένος, δέ ἐστι κεχυμένος, ἔκλυτος, χαῦνος, relaxed, in whom all vigour is extinguished. This sense is placed beyond doubt by a passage of the Prometheus of Aeschylus, v. 363: Φρένας γὰρ εἰς αὐτὰς τυπεῖς Ἐφεψαλώθη κάξεβροντήθη σθίνος. Καὶ νῦν ἀχρεῖον καὶ παρήροδον δίμας Κεῖται, &c.—158. He would soon encounter, find a *battle* (μάχης) = a combatant, an adversary.—160. προφρονέως: προθύμως, Sch.—161. πάντες: we say adverbially, in *all*.—164. ἐπιειμένοι, see 1, 149. —

170 Τοῖς δ' αυτις μετέειπε Γερήνιος ἵππότα Νέστωρ·

Κλίνρῳ υῦν πεπάλαχθε διαμπερές, δς κε λάχησιν·

172 οὗτος γὰρ δὴ ὄνησει ἔϋκυνήμιδας Ἀχαιούς·

καὶ δ' αὐτὸς δν θυμὸν ὄνησεται, αἴ κε φύγησιν
δητού ἐκ πολέμου καὶ αἰνῆς δηιοτῆτος.

“Ως ἔφαθ· οἱ δὲ κλῆροι ἐσημήναντο ἔκαστος,

176 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνονος Ἀτρείδαο.

Λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·

ώδε δέ τις εἶπεσκεν ἴδων εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος οὔτον,

180 ἦ αὐτὸν βασιλῆα πολυχρόνοιο Μυκήνης.

“Ως ἄρ' ἔφαν πάλλεν δὲ Γερήνιος ἵππότα Νέστωρ·
ἐκ δ' ἔθορε κλῆρος κυνέης, δν ἄρ' ἥθελον αὐτοί,

Αἴαντος· κηρυξὲ δὲ φέρων ἀν' ὅμιλον ἀπάντη,

184 δεῖξ· ἐνδέξια πάσιν ἀριστήεστιν Ἀχαιῶν.

Οἱ δ' οὐ γιγνώσκοντες ἀπηνήναντο ἔκαστος.

‘Αλλ' ὅτε δὴ τὸν ἵκανε, φέρων ἀν' ὅμιλον ἀπάντη,

δς μιν ἐπιγράφας κυνέη βάλε, φαίδιμος Αἴας,

188 ἥτοι ὑπέσχεθε χεῖρ· ὁ δ' ἄρ' ἔμβαλεν, ἄγχι παρα-
στάς·

γνῶ δὲ κλήρου σῆμα ἴδων, γήθησε δὲ θυμῷ.

Τὸν μὲν πάρ πόδ' ἐδν χαμάδις βάλε φωνησέν τε·

“Ω φίλοι, ἥτοι κλῆρος ἐμός· χαίρω δὲ καὶ αὐτὸς·

192 θυμῷ, ἐπεὶ δοκέω νικησέμεν “Εκτορὰ δῖον.

‘Αλλ' ἄγετ· ὅφρ' ἀν ἐγὼ πολεμῆια τεύχεα δύω,
τόφρ' ὑμεῖς εὐχεσθε Διὺ Κρονίωνι ἄνακτι,

σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῷες γε πύθωνται·

196 ἡ καὶ ἀμφαδίην, ἐπεὶ οὕτινα δείδιμεν ἔμπης.

πάλαχθαι is only found twice in H. with the meaning of *πάλλειν*, *jactari* (*ut sortes*, which thence are called *πάλοι*), *sortiri*, to cast lots. Everywhere else *παλάσσειν* signifies, to stain, to soil. It is only by accident, that the first paragogic formation of *πάλλομαι* coincides with *παλάσσειν*. The two verbs are evidently distinct.—175. The middle voice would be thus expressed in Lat.: *suam quisque sortem signabant*. See 24, 506. Comp. with this whole passage, 3, 316, sqq.—184. *ἄνδεια*, see 1, 597.—185. Each of these heroes had made upon his lot (a small pebble, a die, or a piece of wood) a particular mark. “If they had known the alphabet and the art of writing (say here the ancient grammarians), they would have inscribed their names on them. This passage, therefore, proves that they had no such knowledge.”—187. *ἐπιγράφειν τι*, *inscribere* (as Plautus says, *tergum civis inscribere*), *incidendo notare aliquid*; see n. on 6, 169.—195. In order that the Trojans may not hear their prayers; for had they

- 197 Οὐ γάρ τίς με βίη γε ἔκὼν ἀέκοντα δίηται,
οὐδέ τι ἴδρείγ· ἐπεὶ οὐδ' ἔμε νῆϊδά γ' οὔτως
ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.
200 "Ως ἔφαθ· οἱ δὲ εὔχοντο Διὸς Κρονίωνι ἄνακτι·
ώδε δέ τις εἴπεσκεν ἴδων εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,
δός νίκην Αἴαντι καὶ ἀγλαδν εὐχος ἀρέσθαι·
204 εἰ δὲ καὶ "Εκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
ἴσην ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.
"Ως ἄρ' ἔφαν· Αἴας δὲ κορύσσετο ωροπι χαλκῷ.

Ajax puts on his armour and engages Hector, who is wounded and overthrown. Apollo raises him again. Heralds come to separate the combatants and, night coming on, Hector consents to end the fight.

- Αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἐπσπατο τεύχη,
208 σεύατ' ἐπειθ', οἵος τε πελώριος ἔρχεται "Αρης,
δοτ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὐχτε Κρονίων
θυμοβόρους ἕριδος μένει ξυνέηκε μάχεσθαι.
Τοῖος ἄρ' Αἴας ὥρτο πελώριος, ἔρκος Ἀχαιῶν,
212 μειδιώνιν βλοσυροῖσι προσώπασι· νέρθε δὲ ποδὸν
ηἱε μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχος.
Τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰςορόωντες·
Τρῶας δὲ τρόμος αἰνὸς ὑπῆλυθε γυῖα ἔκαστον,
216 "Εκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσεν·
ἀλλ' οὐπως ἔτι εἰχεν ὑποτρέψαι οὐδὲ ἀναδύναι
ἀψ λαῶν ἐς δμλον, ἐπεὶ προκαλέσπατο χάρμῃ.
Αἴας δὲ ἐγγύθεν ἤλθε, φέρων σάκος, ἡύτε πύργον,

heard them, they might have offered petitions and vows still more earnest and more proper to gain the help of Zeus.—197. *Σίκαι*, to terrify, put to flight, chase away. *ἄκεντα* is a formula often used by the Greeks. The first word has here, and often elsewhere, little force in itself, and we might suppose it useless, did it not greatly elevate, by the opposition it introduces, the force of the second.—198. *νῆϊς*, derived from *νή* (*ne*) and *ἴειν*, *ne-sius*, *imperitus*. — 199. *τραφέν* has here and in some other places in H. an intrans. meaning : *to grow, increase*.—203. See 3, 276.

207. Fm *ἔννυμ*.—210. See 1, 8. — 212. *προσέπτατα*, *προσέπται*, heteroclitic forms, = *πρόσωπα*, *προσώπους*. Below 11, 36, *βλοσυρώπταις*, *δεινὸν δερκομένη* is applied to the Gorgon. The trait expressed in this line is as admirable as the *δακρυόν γελάσασα* of *Andromachē*, 6, 484. — 215. Three accus. put ἐκ παραλλήλου, each still further determining and specifying the idea ; see 6, 9. In prose we should make one subst. depend on the other : *τρόπος ὑπῆλυθε γυῖα ἔκαστον τῶν Τρώων*. — 217. *οὐκ ἔχει ποιεῖν*, *non habeo facere* (*facilitatem faciendi*), = *non possum facere*, is a Greek idiom.—

- 220 χάλκεον, ἐπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων,
σκυτοτόμων ὅχ' ἄριστος, "Υλρ̄ ἔνι οἰκία ναίων"
ὅς οἱ ἐποίησεν σάκος αἰόλου, ἐπταβόειον,
ταύρων ζατρεφέων, ἐπὶ δ' ὅγδοον ἥλασε χαλκόν.
224 Τὸ πρόσθετο στέρνοιο φέρων Τελαμώνιος Αἴας,
στῇ ρά μάλ̄" Ἐκτορος ἐγγύς, ἀπειλήσας δὲ προςηῦδα·
· "Ἐκτορ, νῦν μὲν δὴ σάφα εἴσεαι οἰόθεν οἰος,
οἶοι καὶ Δαναοῖσιν ἄριστης μετέασιν,
228 καὶ μετ' Ἀχιλῆα ρήξηνορα, θυμολέοντα.
Ἄλλ' ὁ μὲν ἐν νήσσαι κορωνίσι ποντοπόροισιν
κεῖται ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν
ἡμεῖς δὲ εἰμὲν τοῖνι, οἵ ἂν σέθεν ἀντιάσαιμεν,
232 καὶ πολέες· ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.
Τὸν δὲ αὐτεπροσέειπε μέγας κορυθαίολος Ἐκτωρ·
Αἴαν Διογενές, Τελαμώνιε, κοίρανε λαῶν,
μήτι μευ, ἡύτε παιδὸς ἀφαυροῦ, πειρήτιζε,
236 ἡ γυναικός, ἡ οὐκ οἰδεν πολεμήια ἔργα.
Αὐτὰρ ἐγὼν εὑν οἴδα μάχας τ' ἀνδροκτασίας τε·
οἴδα ἐπὶ δεξιά, οἴδα ἐπ' ἄριστερὰ νωμῆσαι βῶν
ἀζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν·
240 οἴδα δὲ ἐπαίξαι μόθον ἵππων ὠκειάων·
οἴδα δὲ ἐνὶ σταδίῃ δητίψ μέλπεσθαι Ἀρηϊ.
Ἄλλ' οὐ γάρ σ' ἐθέλω βαλέειν, τοιοῦτον ἔόντα,
λάθρη ὀπιπτεύσας, ἀλλ' ἀμφαδόν, αἱ κε τύχωμι.
244 Ἡ ρά, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον,
ἀκρότατον κατὰ χαλκόν, δος ὅγδοος ἦν ἐπ' αὐτῷ.

228. χάρμη = εἰς χάρμην.—220. ἐπταβόειον, made of seven layers (πτύχις, v. 247) or coats of ox-hides (*clipei dominus septemplicis Ajax*. Ovid). These hides placed one on the top of the other were covered with a plate of hammered brass, χάλκεον. Ικαμε τ., see 2, 101.—221. Ηγέ, in Boeotia.—233. ἐλαύνω is the proper term for the working of brass, like *duocere aeru*: to stretch and fashion with the hammer.—238. βῶν is read in this place alone, βοῦν everywhere else. Herodian wrote βῶ, contracted fm βόα. Βοῦς ἀζαλέα (sc. ξηρά), and sometimes βότες without adj.: the buckler.—239. ταλαύρινον, see 5, 289.—240. = ἀίξαι ἐπὶ μ., irrue in . . . —241. σταδίῃ (elsewhere with ὑσμίνη). Τῷ συστάδῃ μάχη, Sch. *Statarium pugna*, a pitched battle. μέλπεσθαι est etiam *tripudiare et saltare ad cantum*: indeque metaphorice Αρηϊ μέλπεσθαι, *ad martios sonos gressum componeare, bellicas choreas desaltare*, h. e. *pugnare* (Sch: κινεῖσθαι εὐχρῆς καὶ ἐμπειρῶς κατὰ μάχην), translatum a choreis. Nisi generalius malis παίξειν, ludere. H. Stephens (or τίρπεσθαι, with other

- 247 Ἔξ δὲ διὰ πτύχας ἥλθε δαῖζων χαλκὸς ἀτειρῆς·
 248 ἐν τῷ δὲ ἐβδομάτῃ ρίνῳ σχέτο. Δεύτερος αὗτε
 Αἴας Διογενῆς προίει δολιχόσκιου ἔγχος,
 καὶ βάλε Πριαμίδα κατ' ἀσπίδα πάντοσ' ἔσην.
 Διὰ μὲν ἀσπίδος ἥλθε φαεινῆς ὅβριμον ἔγχος,
 252 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὃ δὲ ἐκλίνθη, καὶ ἀλεύατο Κῆρα μέλαιναν.
 Τὼ δὲ ἐκσπασσαμένω δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω,
 256 σύν ρ' ἔπεσον, λείουσιν ἐοικότες ὡμοφάγοισιν,
 ἢ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρὶ,
 οὐδὲ ἕρρηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμῇ.
 260 Αἴας δὲ ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ
 ἥλυθεν ἔγχείη, στυφέλιξε δέ μιν μεμαῶτα·
 τμήδην δὲ αὐχέν' ἐπῆλθε· μέλαν δὲ ἀνεκήκιεν αἷμα.
 'Αλλ' οὐδὲ ὡς ἀπέληγε μάχης κορυθαίολος "Ἐκτωρ"
 264 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ,
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε·
 τῷ βάλεν Αἴαντος σάκος ἐπταβόειον,
 μέσσον ἐπομφάλιον· περιήχησεν δὲ ἄρα χαλκός.
 268 Δεύτερος αὗτ' Αἴας πολὺ μείζονα λᾶν ἀείρας,
 ἥκ' ἐπιδινήσας, ἐπέρειστε δὲ ἵν' ἀπέλεθρον·
 εἴσω δὲ ἀσπίδ' ἔαξε, βαλὼν μυλοειδέη πέτρων·
 βλάψε δέ οἱ φίλα γούναθ· ὃ δὲ ὑππιος ἔξετανύσθη,
 272 ἀσπίδ' ἐνιχριμφθείς· τὸν δὲ αἰψ' ὦρθωσεν 'Απόλλων.
 Καί νῦ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κίρυκες, Διὸς ἄγγελοι ἥδε καὶ ἀνδρῶν,
 ἥλυθον, ὃ μὲν Τρώων, ὃ δὲ 'Αχαιῶν χαλκοχιτώνων,
 276 Ταλθύβιός τε καὶ 'Ιδαῖος, πεπνυμένω ἄμφω·
 μέσσω δὲ ἀμφοτέρων σκῆπτρα σχέθον· εἰπέ τε μῆθον
 κῆρυξ 'Ιδαῖος, πεπνυμένα μήδεα εἰδώς·

Sch.). — 244. Fm ἀνακάλλω — 251, sqq. See nn. on 3, 357, sqq. —
 258. συμπίπτω, to fall upon each other, to come to close quarters. —
 257. οὐκ ἀλαπαδνόν, nowise weak, sc. very strong. See 1, 330. —
 262. τμήδην, in prose τμητικῶς, in a way to cut open, make a gash. —
 267. ἐπομφάλιος, adj. = ἐπὶ τῷ δυμφαλῷ αὐτοῦ. — 269. τῆς, fm
 ἴημι. ἐπέρειστε ἵνα, lit. he leant, i. e. impressed (upon the stone [by
 following it, as it were, with his body, and urging it on]), an im-
 mense force. — 270. Fm ἀγνυμι. The Schol. explain μυλοειδῆ (like a
 mill-stone) by στρογγύλων, ἡ τραχεῖ. It is rather the great size of
 the stone that the poet wishes to express. — 272. = ἀσπίδη. —

- 279 Μηκέτι, παῖδε φίλω, πολεμίζετε, μηδὲ μάχεσθον·
 280 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεύς·
 ἄμφω δ' αἰχμητά· τόγε δὴ καὶ ἴδμεν ἄπαντες.
 Νῦξ δ' ἥδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.
 Τὸν δ' ἄπαμειβύμενος προέσφη Τελαμώνιος Αἴας·
 284 Ἰδαῖ, "Εκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους·
 Ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, ἥπερ ἂν οὗτος·
 Τὸν δ' αὐτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 288 Αἴαν· ἐπεὶ τοι δῶκε θεὺς μέγεθός τε βίην τε,
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐστι·
 νῦν μὲν παυσάμεσθα μάχης καὶ δηϊοτῆτος
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων
 292 ἄμμε διακρίνῃ, δῶῃ δ' ἐτέροισί γε νίκην·
 νῦξ δ' ἥδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 ὡς σύ τ' ἐϋφρήνης πάντας παρὰ νησὶν Ἀχαιούς,
 σούς τε μαλιστα ἔτας καὶ ἔταίρους, οἵ τοι ἔασιν·
 296 αὐτὰρ ἐγὼ κατὰ ἀστυ μέγα Πριάμοιο ἄνακτος
 Τρῶας ἐϋφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,
 αἵτε μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.
 Δῶρα δ', ἄγ', ἀλλήλοισι περικλυτὰ δώμεν ἄμφω,
 300 ὅφρα τις ὁδὸς εἰπησιν Ἀχαιῶν τε Τρώων τε·
 ἦ μὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἥδ' αὐτ' ἐν φιλότητι διέτμαγεν ἀρθμήσαντε.

Ajax and Hector retire after exchanging presents. The chiefs of the Greeks, assembled in the tent of Agamemnon, sacrifice to Zeus. After the repast, Nestor proposes that they should perform the obsequies of the dead, and fortify the camp. The Trojans are assembled before the palace of Priam. Anténór proposes to restore Helen and her riches to the Greeks. Paris refuses to give up Helen, and proposes to send some treasures. Priam dispatches to the Greeks what Paris offers, and demands a truce to pay the last duties to the dead.

"Ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόνηλον,
 304 σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι·

285. See v. 218.—289. περί, see 4, 46. πινυτή has become a subst. like other fem. adjectives.—298. ἄγων: ὁ τόπος ἐν ώ συνάγονται, *Apollon*. According to 18, 376, it would appear that we may translate θεῖον ἄγῶνα by, "the assembly of the gods (in the temple)." Besides, nothing obliges us here to restrict the very wide use which H. makes of the adj. θεῖος, since εὐχόμεναι indicates sufficiently what "venerable assembly" we must understand.—302. See 1, 531.

303. It is this sword of Hector with which Ajax killed himself, if we may credit the poets posterior to H. Sophocles makes him utter

305 Αἴας δὲ ζωστῆρα δίδου φοίνικι φαεινόν.

Τὼ δὲ διακρινθέντε, ὁ μὲν μετὰ λαὸν Ἀχαιῶν
ἥτι, ὁ δὲ ἐς Τρώων ὅμαδον κίε. Τοὶ δὲ ἔχάρησαν,

308 ὡς εἶδον ζωόν τε καὶ ἀρτεμέα προσιόντα,
Αἴαντος προφυγόντα μένος καὶ χείρας ἀπτους·
καὶ ρόη γυν προτὶ ἄστυ, ἀελπτέοντες σύου εἶναι.

Αἴαντ' αὐθ' ἐτέρωθεν ἐϋκνήμιδες Ἀκαιοὶ •

312 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

Οἱ δὲ δὴ κλισίησιν ἐν Ἀτρείδαο γένοντο,
τοῖσι δὲ βοῦν ἴέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἄρσενα, πενταέτηρον, ὑπερμενέη Κρονίων.

316 Τὸν δέρον, ἀμφὶ θέπον, καὶ μιν διέχεναν ἀπαντα,
μίστυλλόν τ' ἄροπτον πεῖράν τ' ὀβελοῖσιν,
ῶπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.

Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,

320 διάνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης·
νάγοισιν δὲ Αἴαντα διηνεκέσσοι γέραιρεν

ἡρως Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων.

Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἕρον ἔντο,

324 τοῖς δὲ γέρων πάμπρωτος ὑφαίνειν ἥρχετο μῆτιν,
Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
δὲ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν

Ἀτρείδη τε καὶ ἄλλοι ἀριστῆς Παναχαιῶν,

328 πολλοὶ γὰρ τεθνᾶσι καρηκομόωντες Ἀχαιοί,

on that occasion the general principle, that 'Εχθρῶν ἀδωρα δῶρα. Hector also, according to the same poets, was tied to the chariot of Achilles by the girdle which Ajax had given him.—310. Read δελπτέοντες in four syllables, like δελπτεῦντες. Αέλποντες, the reading of ancient editions, is not Greek.—313. κλισίαι, see 24, 450. —314. δέ, see n. on 149. —316. διέχεναν : διεμέρισαν, ἢ κατὰ μέρη διεῖλον, Sch. We need only see in these words a general expression indicating that they cut the victim in pieces : μίστυλλον (a 'verbum proprium') means to cut up such pieces as they put on the spit. See 1, 465, &c.—321. νῶτα in the pl., like pectora, because the back is, as it were, divided in two by the dorsal spine. Virg. expresses διηρεκτός lit. by *perpetui tergum bovis*, a slice cut the whole length of the chine. It was the portion of honour ; see Od. 4, 65. Plato approves of this sort of recompense for the young and vigorous warriors (ἡβῶντι τε καὶ ἀνδρεῖψ), and admits the use of it into his Republic, v. p. 468.—323. See 1, 469.—324. ὑφαίνειν, to warp, weave, combine, in a good or bad meaning, according to the sense of the passage.—328. In Greek, a speech often begins with the particle γάρ ('for'), which indicates the reason, cause, or motive of what is going to be said, and relates to the subject which the orator has in

- 329 τῶν νῦν αἷμα κελαινὸν ἔυρροον ἀμφὶ Σκάμανδρον
ἐσκέδασ' ὁξὺς Ἀρης, ψυχαὶ δὲ Ἄιδός δε κατῆλθον.
Τῷ σε χρὴ πόλεμον μὲν ἄμ’ ἡοῖ παῦσαι Ἀχαιῶν,
332 αὐτὸι δὲ ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
βουσὶ καὶ ἡμίονοισιν ἀτὰρ κατακήομεν αὐτοὺς
τυτθὸν ἀποπρὸν νεῶν, ὡς καὶ δοστέα παισὶν ἔκαστος
οἴκαδ’ ἄγη, ὅτ’ ἂν αὗτε νεώμεθα πατρίδα γαῖαν·
336 τύμβον δὲ ἀμφὶ πυρὴν ἔνα χεύομεν ἔξαγαγύντες
ἄκριτον ἐκ πεδίου ποτὶ δὲ αὐτὸν δείμομεν ὥκα
πύργους ὑψηλούς, εἰλαρ νηῶν τε καὶ αὐτῶν·
ἐν δὲ αὐτοῖσι πύλας ποιήσομεν εὖ ἀραφύίας,
340 ὄφρα δὲ αὐτάων ἵππηλασίη ὄδὸς εἴη·
ἔκτοσθεν δὲ βαθεῖαν ὁρύζομεν ἐγγύθι τάφον,
ἢ χ’ ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
μήποτ’ ἐπιβρίση πόλεμος Τρώων ἀγερώχων.
344 “Ως ἔφαθ”. οἱ δὲ ἄρα πάντες ἐπήνησαν βασιλῆες.
Τρώων αὐτὸν ἀγορὴ γένεται Ἰλίου ἐν πόλει ἄκρῳ,
δεινή, τετρηχυῖα, παρὰ Πριάμοιο θύρησιν.
Τοῖσιν δὲ Ἀντήνωρ πεπυνμένος ἥρχ’ ἀγορεύειν·
348 Κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἡδὲ ἐπίκουροι,
ὄφρα εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Δεῦτ’ ἄγετ’, Ἀργείην Ἐλένην καὶ κτήμαθ’ ἄμ’ αὐτῷ
δώμομεν Ἀτρείδησιν ἄγειν· νῦν δὲ δρκια πιστὰ
352 ψευσάμενοι μαχόμεσθα· τῷ οὖν τι κέρδιον ἡμῖν
[ἔλπομαι ἐκτελέεσθαι, οὐα μὴ ρέξομεν ὥδε].

his mind, or, if you will, to the very action of beginning the address : “(I speak to you) for . . .” This exposition of the motives is followed here (v. 331) by *τῷ σε χρῆ*, *Igitur opus est te . . .* as if he had begun without the particle *γάρ* : Πολλοὶ τεθνᾶσιν, &c. Here there is a slight *anacolūthon*, but this use of *γάρ* is general even in the most rigorously exact style.—332. *κυκλέαν*, to transport on wheels (*κύκλοι*), to carry in a cart.—333. = *κατακήωμεν*, and the same in the lines following.—334. *ἀπόπρος*, and *ἀπόπροθι*, at some distance in front.—336. *ἔξαγαγύντες*, intrans. : *ἐκπορευθέντες*, *προελθόντες*, Sch. *Egressi (castris)*.—337. *ἐκ τεθλίου* is connected with *χεύ(σ)ωμεν*, let us heap up a tomb (*tumulus*) of the plain (of the earth of the plain). *ἄκριτος*, *indistinctus*, common to all. In later times they called the collective tombs of those who had remained upon the field of battle, *πολυάνθρωποι*.—338. *ἄντοι*, opposed to inanimate objects or to animals, signifies “*persons, men*.” Here, however, we may explain by (*ἡμῶν*) *αὐτῶν*.—343. *ἐπιβρίσω*, *ingravescō, urgeo*.—346. *τέτρηχα* (intrans.) comes from *θράσσω* (*ταράσσω*), to shake, agitate ; Sch. *τετραχυμένη* *ἐπὶ τοῦ θερόβουν*. *θέραμς*, see 2, 788.—352. *κέρδιον* (sc. *ἔστιν*), see 5, 201. The following line was condemned by the ancient cri-

- 354 Ἡτοι δγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δ
ἀνέστη
δίος Ἀλέξανδρος, Ἐλένης πόσις ἡϋκόμοιο·
356 δς μιν ἀμειβόμενος ἔπεια πτερόεντα προςήνδα·
Ἄντηνορ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
οἴσθα καὶ ἄλλον μῆθον ἀμείνονα τοῦδε νοῆσαι.
Εἰ δὲ ἐτέὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
360 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ᾠλεσαν αὐτοῖς.
Ἄνταρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω·
ἀντικρὺ δὲ ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·
κτήματα δὲ δσσ' ἀγόμην ἐξ Ἀργεος ἡμέτερον δῶ,
364 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.
Ἡτοι δγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δ
ἀνέστη
Δαρδανίδης Πρίαμος, θεόφιν μήστωρ ἀτάλαντος·
ὅσφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
368 Κέκλυτέ μευ, Τρώες καὶ Δάρδανοι ἡδὲ ἐπίκουροι,
ὅφερ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὡς τὸ πάρος
περ,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἔκαστος·
372 ἡῶθεν δὲ Ἰδαῖος ἵτω κοίλας ἐπὶ υῆας,
εἰπέμεν Ἀτρείδης, Ἄγαμέμνονι καὶ Μενελάῳ,
μῆθον Ἀλεξάνδροιο, τοῦ εἶνεκα νεῖκος δρωρεν·
καὶ δὲ τόδε εἰπέμεναι πυκινὸν ἔπος, αἱ κ' ἐθέλωσιν
376 παύσασθαι πολέμοιο δυσηχέος, εἰςόκε νεκροὺν
κήομεν· ὑστερον αὗτε μαχησόμεθ', εἰςόκε δαίμων
ἄμμε διακρίνῃ, δῶν δὲ ἐτέροισί γε νίκην.

Ideas the herald goes to find the chiefs of the Greeks. Diomèdes rejects the offers of Paris. Agamemnon consents to the truce. Both Greeks and Trojans bury their dead.

"Ως ἔφαθ". οἱ δὲ ἄρα τοῦ μάλα μὲν κλύνον ἡδὲ ἐπίθουντο·
380 [δόρπον ἔπειθ' εἶλοντο κατὰ στρατὸν ἐν τελέεσσιν]

tics as an awkward interpolation.—380. ἄρα δὴ ἔπειτα, these three particles can only be expressed by our word *then* (it would follow that)—.—384. οἴκοθεν, *de meo*.—386. "Ισος θεοῖς κατὰ τὴν βουλὴν, Sch.

380. This line is wanting in the best MS. The soldiers are in the city; how then could they take their repast, κατὰ στρατὸν ἐν τελέεσσιν, "in the camp and in their ranks!" 11, 730 and elsewhere

381 ἡ̄θεν δ' Ἰδαιος ἔβη κοίλας ἐπὶ νῆας.

Τοὺς δ' εὔρ' εἰν ἀγορῇ Δαναούς, θεράποντας⁹ Αρηος,
νῆι πάρα πρύμνη¹⁰ Αγαμέμνονος¹¹ αὐτὰρ ὁ τοῖσιν

384 στὰς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ·

'Ατρείδη τε καὶ ἄλλοι ἀριστῆς Παναχαιῶν,
ἡνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοί,

εἴπειν, αἱ κέ περ ὑμμι φίλον καὶ ἥδὺ γένοιτο,

388 μῦθον¹² Αλεξάνδροιο, τοῦ εἴνεκα νεῖκος ὅρωφεν·

κτήματα μὲν ὅσ' Αλεξάνδρος κοίλης ἐνὶ νησὶν
ἡγάγετο Τροίηνδ' — ὡς πρὶν ὥφελλ' ἀπυλέσθαι —
πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἰκοθεν ἄλλ' ἐπιθεῖναι·

392 κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὐ φησιν δώσειν¹³ ἢ μὴν Τρῶές γε κέλονται·

καὶ δὲ τόδ' ἡνώγειν εἰπεῖν ἔπος, αἱ κ' ἐθέλητε

παύσασθαι πολέμοιο δυσηχέος, εἰςόκε νεκροὺς

396 κήρυμεν¹⁴ ὕστερον αὗτε μαχησόμεθ', εἰςόκε δαίμων
ἄμμε διακρίνῃ, δῶῃ δ' ἐτέροισί γε νίκην.

'Ως ἔφαθ'¹⁵ οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο
σιωπῆ.

'Οψὲ δὲ δὴ μετέειπε βοήν ἀγαθὸς Διομήδης·

400 Μήτ' ἄρ τις νῦν κτήματ' Αλεξάνδροιο δεχέσθω,
μήθ' Ελένην¹⁶ γνωτὸν δέ, καὶ δει μάλα νήπιος ἐστιν,
ὡς ἥδη Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται.

'Ως ἔφαθ'¹⁷ οἱ δ' ἄρα πάντες ἐπίαχον υἱες Αχαιῶν,

404 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.

Καὶ τότ' ἄρ' Ἰδαιον προσέφη κρείων Αγαμέμνων·

'Ιδαι', ητοι μῦθον Αχαιῶν αὐτὸς ἀκούεις,

ὧς τοι ὑποκρίνονται¹⁸ ἐμοὶ δ' ἐπιανδάνει οὕτως·

408 ἀμφὶ δὲ νεκροῖσιν, κατακαιέμεν οὕτι μεγαίρω·

οὐ γάρ τις φειδὼ νεκύων κατατεθνηώτων

γίγνετ', ἐπεὶ κε θάνωσι, πυρὸς μειλιπσέμεν ὄκα·

ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πύσις¹⁹ Ήρης.

this line is in its place. The following lines have been imitated by Virg. *Aen.* xi. 100, &c.—384. ἡπύτης, synon. of λιγύφθογγος, 2, 50.
—394. See 6, 170.—401. γνωτὸν δὲ καὶ (τούτῳ) ὅσ . . ., manifestum (et) tel ei qui . . .—402. See nn. on v. 102, and 2, 15.—407. The Ionic ὑποκρίνεσθαι = the Attic ἀποκρίνεσθαι, to answer.—409. νέκες κατατεθνηότες, φθίμενοι, *cadavera mortua*, is an amplification which the later poets adopted after H. φειδὼ νεκύων, sparing, economy, in the case of, or towards, the dead. ['As for the slain, I grudge them not the rites Funereal.' Cp.]—410. πυρὸς μειλιπστειν [epexegetical inf.], to appease them (in Lat. *quim placemus manes*) by fire;

412 Ὡς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν
ἄψορρον δ' Ἰδαῖος ἔβη πρυτὶ Ἱλιον ἴρήν.

Οἱ δὲ ἕατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,
πάντες ὑμηγερέες, ποτιδέγμενοι ὄππότ' ἄρ' ἔλθοι
416 Ἰδαῖος· ὃ δὲ ἄρ' ἥλθε καὶ ἀγγελίην ἀπέειπεν,
στὰς ἐν μέσσοισιν. Τοὺς δὲ ὀπλίζοντο μάλ' ὕκα,
ἀμφότερον, νέκυας τ' ἀγέμεν, ἔτεροι δὲ μεθ' ὑλην·
Ἄργειοι δὲ ἐτέρωθεν ἔυσπέλμων ἀπὸ νηῶν
420 ὥτρυνοι νέκυας τ' ἀγέμεν, ἔτεροι δὲ μεθ' ὑλην.

Ἡλιος μὲν ἔπειτα νέον προξέβαλλεν ἀρουρας,
ἐξ ἀκαλαρρέεταο βαθυρρόσου Ὁκεανοῖο
οὐρανὸν εἰςανιών· οἱ δὲ ἡντεον ἀλλήλοισιν.
424 Ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἔκαστον·
ἀλλ' ὑδατι νίζοντες ἄπο βρότον αἴματόεντα,
δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
Οὐδὲ εἴα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
428 νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρον·
ἐν δὲ πυρὶ πρήσαντες, ἔβαν προτὶ Ἱλιον ἴρήν.
“Ως δὲ αὐτῶς ἐτέρωθεν ἔυκνήμιδες Ἀχαιοὶ¹
νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρον·

432 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

“Ημος δὲ οὐτ' ἄρ πω ἡώς, ἔτι δὲ ἀμφιλύκη νύξ,
τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν·
τύμβον δὲ ἀμφ' αὐτὴν ἔνα ποίεον ἔξαγαγόντες
436 ἄκριτον ἐκ πεδίου· ποτὶ δὲ αὐτὸν τεῖχος ἔδειμαν,
πύργους θ' ὑψηλούς, εἶλαρ νηῶν τε καὶ αὐτῶν.

i. e. by the fire of the funeral pile, by giving, granting them some fire. Πυρὶ and πυρός differ but by a slight shade. Cf. 2, 415.—414. = ηντο. Δαρδανίωνες, is again found 8, 154, elsewhere Δαρδάνιοι and Δάρδανοι. — 415. προσδέχομαι, expecto.—416. ἀπαντέν, here to proclaim, explain. — 417. ὅτλα is said of all sorts of instruments, and not of arms only. — 421. προξέβαλλεν, struck (with his rays): ἀκτίοιν ἔβαλλεν, Od. 5, 480.—422. Fm ἄκαλός = ἥσχος, πρᾶος (same root as ἥκα and ἄκην), and ρέω. See nn. on 1, 423, and 5, 6. — 425. βρότος (thus accented), blood which gushes or has gushed from a wound. — 427. In order that the truce might not expire before the burial was finished. These lines 424—429, afforded a subject for a magnificent poetic picture; and H. feeling this, points out all the grand traits of it, but passes over the details, without allowing himself to be drawn into any development. None but great poets deal in this way with great subjects.—428. ἐπενήνεον: ἐπεσώρευον, Sch. The other forms of the verb come from ἐπινήω and ἐπινέω, not used in the present.—433. “Prisci Graecorum primam lucem, quae praeedit solis exortūs, λύκην appellaverunt, ἀπὸ τοῦ λευκοῦ, hodieque λυκόφως cognominant.” Macrob. Sat. i. 17.

- 438 Ἐν δ' αὐτοῖσι πύλας ἐνεποίεοι εὗ ἀραρυίας,
οὅφρα δὶ' αὐτάων ἵππηλασίη ὁδὸς εἴη·
440 ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρου ὅρυξαν,
εὔρεῖαν, μεγάλην· ἐν δὲ σκόλοπας κατέπηξαν.
“Ως οἱ μὲν πονέοντο καρηκομόωντες Ἀχαιοί.

In the council of the gods, Poseidōn complains of the Greeks, who erect walls without consulting them. Zeus appeases him and permits him to destroy them, after the departure of the Greeks.

- Οἱ δὲ θεοὶ πὺρ Ζηνὶ καθήμενοι ἀστεροπητῷ
444 θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων·
τοῖσι δὲ μύθῳ νῷρχε Ποσειδάων ἐνοσίχθων·
Ζεῦ πάτερ, η̄ ρά τίς ἔστι βροτῶν ἐπ' ἀπείρονα
γαῖαν,
δῆστις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;
448 οὐχ ὄράας, δῆτι δὲ αὐτε καρηκομόωντες Ἀχαιοὶ^{τείχος} ἔτειχίσσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρουν
ηλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἑκατόμβας;
τοῦ δὲ ητοι κλέος ἔσται ὅσον τὸ ἐπικίδναται ηώς·
452 τοῦ δὲ ἐπιλήσσονται, ὅτ' ἐγὼ καὶ Φοῖβος Ἀπύλλων
ηρψ Λαομέδοντι πολίσσαμεν ἀθλήσαντε.
- Τὸν δὲ μέγ' ὄχθήσας προσέφη νεφεληγερέτα Ζεύς·
“Ω πότοι, Ἐνυοσίγαι! εὐρυσθενές, οίον ἔειπες.
- 456 Ἄλλοις κέν τις τοῦτο θεῶν δείσειε νόημα,
δε σέο πολλὸν ἀφαυρότερος χεῖράς τε μένος τε·
σὸν δὲ ητοι κλέος ἔσται ὅσον τὸ ἐπικίδναται ηώς.
“Αγρει μάν, δτ' ἀν αὐτε καρηκομόωντες Ἀχαιοὶ

444. **Θηέομαι**, an Ionic form = **θεάομαι**. This episode in Olympus was marked by the Alexandrian critics as an interpolation posterior to H. See the beginning of bk 12. — 447. **ἐνίψει**, fut. of **ἐνέπτω**, formed fm the 2 aor. **ἐνισπέιν**, who will go and communicate to the immortals his thought and his resolutions. Every great enterprise ought to commence with the invocation of the gods and a sacrifice. The forgetfulness of this duty brings misfortune on the Greeks. — 448. **αὐτε**, *viciissim*; as the gods had built them round Troy. — 450. Fm *ἰλαύνω*, as in Lat. *ducere fossam*. — 451. [ἥτοι has the force of *I say to you*. Näg.] = **ἐπὶ δόσον** (**ἐφ' δόην χώραν**, Sch.) **κιδν**. — 452. Fm **ἐπιλανθάνομαι**, *oblivisci*. See 21, 441, sqq. where this fact is recounted somewhat differently. — 453. **πολίζειν** has two meanings: “to build a city;” and (with the accus. of the place) “to furnish with a city.” Although in the passage of bk 21, which I have cited, it is said that Poseidōn built both the city and the walls, here **τὸ τείχος ἐπολίσαμεν** can signify nothing but **τὸ τείχος τῆς πόλεως ἐποιήσαμεν**. — 459. See 5, 765. —

460 οἴχωνται σὺν νησὶ φίλην ἐς πατρίδα γαῖαν,
τεῖχος ἀναρρήξας, τὸ μὲν εἰς ἄλλα πᾶν καταχεῦα,
αὗτις δ' ἡιόνα μεγάλην ψαμάθοισι καλύψαι,
ῶς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.

During the repast, Zeus sends sinister omens to the Greeks, who retire to rest.

- 464 “Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Δύσετο δ' ἡλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
Νῆες δ' ἐκ Λήμνου παρέστασαν, οἶνον ἄγουσαι,
468 πολλάλι, τὰς προέκεν Ἰησονίδης Εὔνηος,
τόν ρ' ἔτεχ Ὑψιπύλη ὑπ' Ἰήσονι, ποιμένι λαῶν.
Χωρὶς δ' Ἀτρείδῃς, Ἀγαμέμνονι καὶ Μενελάῳ,
δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.
472 Ἐνθεν ἄρ' οἰνίζοντο καρηκομόωντες Ἀχαιοί,
ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἴθωνι σιδήρῳ,
ἄλλοι δὲ ρίνοῖς, ἄλλοι δ' αὐτῷσι βόεσσιν,
ἄλλοι δ' ἀνδραπόδεσσι τίθεντο δὲ δαῖτα θάλειαν.
476 Παννύχιοι μὲν ἔπειτα καρηκομόωντες Ἀχαιοὶ¹
δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἥδ' ἐπίκουροι.
Παννύχιος δέ σφιν κακὰ μήδετο μητέτα Ζεύς,
σμερδαλέα κτυπέων τοὺς δὲ χλωρὸν δέος ὥρει.
480 οἶνον δ' ἐκ δεπάων χαμάδις χέον, οὐδέ τις ἔτλη
πρὶν πιέειν, πρὶν λεῖψαι ὑπερομενῆ Κρονίωνι.
Κοιμήσαντ' ἄρ' ἔπειτα καὶ ὑπουν δῶρον ἔλοντο.

461, sqq., Infir. = imper. — 468. Jason and the Argonauts disembarked at Lemnos, then desolated by a revolt, in which all the men had perished. Hypsipylē was the queen of the island. — 470. [χωρίς, seorsum. S.] — 472. In bk 9, 72, it is from Thrace that the Greeks get their wine. As we here see, commerce took place by means of barter. We do not find in H. any trace of the existence of money. — 475. There is no other nom. than ἀνδράποδον. ἀνδραπόδεσσι is a heteroclitic dat., formed after that of ποῦς. Moreover this is the only passage in H. where we meet the word ἀνδράποδον: from these two irregularities some of the ancient critics regard the line as apocryphal. — 479. κτυπ. : βρογτῶν, Sch. χλωρὸν δέος, pale affright, is (say the Schol.) used with an act. sig. = χλωροποίον, pallidus efficiens. Poets do not think of such distinctions, which are besides opposed to the genius of the language. They give to the abstract ideas which they personify, forms in unison with the effects which they produce, *pallida Mors*, *livida Invidia*, *rubicundus Pudor*. — 481. See 1, 97. — 482. *Placidi carpebant munera somni*, Ovid.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Θ.

At daybreak Zeus assembles the gods and forbids them to aid the combatants: Athénē claims the liberty to inspire the Greeks. Zeus answers her with mildness, and, quitting Olympus, gains Ida, whence he contemplates the city and the camp.

'Ηώς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἰαν·
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
ἀκροτάτην κορυφῆν πολυδειράδος Οὐλύμπου.

4 Αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·

Κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαι τε θέαιναι,
ὅφορ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

8 Μήτε τις οὖν θήλεια θεὸς τόγε μήτε τις ἄρσην
πειράτω διακέρδσαι ἐμὸν ἔπος· ἀλλ' ἂμα πάντες
αἰνεῖτ', δῆρα τάχιστα τελευτῆσω τάδε ἔργα.

“Ον δ' ἀν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω
ἐλθόντ' ἡ Τρωεσπιν ἀρηγέμεν ἡ Δαναοῖσιν,

12 πληγεὶς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·

η̄ μιν ἐλῶν ρίψω ἐς Τάρταρον ἡερόεντα,

τῆλε μάλ', η̄χι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·
ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς

16 τόσσον ἔνερθ' Ἀΐδεω, δσον οὐρανός ἐστ' ἀπὸ γαίης·

1. “Personam cum re commiscet poeta: nam personæ convenit κροκόπεπλος [safron-vested, Cp.], rei ἐκίδνατο [‘was diffused,’ Cp.].” Cauté Virgilius, *AEn.* iv. 585, *oroccum linquens Aurora cubile;* and vii. 26, *Aurora in roseis fulgebat lutea bigis.*” Bth. — 2. At the opening of *AEn.* x., Virg. also makes Jupiter convoke an assembly of the gods. It will be useful to compare the two poets. — 3. See 1, 44. — 4. = σφι (αὐτοῖς). — 7. τόγε relates to what he intends to say. — 8. Fm. κείω: διακόψαι, ἀνατρέψαι, Sch. — 12. οὐ κατὰ κόσμον, a formula frequently used by H., means: *contra aīque (ipsum) docet.* — 13. In prose ἀέριος. ‘Ἀήρ (in opposition to αἰθῆρ), vaporous, nebulous, even dark air; see 3, 381; 5, 770, 804. — 16. Virg., *AEn.* vi. 577: “Tartarus ipse Bis patet in præceps tantum

17 γυνώσετ' ἐπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 Εἰ δὲ ἄγε, πειφῆσασθε, θεοί, ἵνα εἴδετε πάντες
 σειρὴν χρυσείην ἐξ οὐρανόθεν κρεμάσαντες,
 20 πάντες δὲ ἐξάπτεσθε θεοὶ πᾶσαι τε θέαιναι·
 ἀλλ' οὐκ ἀν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
 Ζῆν', ὑπατον μῆστωρ', οὐδὲ εἰ μάλα πολλὰ κάμοιτε.
 'Αλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,
 24 αὐτῇ κεν γαίῃ ἐρύσαμι αὐτῇ τε θαλάσσῃ·
 σειρὴν μέν κεν ἐπειτα περὶ ρίου Οὐλύμπιοιο
 δησαίμην τὰ δέ κ' αὐτε μετήρα πάντα γένοιτο.
 Τόσσον ἐγὼ περὶ τὸ εἰμὶ θεῶν περὶ τὸ εἰμὶ ἀνθρώπων.
 28 "Ως ἔφαθ". οἱ δὲ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 μῦθον ἀγαστάμενοι μάλα γὰρ κρατερῶς ἀγόρευσεν.
 'Οψὲ δὲ δὴ μετέειπε θεὰ γλαυκῶπις 'Αθήνη·
 "Ω πάτερ ἡμέτερε, Κρονίδη, ὑπατε κρείσυτων,
 32 εὖ νυ καὶ ἡμεῖς ἴδμεν δ τοι σθένος οὐκ ἐπιεικτόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,
 οἵ κεν δὴ κακὸν οἴτον ἀναπλήσαντες ὀλωνται.
 'Αλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', ὡς σὺ κελεύεις
 36 βουλὴν δὲ 'Αργείοις ὑποθησόμεθ', ἥτις ὄνησει,
 ὡς μὴ πάντες ὀλωνται ὀδυσσαμένυιο τεοῖο.
 Τὴν δὲ ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεύς
 Θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 40 πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι.
 "Ως εἰπὼν ὑπὸ ὅχεσφι τιτύσκετο χαλκόποδ" ἵππω,

tenditque sub umbras, Quantus ad aethereum cœli suspectus Olympum."—18. See 1, 302. = εἰδῆτε.—19. "This image of a chain, to which Zeus can suspend the whole universe, and draw it to him, in spite of the efforts of all the other gods, represents in an admirable manner, and altogether in unison with the ideas of H., the might of the supreme power which governs the world. But the partisans of allegory have not confined themselves to an explanation so natural, and have seen nothing in this beautiful picture but the revelation of an astronomical system. Plato himself (*Theætetus*, p. 153, c) says that H.'s chain of gold is nothing but the sun." *Dugas Monb.*—20. δι, as if he had said κρεμάσατε. — 24. With this turn of phrase the omission of the prep. σὸν is regular, as well as in prose.—26. = μετήρα. — 28. See 3, 95. — 32. δ = δτι. See 5, 892. — 37. Ὀργισθέντος σου, Sch. τεοῖο is nowhere else met with for σου (σίο, σείο, σεϊο), and this form is inexplicable, unless we admit that the identity of form in the gen. of the personal and possessive pronouns (ἔμου fm διγά and ἔμός, σοῦ fm σύ and σός) arises from there having been a partial fusion of these pronouns.—40. πρόφρον (fem.), sc. σοι (τοι), δενοντας (tibi). — 41. τιτύσκομαι, fm the same root as τιγχω (τύχω,

- 42 ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε·
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ γέντο δ' ἵμάσθλην
 44 χρυσείην, εὔτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου.
 Μάστιξεν δ' ἐλάαν τῷ δ' οὐκ ἄκουντε πετέσθην
 μεσσηγῆς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 "Ιδην δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν,
 48 Γάργαρον, ἔνθα δέ οἱ τέμενος βωμός τε θυήεις·
 ἔνθ' ἵππους ἐστησε πατὴρ ἀνδρῶν τε θεῶν τε,
 λύσας ἐξ ὁχέων, κατὰ δ' ἡέρα πουλὺν ἔχενεν.
 Αὐτὸς δ' ἐν κορυφῆσι καθέζετο, κύδει γαίων,
 52 εἰσορύων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

After the morning's meal, the combat re-commences and continues till mid-day. Then Zeus weighs the destinies of the two parties. Troy gains the day. The Greeks give way. Nestor is on the point of perishing, when Diomèdès runs up and repulses the Trojans. Zeus declares himself anew against the Greeks. Diomèdès retreats before Hector.

- Οἱ δ' ἄρα δεῖπνον ἔλοντο καρηκομόωντες Ἀχαιοὶ
 ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὥπλίζοντο,
 56 παυρότεροι· μέμασαν δὲ καὶ ὡς ὑσμῖνι μάχεσθαι,
 χρειοῖ ἀναγκαῖη, πρό τε παιδῶν καὶ πρὸ γυναικῶν.
 Πάσαι δ' ὠτίγυνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοί θ' ἵππηες τε πολὺς δ' ὀρυμαγδὸς ὄρώρει.
 60 Οἱ δ' ὅτε δή ρ' ἐς χῶρον ἔνα ξυνιόντες ἵκοντο,
 σύν ρ' ἔβαλον ρίνούς, σύν δ' ἔγχεα καὶ μένε ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὄμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὄρώρει.
 64 Ἐνθα δ' ἄμ' οἵμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν

*τέκω), sibi parare, to prepare, put in a state to serve one's purpose; ἕνδεσσι, to harness. — 43. χρυσὸν έθνα : ἀντὶ τοῦ χρυσῆν πανοπλίαν ἐνεδύσατο, Sch. Or rather, the golden *egis*, *αἰγίδα* χρυσείην, 24, 21. γέντο, "he took, seized; an old verb in H., of which we find only this form. It appears admitted, and with reason, that it is a dialectic form of ἔλετο, as in the lyric poet Alcman is found κέντρο = πέλετο. In many words the rough breathing is changed into γ." Buttm. — 44. On the golden whip, see n. on 1, 37. [ἐπεβήσετο, D. 110]. — 45. [Ἐλάαν, = ad agendum, sc. eos, inf. fm ἐλάω (= ἐλαύνω). ἐλάειν, ἐλάνι, ἐλάαν. D. 101]. — 47. πολυπίδακα : πολλὰς πηγὰς ἔχουσαν, κάθυγρον, Sch. πῖδαξ, scaturigo. — 48. Gargarus, one of the three peaks of Ida. — 50. See n. 13. — 51. See 1, 405.*

54. ἀπ' αὐτοῦ (τοῦ δεῖπνον), as in Lat. *a mensa*, on rising from table. — 56. ὑσμῖνι, see 2, 863. — 58. τάσαι πύλαι, both those of the city and those of the Grecian camp. We shall see another sense

65 ὀλλύντων τε καὶ ὀλλυμένων· ρέε δ' αἴματι γαῖα.

"Οφρα μὲν ἡῶς ἦν καὶ ἀέξετο ἵερὸν ἥμαρ,
τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πῖπτε δὲ λαός.

68 Ἡμος δ' Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,

καὶ τότε δὴ χρύσεια πατήρ ἐτίταινε τάλαντα·

ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο,

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·

72 Ἐλκε δὲ μέσσα λαβῶν, ρέπε δ' αἰσιμον ἥμαρ Ἀχαιῶν.

[Αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
ἔζεσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἀερθεν.]

Αὐτὸς δ' ἐξ "Ιδης μεγάλ' ἔκτυπε, δαιόμενον δὲ

76 ἥκε σέλας μετὰ λαὸν Ἀχαιῶν" οἵ δὲ ἰδόντες
θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

"Ἐνθ' οὐτ' Ἰδομενεὺς τλῆ μίμνειν οῦτ' Ἀγαμέμνων,
οῦτε δύ' Αἴαντες μενέτην, θεράποντες Ἀρηος·"

80 Νέστωρ οἰος ἔμιμνε Γερήνιος, οὐρος Ἀχαιῶν,
οὗτι ἔκών, ἀλλ' ἵππος ἐτέίρετο· τὸν βάλεν ἴψ
δίος Ἀλέξανδρος, Ἐλένης πόσις ἡγκόμοιο,

ἄκρην κὰκ κορυφῆν, ὅθι τε πρῶται τρίχες ἵππων

12, 340.—60, sqq., see 4, 446, sqq.—66. *ἥρας* is sometimes used for the whole morning.—69. *τιταίνω*, in prose *τείνω*, root *ταν-*, whence adj. *ταναός*. *τάλαντα* are the *scales* of the balance, and hence the choice of the verb *τιταίνω*, he took broad scales. See n. on I, 486. It is commonly explained: "extended the balance," i. e. "held it aloft." But this action is related apart at v. 72, *ἥκε δὲ μίσσα λαβῶν*.—72. The fatal day of the Greeks depressed the scale, *ἴρρετη*. The two following lines reveal to us the ideas of the Greeks on this subject: "The scale ascending towards heaven indicated the lucky lot, whilst the other scale sunk, so to speak, towards the infernal gods." This mode of viewing it is placed beyond a doubt by the passage of bk 22, where Zeus weighs the fate of Hector, v. 212: *Πίκτε δ' Ἔκτορος αἰσιμον ἥμαρ, φέρετο δ' εἰς ἀΐδαο λίπεν δὲ Φοῖβος Ἀπόλλαν*. In the numerous reproductions of this image by the poets and artists of the middle ages and modern times, it is the idea of weight which has prevailed; after these words of the prophet Daniel, ch. v. 27: *Appensus fuisti lancibus, et intentus es minorē pondere*.—73, sqq. The ancient grammarians attribute these lines to the *διασκευασταί*; i. e. to those who put in order the poems of H., collected by fragments from the mouth of the rhapsodists. In what remains to us of their notes, these grammarians ground their reasons on certain grammatical irregularities, such as the dual *ἔζεσθην* after the pl. *κῆρες*. One might answer these objections; but those which might be drawn from the feebleness of the lines, which destroy the sublime gravity and simplicity of lines 72 and 75, would be irrefragable. — 74. = *άιρθησαν*. — 77. See 7, 479. — 80. *οὐρός* (*φύλαξ*, Sch.) *Ἀχαιῶν* is, in H., almost a standing epith. of Nestor.—

84 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καΐριόν ἔστιν.

‘Ἀλγήσας δ’ ἀνέπαλτο, βέλος δ’ εἰς ἐγκέφαλον δῦνειν δὲ ἵππους ἐτάραξε, κυλινδόμενος περὶ χαλκῷ.

“Οφρ’ δὲ γέρων ἵπποι παρηορίας ἀπέταμνεν

88 φασγάνιψ ἀίσσων, τόφρ’ Ἕκτορος ὥκεις ἵπποι
ἡλθον ἀν’ ἰωχών, θρασὺν ἡνίοχον φορέοντες,

“Ἐκτορα. Καὶ νῦν κεν ἔνθ’ δὲ γέρων ἀπὸ θυμὸν
δλεσσεν,

εἰ μὴ ἄρδεται οὖτε βοὴν ἀγαθὸς Διομῆδης·

92 σμερδαλέον δὲ ἐβόησεν ἐποτρύνων Ὀδυσῆα·

Διόγενες Λαερτιάδη, πολυμήχανος Ὀδυσσεῦ,

πῆ φεύγεις, μετὰ νῶτα βαλών, κακὸς ὁς ἐν δύμαλῳ;
μῆτις τοι φεύγοντι μεταφρένων ἐν δόρυ πήξῃ·

96 ἀλλὰ μέν, ὅφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.

“Ως ἔφατον οὐδὲ ἐξάκουσε πολύτλας δίος Ὀδυσ-

σεύς,

ἀλλὰ παρήγενεν κοῖλας ἐπὶ νῆας Ἀχαιῶν.

Τυδείδης δέ, αὐτός περ ἐών, προμάχοισιν ἐμίχθη·

100 στῇ δὲ πρόσθιτον ἵππων Νηληιάδαο γέροντος,

καὶ μιν φωνήσας ἔπεια πτερόεντα προςηύδα·

“Ως γέρον, οὐδέ τε νέοι τείρουσι μαχηταῖς·

σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει·

104 ἡπεδανὸς δέ νῦν τοι θεράπων, βραδέες δέ τοι ἵπποι.

‘Αλλ’ αγέρων ὄχέων ἐπιβήσεο, ὅφρα ἴδηαι,

οἵοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο

κραιπνὰ μάλα ἔνθα καὶ ἔνθα διωκέμεν ἡδὲ φέβεσθαι,

108 οὓς ποτ’ ἀπ’ Αἴνειαν ἐλόμην, μήστωρε φόβοιο.

Τούτω μὲν θεράποντε κομείτων τώδε δέ νῶι

^{KΛΚ} 83. *καὶ* εἰτάτο (κατά) κορ. This is, says Aristotle, the least strong part of the horse's skull. — 85. Comp. lines 890, sqq. of Virg. *Aen.* x. — 86. *τερὶ* χαλκῷ, because he was pierced with it. — 87. παρηορίας [*the side-reins*]. Τας τοῦ παρηόρου ἵππου ἡνίας, τὰς παρακεύεις, δὲ ἐστι τοῦς ἔξωθεν παρατεγμένους ἴμαντας, Sch. — 94. = μεταβαλὼν (*τὰ*) νῶτα, *tergum tertens*. — 95. μῆτις (*timendum*) *ne quis . . .*, (for fear) lest . . . See 1, 28. — 96. = ἀπώσωμεν. — 97, sqq. The later poets, e. g. Ovid, *Met.* xiii. 64, building upon these lines, accuse Ulysses of cowardice; but one of the Scholiasts defends him by explaining οὐδέ *ἴκανον*, “he did not *hear* Diomèdēs,” not “did not *listen* to him.” — 99. αὐτός = μόνος [“by himself”], as we should say, “there being but *me*.” In Aristophanes some one says: *ἴξετε νῦν αὐτοὶ γάρ ἐσμεν*, “for there are only ourselves” = “we are alone.” — 103. δπάζει: *κατόπιν δύσκει*, Sch. See 5, 334. — 105, sqq., see 5, 221, sqq. — 108. = ἀφειλό-μην, with two accus. *ποτέ* may also be said of things done a short

- 110 Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὅφρα καὶ "Εκτωρ
εἰσεται, εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμησιν.
- 112 "Ως ἔφατ· οὐδὲ ἀπέθησε Γερήνιος ἵππότα Νέστωρ.
Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
ἴφθιμοι, Σθένελός τε καὶ Εύρυμέδων ἀγαπήνωρ.
Τὼ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βίητην·
- 116 Νέστωρ δὲ ἐν χειρεσσι λάβ' ἡνία σιγαλόεντα,
μάστιξεν δὲ ἵππους τάχα δὲ "Εκτορος ἄγχι γένοντο.
Τοῦ δὲ ἰθὺς μεμαῶτος ἀκόντισε Τυδένς νίύς"
καὶ τοῦ μέν ροῦ ἀφάμαρτεν δὲ δὲ ἡνίοχον θεράποντα,
- 120 νίδην ὑπερθύμου Θηβαίου, 'Ηνιοπῆα,
ἵππων ἡνίλ' ἔχοντα, βάλε στῆθος παρὰ μαζύν·
ἡριπε δὲ ἔξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ἀκύποδες· τοῦ δὲ αὖθι λύθη ψυχή τε μένος τε.
- 124 "Εκτορα δὲ αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
τὸν μὲν ἔπειτ' εἴσαε, καὶ ἀχνύμενός περ ἔταιρου,
κεῖσθαι· δὲ δὲ ἡνίοχον μέθεπε θρασύν. Οὐδὲ ἄρ' ἔτι δὴν
ἵππω δευέσθην σημάντορος· αἷψα γὰρ εὔρεν
- 128 'Ιφιτίδην 'Αρχεπτόλεμον θρασύν, διν ρά τόθ' ἵππων
ἀκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
"Ενθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο,
καὶ νῦ κε σήκασθεν κατὰ 'Ιλιον ἡύτε ἄρνες,
- 132 εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
Βροντήσας δὲ ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν,
καὸδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
δεινὴ δὲ φλὸξ ὥρτο θείουν καιομένυοι·
- 136 τὼ δὲ ἵππω δείσαντε καταπτήτην ὑπ' ὅχεσφιν.
Νέστορα δὲ ἐκ χειρῶν φύγον ἡνία σιγαλόεντα·
δεῖσε δὲ ὅγ' ἐν θυμῷ, Διομήδεα δὲ προξείπεν·
Τυδείδη, ἄγε δὲ αὐτε, φόβουνδ' ἔχε μώνυχας ἵππους.
- 140 Ἡ οὐ γιγνώσκεις, δ τοι ἐκ Διὸς οὐχ ἔπειτ' ἀλκή;

while ago. μῆστ. φ., see 5, 272.—109. *Curante* = κομείτωσαν.—110. = *ἰθύνωμεν*.—122. *ὑπεχάρησαν* : παρωμήθησαν, Sch. — 124. We must join ἄχος ἡνιόχου (*objēctus gen.*), *dolor de auriga*. πυκάζειν, to condense, envelope, veil. Heyne compares this passage with 17, 581: τὸν δὲ ἄχος νεφέλη ἐκάλυψε μέλαινα.—127. See 2, 709. — 129. See 5, 164. *Ἴπποι* = ἄρμα, see 2, 1.—135. = θείου, *sulfuris*.—136. κατέπτην, from *πτα-*, root of *πτήσσω*, 1 aor. ἔπτηξα, to crouch, conceal oneself (through fear).—137. *Nestorem fugiebant*, escaped him.—139. *φόβουνδα* = εἰς φυγήν, as also φύγαδε, at v. 157. The prep. which expresses the direction, gives to ἔχω the sense of to direct, as 3, 263; 4, 240.—140. = ὅτι σοι.—143. *ἔρνειν* (*alio*), *trahere*, *amoliri*, *mutare*.—

141 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάζει,
σῆμερον ὑστερον αὐτε καὶ ήμīν, αἱ κ' ἐθέλησιν,
δώσει· ἀνὴρ δέ κεν οὕτι Διὸς νόσον εἰρύσσαιτο,
144 οὐδὲ μάλ' ἴφθιμος· ἐπεὶ πολὺ φέρτερός ἐστιν.

Τὸν δὲ ἡμείβετ' ἐπειτα βοήν ἀγαθὸς Διομήδης·
Ναὶ δὴ ταῦτα γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·

148 Ἔκτωρ γάρ ποτε φήσει, ἐνὶ Τρώεσσ' ἀγορεύων·
Τυδείδης ὑπ' ἐμεῖο φοβεύμενος ἵκετο νῆας.

“Ως ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών.

Τὸν δὲ ἡμείβετ' ἐπειτα Γερήνιος ἵππότα Νέστωρ·

152 “Ω μοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες·
εἴπερ γάρ σ' Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
ἀλλ' οὐ πείσονται Τρώες καὶ Δαρδανίωνες,
καὶ Τρώων ἄλοχοι μεγαθύμων, ασπιστάων,

156 τάων ἐν κονίησι βάλεις θαλεροὺς παρακοίτας.

“Ως ἄρα φωνήσας φύγαδ' ἔτραπε μῶνυχας ἵππους
αντὶς ἀν' ιωχιόν· ἐπὶ δὲ Τρώες τε καὶ Ἔκτωρ
ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.

160 Τῷ δὲ ἐπὶ μακρὸν ἄυσε μέγας κορυθαίολος Ἔκτωρ·

Τυδείδη, πέρι μέν σε τίον Δαναοὶ ταχύπωλοι
ἔδρη τε κρέασίν τε ἵδε πλείοις δεπάεσσιν·

νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.

164 Ἐρρέ, κακὴ γλήνη· ἐπεὶ οὐκ, εἴξαντος ἐμεῖο,

πύργων ἡμετέρων ἐπιβήσεαι, οὐδὲ γυναικας

ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.

Hector's speech. He wishes to accomplish the ruin of the Greeks.

“Ως φάτο· Τυδείδης δὲ διάνδιχα μερμήριξεν,

168 ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.

160. See 4, 182.—168. ἄπι (αὐτῷ) or ἐπεχέοντο αὐτῷ. The middle expresses, *sua tēla in eum effuse conyicabant*.—162. ἔδρη, what in Att. Greek is called *προεδρία*, κρέαστιν. See 7, 321. πλεῖος, plenus. —163. Ἀντὶ γυναικὸς ἕγενον, Sch. —164. ἔρρε, ἔρρέτω, “off;” “away with you” (*abi in malam rem*). [“Go, timorous girl.” Cp.] At v. 239 ἔρρων, arriving (here) to his sorrow. Hence the Lat. *errare*, and *errō* (*oris*). γλήνη is properly said of the pupil of the eye, and hence of the little image, which one sees there. Hence the word signifies, like *κόρη*, *pupa*, either a doll or a little girl. κακός indicates often the want of courage, fearful, timid.—166. It was useless to give an epith. to δαίμονα. The context shows sufficiently that Hector means to say κακὸν δαίμονα.

167. See 1, 189.—168. The opposite is understood: η μὴ στρέψαι

169 Τρὸις μὲν μερμῆριξε κατὰ φρένα καὶ κατὰ θυμόν
τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὁρέων κτύπε μητίετα Ζεύς,
σῆμα τιθεὶς Τρώεσσι, μάχης ἐτεραλκέα νίκην.

172 Ἔκτῳ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀνσας·

Τρώες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θυύριδος ἀλκῆς·
γιγνώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων

176 νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα.

νήπιοι, οἱ ἄρα δὴ τάδε τείχεα μηχανόωντο,
ἀβλήχρ', οὐδενόςωρατ τὰ δ' οὐ μένος ἀμὸν ἐρύξει
ἴππουι δὲ ρέα τάφρον ὑπερθορέονται ὀρυκτήν.

180 Ἄλλ' ὅτε κεν δὴ νησὶν ἐπὶ γλαφυρῆσι γένωμαι,
μνημοσύνη τις ἐπειτα πυρὸς δηίοι γενέσθω,
ώς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτούς

[Ἄργείους παρὰ νησίν, ἀτυζομένους ὑπὸ καπνοῦ].

184 Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε τε τοι,
νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἦν μάλα πολλὴν
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,

188 ὑμῖν πᾶρ προτέροισι μελίφρονα πυρὸν ἔθηκεν,
[οἰνόν τ' ἐγκεφάσασα πιεῖν, ὅτε θυμὸς ἀνάγοι,]
ἡ ἐμοί, δεῖπερ οἱ θαλερὸς πόσις εὔχομαι εἶναι.

'Ἄλλ' ἐφομαρτεῖτον καὶ σπεύδετον, δόρα λάβωμεν

192 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἔκει,

καὶ μὴ μάχεσθαι.—171. See 7, 26. — 178. See 5, 337. οὐδενόςωρος is explained μηδεμιᾶς φροντίδος ἀξιος, nulla cura (ώρα) dignus, not worth the trouble of keeping. ἀμόν, see 6, 414.—179. ρέα = ῥέων.—182. αὐτούς, themselves; see 7, 338. The following line is wanting in several good MSS., and the ancients regarded it as an interpolation.—185. Below 19, 399, Achilles also addresses himself to his steeds, and in like manner Mezentius in Virg. x. 861. The dual which follows appears to arise from the circumstance that the four horses, extraordinarily employed (instead of two) for this decisive attack, were harnessed in pairs, two ζύγιοι and two παρήροι.—186. κομιδὴ, in prose θεραπεία, care of entertaining, entertainment. At v. 284 we shall see the verb ἴκομισατο in the same sense. The poet ought to have continued ἦν μάλα πολλὴν Ἀνδρομάχη ὑμῖν ἴποιησε: but instead of putting this verb in a general signification, he enters into a precise detail. This produces an *anacoluthon* in the run of the sentence, but it is all to the advantage of the poetry. See the remark of Wolf, in the n. 4, 433. The common explanation ἦν, i. e. καθ' ἦν, is against the genius of the language.—189. This line was rejected by Aristophanes of Byzantium, and other critics; and indeed the words ὅτε θυμὸς ἀνάγοι are nonsense. I fancy that this interpolation

- 193 πᾶσαν χρυσείην ἔμεναι, κανόνας τε καὶ αὐτήν·
αὐτὰρ ἀπ' ὁμοιῖν Διομῆδεος ἵπποδάμοιο
δαιδάλεον θώρηκα, τὸν Ἡφαιστος κάμε τεύχων.
196 Εἰ τούτῳ κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
αὐτονυχὶ νηῶν ἐπιβῆσέμεν ὠκειάων.

Hérē, indignant at Hector's speech, proposes to Poseidôn to resist Zeus. He refuses. Agamemnon, however, inspired by the goddess, excites the Greeks by his reproaches. He supplicates Zeus, who sends him an eagle, a happy omen.

"Ως ἔφατ' εὐχόμενος.—Νεμέσησε δὲ πότνια Ἡρη,
σέσατο δὲ εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὄλυμπον·
200 καὶ ῥά Ποσειδάωνα, μέγαν θεόν, ἀντίον ηῦδα·

"Ω πόποι, Ἐνυοσίγαι εὐρυσθενές, οὐδέ νυ σοὶ περ
δλλυμένων Δαναῶν ὄλοφύρεται ἐν φρεσὶ θυμός;
οἱ δέ τοι εἰς Ἐλίκην τε καὶ Αἰγὰς δῶρ’ ἀνάγουσιν
204 πολλά τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
Εἴπερ γάρ κ’ ἐθέλοιμεν, δσοι Δαναοῖσιν ἀρωγοί,
Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν’,
αυτοῦ κ’ ἐνθ’ ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῃ.
208 Τὴν δὲ μέγ’ ὄχθησας προσέφη κρείων Ἐνοσίχθων·
"Ἡρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες!
Οὐκ ἀν ἔγωγ’ ἐθέλοιμι Διὶ Κρονίωνι μάχεσθαι
ἡμέας τοὺς ἄλλους, ἐπεὶ πολὺ φέρτερός ἐστιν.
212 "Ως οἱ μὲν τοιαύτα πρὸς ἀλλήλους ἀγόρευον.

was made to avoid the absurdity of the literal meaning of προτέροις ιμῖν πυρὸν ἔθηκεν η ἐμοί, *prioribus vobis triticum apponentes quam mīhi*, a construction which would seem to indicate that the same food was served to Hector and his horses. But nothing is more frequent in Greek, than to understand, in one member of a sentence, not the exact term or terms of the other member, but either a more general notion, or one more appropriate to the other terms of the second member. Προτέροις ιμῖν πυρὸν ἔθηκεν η ἐμοί means η ἐμοί σῖτον: for the word ἐμοί prevents the supplying πυρόν, and indicates that we must only take in this word the general notion of food, or the word σῖτον, a change required by ἐμοί.—193. κανόνες, two small rings or cross-bars fixed on the concave side of the shield, to hold it by. They were δχανα (fm ἔχω). — 197. αὐτονυχὶ : αὐτῷ τῷ νυκτὶ, Sch. [as if fm νύξ, νυχός.] [ἐπιβῆσέμεν (ἐπιβῆσειν =), ἐπιβῆναι ποιήσειν.]

203. Two cities of Achaia, in the Peloponnesus, celebrated as seats of an ancient worship of Poseidôn. Helicē was swallowed up by the sea two years before the battle of Leuctra, B.C. 373. Aigæ has been gradually swept away by time. — 207. αὐτοῦ, *ibi*, i. e. in Ida. See 5, 24. — 209. ἀπτοεπής (according to Aristarchus), fm ἀ priv. προτείσθαι, to be frightened, and ἔπος : ἀπτόητος, θρασὺς ἐν τῷ

- 213 Τῶν δ̄, ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργεν,
πλῆθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
εἰλομένων· εἴλει δὲ θοῷ ἀτάλαντος Ἀρη¹
- 216 Ἔκτῳ Πριαμίδης, δτε οἱ Ζεὺς κῦδος ἔδωκεν.
Καὶ νῦ κ' ἐνέπρησεν πυρὶ κηλέψη νῆας ἐίσας,
εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνιᾳ Ἡρῃ,
αὐτῷ ποιπνύσαντι, θωῶς ὀτρῦναι Ἀχαιούς.
- 220 Βῆ δ̄ λέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ
στῇ δ̄ ἐπ' Ὁδυσσῆος μεγακήτει νηῖ μελαίνῃ,
ἡ ρ̄ ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσε·
- 224 [ἡμὲν ἐπ' Αἴαντος κλισίης Τελαμωνιάδαο
ἡδ̄ ἐπ' Ἀχιλλῆος· τοι δ̄ ἔσχατα νῆας ἐίσας
εἴρυσαν, ἡνορέη πίσυνοι καὶ κάρτει χειρῶν·]
ἥψεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς.
- 228 Αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοῖ·
πῆ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
ἄς, ὅπότ' ἐν Λήμνῳ, κενεαυχέες ἡγοράσσθε,
ἔσθοντες κρέα πολλὰ βωῶν ὄρθοκραιράων,
- 232 πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
Τρώων ἄνθ' ἔκαστον τε διηκοσίων τε ἔκαστος
στήσεσθ' ἐν πολέμῳ; νῦν δ̄ οὐδὲ ἐνὸς ἄξιοι είμεν
“Εκτορος, δς τάχα νῆας ἐνιπρήσει πυρὶ κηλέψη.
- 236 Ζεῦ πάτερ, η ρά τιν' ἥδη ὑπερμενέων βασιλήων
τῆδ̄ ἄτυ ἄσας, καὶ μιν μέγα κῦδος ἀπηνύρας;

λέγειν, intrepid in speech ; ‘rash in speech’ (Cp.). — 213. τῶν announces the coming ἵππων, &c. in v. 214. JN. ὅσον τάφρος ἀπίργεν πύργου. ἐκ νηῶν [*a parte navium*], setting out from the ships, in the direction which extends from the ships (towards the enemy). — 214. πλῆθω, to be full, to fill itself. — 219. αὐτῷ ποιπνύσαντι, who of himself, and before the impulsion of the goddess, had begun or was eager to act [rather ; ‘to inspirit the Greeks (by) hurrying about himself.’ *Buttm. Lex.* 483. Cf. I, 600]. — 221. This line reminds one of the *tunica purpurea* extended above the prætorium of the Roman général, as a signal of battle. The lines 224—226, are alien to this passage, and were probably taken from the opening of bk xi. They are not found in the best MSS. — 228. See 5, 787.— 229. [On πῆ ἔβαν, cf. 2, 339.] φάμεν = ἔφαμεν (by the figure called ‘communication’ ; like είμεν, ver. 234). The present is written φαμίν. — 230. ὅπότ’ ἐν Λήμνῳ, sc. ἡτε. On their voyage to Troy, they left Philoctetes there. κεν., κενά καὶ μάταια κανχώμενοι, Sch. Fm αὐχή, boasting. — 231. ὄρθα κίρατα ἔχόντων, Sch. Fm κραιρα = κίραιρα, a fem. form of κίρας. — 232. ἐπιστεφής, see the explanation of ἐπεστέφαντο, I, 470. — 237. ἀάω (whence ἀάσας), to damage, to injure. καὶ μιν, see I, 218, and on ἀπηνύρας,

238 οὐ μὲν δή ποτέ φημι τεὸν περικαλλέα βωμὸν
νηὶ πολυκλήιδι παρελθέμεν, ἐνθάδε ἔρρων·
240 ἀλλ’ ἐπὶ πᾶσι βοῶν δημὸν καὶ μηρὸν ἔκηα,
ἴμενος Τροίην εὔτείχευν ἔξαλαπάξαι.
‘Αλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήνον ἔέλδωρ·
αὐτὸὺς δή περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,
244 μηδ’ οὖτω Τρώεσσιν ἔα δαμνασθαι Ἀχαιούς.
“Ως φάτο· τὸν δὲ πατὴρ ὄλοφύρατο δακρυχέοντα·
νεῦσε δέ οἱ λαὸν σὸν ἔμμεναι, οὐδ’ ἀπολέσθαι.
Αὐτίκα δ’ αἰετὸν ἡκε, τελειότατον πετεηνῶν,
248 νεβρὸν ἔχοντ’ ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
πάρ δὲ Διὸς βωμῷ περικαλλέῃ κάββαλε νεβρόν,
ἔνθα πανομφαίψ Ζηνὶ ρέζεσκουν Ἀχαιοί.

The Greeks, at sight of the eagle, return to the charge. Teucer carries death before him. He wishes to strike Hector, who overthrows him. Ajax saves his life. Reanimated by Zeus, the Trojans drive the Greeks back to their entrenchments.

Οι δ’ ὡς οὖν εἶδονθ’, ὅτ’ ἄρ’ ἐκ Διὸς ἥλυθεν ὅρνις,
252 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
“Ενθ’ οὗτις πρότερος Δαναῶν, πολλῶν περ
ἐόντων,
εὗξατο Τυδείδαο πάρος σχέμεν ὠκέας ἵππους,
τάφρου τ’ ἔξελάσαι καὶ ἐναντίβιον μαχέσασθαι·
256 ἀλλὰ πολὺ πρώτος Τρώων ἔλεν ἄνδρα κορυστήν,
Φραδμούνδην Ἀγέλαον. ‘Ο μὲν φύγαδ’ ἔτραπεν
ἵππους·

6, 17.—239. See n. on 164.—240. Remark the accent, δημόν, and not δῆμον: so at 380.—248. νεῦσε = ἐπίνευσε. See 1, 528.—247. τελειότατος, which is found but twice (here and 24, 315) is used each time in relation to auguries. The following explanation: “the bird which gives the most definite (the most complete) auguries (ἴντελῇ σημεῖα φάινων, ἐπιτελεστικώτατος, Sch.),” ought therefore to be preferred to the vaguer translations: “the most perfect, or largest of birds.”—250. πανομφαῖος: ἐπίθετον τοῦ Διὸς, εἰς δὲ πᾶσα δύμφη ἀναφέρεται, Apollon. Every presage came from Zeus; he alone granted these partial revelations of the *fatum* of his will. Apollo himself was only a prophet (*προφήτης Διός*), *qui profetatur*, and even ὑποφήτης Διός. The words δύμφη and δύσσα, which the later poets used in the sense of voice, have in H. no other sense than a prophetic manifestation, *omen*. βέλω, as in Lat., *facere for sacrifice*.

251. εἴσοντο, *videbant*, see 3, 154. ὅτ’ = ὅτι.—252. Fm θρώσκω.
—254. εὑξατο, could say of himself. See 1, 91. We must join οὗτις Δαναῶν and πρότερος Τυδείδαο, an idea amplified by πάρος.—

258 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ῶμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·

260 ἥριπε δ' ἐξ ὁχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Τὸν δὲ μετ' Αἰτεῖδαι, Ἀγαμέμνων καὶ Μενέλαος
τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκήν·
τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὄπαων Ἰδομενῆος,

264 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντη·

τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐάιμονος ἀγλαὸς υἱός·

Τεῦκρος δ' εἴνατος ἥλθε, παλίντονα τόξα τιταίνων
στῇ δ' ἄρ' ὑπ' Αἴαντος σάκει Τελαμωνιάδαο.

268 "Ενθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ δγ' ἥρως
παπτήνας, ἐπεὶ ἄρ τιν' διστεύσας ἐν ὄμιλῳ
βεβλήκειν, δ μὲν αὐθὶ πεσὼν ἀπὸ θυμὸν ὅλεσσεν,
αὐτὰρ δ αὐτὶς ἵων, πάις ὡς ὑπὸ μητέρα, δύσκεν

272 εἰς Αἴανθ· ὁ δέ μιν σάκει κρύπτασκε φαεινῷ.

"Ενθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;
Ορσίλοχον μὲν πρῶτα, καὶ "Οօμενον ἦδ" "Οφελέ-
στην,

Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην,

276 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον,
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῳ.
Τὸν δὲ ἴδων γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·

280 στῇ δὲ παρ' αὐτὸν ἵων καὶ μιν πρὸς μῦθον ἔειπεν·

Τεῦκρε, φίλη κεφαλή, Τελαμώνιε, κούρανε λαῶν,
βάλλ' οὔτως, αἴ κέν τι φώς Δαναοῖσι γένης,
πατρί τε σῷ Τελαμῶνι, δ σ' ἔτρεφε τυτθὸν ἔόντα,

284 καὶ σε νόθον περ ἔόντα κομίσσατο φῶς ἐνὶ οἰκῷ·
τὸν καὶ τηλόθ' ἔόντα ἔϋκλείης ἐπίβησον.

282. See 1, 149. — 286. = ἔναρος. παλίντονος, qui retro tendit, which bends back by the tension. It is not probable that in H. this word has the later meaning : "a bow which is bent both ways;" reciprocus, as the Lat. tragedian, Accius, has translated it.—288. ὑπεξέφερεν, submovebat exterrsum, advanced it a short way in front of him, that Teucer might find room behind it.—271. αὐτοίς, retro: αὐτοί = αὐτόθι, ibidem. On βεβλήκειν, see 5, 661. Here again we shall recognize the sobriety of H. Many a poet would not have let this fine image pass without amplifying it.—279. ἀπὸ τόξου, see 24, 605.

— 282. φῶς, see 6, 6. — 284. See 186. Telamôn had Teucer by Hesione, daughter of Laomedon, and sister of Priam. She had been taken captive by Heraclês, when he ravaged the city of Troy. He gave Hesione in recompense to Telamôn, his ally. The offspring of their union was named Teucer, because his mother was a Trojan.

- 286 Σοὶ δ' ἐγὼ ἔξερέω, ὡς καὶ τετελεσμενού ἔσται·
αἱ κέν μοι δώῃ Ζεύς τ' αἰγίοχος καὶ Ἀθήνη
288 Ἰλίου ἔξαλαπάξαι ἐϋκτίμενον πτολειόθρον,
πρώτῳ σοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,
ἡ τρίποδ', ἡὲ δύνα ἵππους αὐτοῖσιν ὅχεσφιν,
ἡὲ γυναῖχ', ἡὲ κέν τοι δύμὸν λέχος εἰςαναβαίνοι.
292 Τὸν δ' ἀπαμειβόμενος προεφώνεε Τεῦκρος ἀμύ-
μων·
'Ἄτρείδη κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
ὅτρύνεις; οὐ μέν τοι, δῆτα δύναμίς γε πάρεστιν,
παύομαι· ἀλλ' ἐξ οὐ προτὶ Ἰλιον ὀσάμεθ' αὐτούς,
296 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
'Οκτὼ δὴ προέηκα τανυγλώχινας ὁϊστούς,
πάντες δ' ἐν χροῖ πῆχθεν Ἀρηΐθόων αἰζηῶν·
τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητῆρα.
300 "Ἡ ρά, καὶ ἄλλον ὑϊστὸν ἀπὸ νευρῆφιν ἴαλλεν
"Εκτορος ἀντικρύ, βαλέειν δέ ἐτο θυμός.
Καὶ τοῦ μέν ρ' ἀφάμαρθ'· ὁ δὲ ἀμύμονα Γοργυθίωνα,
νίὸν ἔνν Πριάμοιο, κατὰ στῆθος βάλεν ίω·
304 τούν ρ' ἐξ Αἰσόμηθεν ὀπυιομένη τέκε μήτηρ,
καλὴ Καστιάνειρα, δέμας εἴκυντα θεῆσιν.
Μήκων δὲ ὡς ἐτέρωσε κάρῃ βάλεν, ἥτ' ἐνὶ κήπῳ,
καρπῷ βριθομένη νοτίησί τε εἰαρινῆσιν·
308 ὃς ἐτέρωσ' ἡμυσε κάρῃ πήληκι βαρυνθέν.
Τεῦκρος δὲ ἄλλον ὑϊστὸν ἀπὸ νευρῆφιν ἴαλλεν
"Εκτορος ἀντικρύ, βαλέειν δέ ἐτο θυμός.
'Αλλ' ὅγε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλ-
λων·
312 ἄλλ' Ἀρχεπτόλεμον, θρασὺν "Εκτορος ἡνιοχῆα,
ἴεμενον πόλεμόνδε, βάλε στῆθος παρὰ μαζόν·
ἥριπε δὲ ἐξ ὄχέων, ὑπερώησαν δέ οἱ ἵπποι
ἀκύποδες· τοῦ δὲ αὐθὶ λύθη ψυχή τε μένος τε.
316 "Εκτορα δὲ αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
τὸν μὲν ἔπειτ' εἴασε καὶ ἀχνύμενός περ ἐταίρου·

—285. Word for word : “cause him to mount upon glory ;” i. e. “raise him to glory.” We have seen a very similar phrase, 2, 234.
—288. See 4, 107. — 299. κύνα, see 1, 159.—300. = νευρῆς.—304. = Αἰσόμης, a town in Thrace.—308. ἡμυσε : ἴπικλινε, Sch. See 2, 148. Virg. has imitated this charming passage, En. ix. 435, sqq., adding a second comparison, very beautiful in itself ; but, united, the comparisons spoil each other, and the passage of H. remains infinitely superior to that of the Lat. poet. — 311. Σφαλῆναι καὶ ἀπο-

- 318 Κεβριώνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἔοντα
ἴππων ἡνὶ ἐλεῖν· δὸς ἄρ' οὐκ ἀπίθησεν ἀκούσας.
- 320 Αὐτὸς δὲ ἐκ δίφροιο χαμαὶ θόρε παμφανῶντος,
σμερδαλέα λάχων· δὲ χερμάδιον λάβε χειρὶ·
βῆ δὲ ιθὺς Τεύκρου, βαλέειν δὲ εἰ θυμὸς ἀνώγει.
*Ητοι δὲ μὲν φαρέτρης ἐξείλετο πικρὸν ὁϊστόν,
- 324 θῆκε δὲ ἐπὶ νευρῷ τὸν δὲ αὖ κορυθαίολος "Εκτωρ
αὐερύοντα, παρ' ὕμον, δθι κλητὶς ἀποέργει
αὐχένα τε στῆθύς τε, μάλιστα δὲ καριόν ἔστιν,
τῇ ρῷ ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκριώειτε·
- 328 ρῆξε δέ οἱ νευρὸν" νάρκησε δὲ χειρὶ ἐπὶ καρπῷ·
στῇ δὲ γὺνές ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.
Αἴας δὲ οὐκ ἀμέλησε κασιγνήτοι πεσόντος,
ἀλλὰ θέων περίβη, καὶ οἱ σάκος ἀμφεκάλυψεν.
- 332 Τὸν μὲν ἔπειθ' ὑποδύντε δύνα ἐρίηρες ἑταῖροι,
Μηκιστεύς, Ἐχίοιο πάϊς, καὶ δίος Ἀλάστωρ,
νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.
*Αψ δὲ αὐτὶς Τρώεσσιν 'Ολύμπιος ἐν μένος ὥρσε·
- 336 οἱ δὲ ιθὺς τάφροιο βαθείης ὕσταν 'Αχαιούς.
"Εκτωρ δὲ ἐν πρώτοισι κλεί, σθένει βλεμεαίνων.
'Ως δὲ ὅτε τίς τε κύων συὸς ἀγρίου ἡὲ λέοντος
ἄπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
- 340 ίσχία τε γλουτούς τε, ἐλισσόμενόν τε δοκεύεις
ώς "Εκτωρ ὕπαζε καρηκομόωντας 'Αχαιούς,
αἵὲν ἀποκτείνων τὸν ὄπίστατον" οἱ δὲ ἐφέβοντο.
Αὐτὰρ ἐπεὶ διά τε σκόλοπας καὶ τάφρουν ἔβησαν
- 344 φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν.

τυχεῖν ἐποίησεν, Sch. — 318. See 124. — 325. αὐερύοντα : εἰς τοὺς πίων ἔλκοντα, Sch. κλείς, see 5, 146.—328. καρπῷ, see 5, 458.—329. *Sicut in gressu corrugans* seems a contradiction, and such an expression would now be inadmissible. But this manner of speaking is, nevertheless, founded on nature. At the moment of his fainting, we see him at first standing (*στάντα*), and this position is, so to speak, the starting point of the act of fainting. The two positions are *continuous* and almost *simultaneous*; which is what the phrase expresses.—331. *περιέβη*, see 1, 37. σάκος αὐτῷ ἀμφεκάλυψε means σάκος αὐτῷ ὡς κάλυμμα ἀμφίβαλε. — 340. Here is a case where κατά, so often called in unnecessarily, ought really to be supplied: κατὰ τὰ ίσχία καὶ τοὺς γλουτούς. But these accus. ίσχία τε γλουτούς τε, would not have been found here, had not H. just said ἀπτηται κατόπισθε, which means κατὰ τὰ δικίσθια, to wit, ίσχία καὶ γλουτούς.—341. ὕπαζε, see 103.—346. κεκλόμενοι, 2 aor. of εἰλομαι with redupl.

- 345 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες,
ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσιν
χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἔκαστος.
348 Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
Γοργοῦς ὅμματ' ἔχων ἡὲ βροτολογυῦ "Αρηος.

Hérē and Athénē quit Olympus to help the Greeks. Zeus sends Iris to convey to them his threats. The gods being again assembled in Olympus, Zeus renews his prohibitions. Hérē claims the right to inspire the Greeks ; but Zeus denounces new ills against them, until Achilles' wrath is appeased.

- Τοὺς δὲ ἴδούσ' ἐλέησε θεὰ λευκώλενος "Ηρη,
αἴψα δ' Ἀθηναίην ἔπεια πτερόεντα προσηύδα·
352 Ὡ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶι
δόλλυμένων Δαναῶν κεκαδῆσόμεθ' ὑστάτιόν περ ;
οἵ κεν δὴ κακὸν οἴτον ἀναπλήσαντες δλωνται
ἀνδρὸς ἐνὸς ρίπῃ, δὲ μαίνεται οὐκέτ' ἀνεκτῶς
356 Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργεν.
Τὴν δ' αὗτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
Καὶ λίην οὐτός γε μένος θυμόν τ' ὀλέσειεν,
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
360 ἀλλὰ πατήρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῆσιν,
σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
οὐδέ τι τῶν μέμνηται, οἱοί μάλα πολλάκις υἱὸν
τειρόμενον σώεσκον ὑπ' Εύρυνθος ἀέθλων.
364 Ἡτοι δέ μὲν κλαίεσκε πρὸς οὐρανόν· αὐτὰρ ἐμὲ Ζεὺς
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν.
Εἰ γὰρ ἐγὼ τάδε ἥδε' ἐνὶ φρεσὶ πευκαλίμησιν,
εὗτέ μιν εἰς Ἀΐδαο πυλάρταο προῦπεμψεν,
368 ἐξ Ἐρέβεως ἄξοντα κύνα στυγεροῦ Ἀΐδαο·
οὐκ ἀν ὑπεξέφυγε Στυγὸς ὕδατος αἰπάρα ρέεθρα.

353. κεκαδῆσομαι, Epic fut. mid., with redupl. fm κήδω, to care for (see 5, 400). — 355. ρίπῃ, in prose φορᾶ, impetu. — 361. Τῆς ἐμῆς δυνάμεως καὶ προθυμίας εὐλυτής, Sch. The verb ἀπερωίω, to retire, recoil, is found below, 16, 723. — 362. = τούτων, neut., relating to what follows. δ = δτ. In the *Heracleids* (poems celebrating the exploits of Heracles), Athénē was represented as protecting that hero, in the same way as she assists Ulysses in H. — 366. ἥδεια = ἥδαιν [οἶδα, D. 88]. πευκάλιμος was regarded by the ancients as derived fm πεύκη, a point; pointed, sharp, penetrating. Buttm. considers this word as another form of πυκνός, as λευκαλέος is another form of λυγρός. — 367. πυλάρτης, fm πύλη and ἄρω (apto, jingo); the gates of which shut perfectly, διδ τὸ (adds the Schol.) μηδένα ὑποστρέψειν ἐξ θον. — 368. Ερέβος, prop., darkness. The name of Cerberus is found

- 370 Νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσσε βουλάς,
ἢ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενεέου,
- 372 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
Ἐσται μάν, ὅτ' ἀν αὐτε φίλην Γλαυκώπιδα εἴπῃ.
Ἄλλὰ σὺ μὲν νῦν νῶιν ἐπέντυε μώνυχας ἵππους,
ὅφρ' ἀν ἐγὼ καταδῦσα Διὸς δόμον αἰγιόχοιο,
- 376 τεύχεσιν ἐς πόλεμον θωρήζομαι, δόφρα ἴδωμαι,
εἰ νῷ Πριάμοιο πάϊς, κορυθαίολος Ἐκτωρ,
γηθήσει προφανείσα ἀνὰ πτολέμοιο γεφύρας.
- Ἡ τις καὶ Τρώων κορέει κύνας ἡδ' οἰωνοὺς
- 380 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.
Ὄς ἔφατ', οὐδὲ ἀπίθησε θεὰ λευκώλενος Ἡρη.
Ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἡρη, πρέσβια θεά, θυγάτηρ μεγάλοιο Κρόνοιο.
- 384 Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
πέπλον μὲν κατέχευεν ἕανδὸν πατρὸς ἐπ' οὐδει,
ποικίλον, δην ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν.
ἡ δὲ χιτῶν ἐνδῦσα Διὸς νεφεληγερέταο,
- 388 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόσεντα.
Ἐς δ' ὅχεα φλόγεα ποσὶ βήσετο λάζετο δ' ἔγχος
βριθύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.
- 392 Ἡρη δὲ μάστιγι θιώς ἐπεμαίετ' ἄρ' ἵππους.
αὐτόμαται δὲ πύλαι μύκουν οὐρανοῦ, ἀς ἔχον Ὡραι,
τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι.
- 396 Τῇ ρά δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
Ζεὺς δὲ πατὴρ Ἰδηθεν ἐπεὶ ἴδε, χώσατ' ἄρ' αἰνῶς.
Ἴριν δ' ὕπρωνε χρυσόπτερον ἀγγελέουσαν.
- Βάσκ' ἴθι, Ἱρι ταχεῖα, πάλιν τρέπε, μηδὲ ἔα ἄντην
400 ἔρχεσθ'. οὐ γάρ καλὰ συνοισόμεθα πτόλεμόνδε.
Ὦδε γάρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
γυιώσω μὲν σφωϊν ύφ' ἄρμασιν ὡκέας ἵππους·
αὐτὰς δὲ ἐκ δίφρου βαλέω κατά θ' ἄρματα ἄξω·
404 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς

for the first time in H., with the epith. of πεντηκοντακάρηνος.—371. See 1, 498, sqq.—378. Remark the accent on προφανείσα. See 4, 371, the n. on πολέμου γέφυραι.—379. = κορέσσι : fm κορίννυμι.—385—397. See 5, 734—737, 745, 752, and the nn.—399. See 2, 8 πάλιν (retro) τρέπε, sc. τὰς θεάς.—400. = καλῆς, as 6, 326. συρφέρεσθαι, συμβαλεῖν, committi, to come to close quarters.—403. Fm

- 405 Ἐλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτησι κεραυνός·
ὅφρ' εἰδῆ Γλαυκῶπις, ὅτ' ἂν φ πατρὶ μάχηται.
“Ηρῃ δ' οὕτι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·
- 408 αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν δητὶ νοήσω.
“Ως ἔφατ· ὥρτο δὲ Ἰρις ἀελλόπος ἀγγελέουσα·
βῆ δὲ κατ' Ἰδαίων ὄρέων ἐς μακρὸν Ὀλυμπον.
Πρώτησιν δὲ πύλησι πολυπτύχον Οὐλύμποιο
412 ἀντομένη κατέρυκε· Διὸς δέ σφ' ἐννεπε μῦθον·
Πῆ μέματον; τί σφῶιν ἐνὶ φρεσὶ μαίνεται ἥτορ;
οὐκ ἔάφ Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.
“Ωδε γάρ ἡπείλησε Κρόνυυ παῖς, εἰ τελέει περ·
416 γυιώσειν μὲν σφῶιν ὑφ' ἄρμασιν ὥκέας ἵππους,
αὐτὰς δ' ἐκ δίφρους βαλέειν κατά θ' ἄρματα ἕξειν·
οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
Ἐλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτησι κεραυνός·
420 ὅφρ' εἰδῆς, Γλαυκῶπις, ὅτ' ἂν σῷ πατρὶ μάχηται.
“Ηρῃ δ' οὕτι τόσον νεμεσίζεται οὐδὲ χολοῦται·
αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν δητὶ νοήσῃ.
‘Αλλὰ σύγ’ αἰνοτάτη, κύον ἀδδεές, εἰ ἐτεόν γε
424 τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι.
‘Η μὲν ἄρ’ ὡς εἰποῦσ’ ἀπέβη πόδας ὀκέα Ἰρις·
αὐτὰρ Ἀθηναίην Ἡρῃ πρὸς μῦθον ἔειπεν·
“Ω πόποι, αἰγιόχῳ Διὸς τέκος, οὐκέτ' ἔγωγε
428 νῷ ἐῶ Διὸς ἄντα βροτῶν ἐνεκα πτολεμίζειν.
Τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
δες κε τύχῃ· κεῖνος δέ, τὰ ἀ φρονέων ἐνὶ θυμῷ,
Τρωσί τε καὶ Δαναοῖσι δικαζέτω, ὡς ἐπιεικές.

κατάγνυμι, confringo.—404. δεκάτους, in this passage only, for δίκα.
—405. & μάρπτη. *qua corripiendo infigat or infixerit.* See n. on 5,
504.—406. *That she may know (what she is doing), when . . .* —408.
= εἴωθεν. ἔγκλην, infringere, to break, embarrass. “Naturæ con-
venienter dicta. Minus enim afficit animum injuria ab iis accepta,
quos semper iniquos in nos esse novimus, quam illorum a quibus
nihil tale metuebamus.” Heyne. — 409. See 24, 77.—410. The verb
placed at the head of the line is connected with the two prepp.: *ιδεις de Idā (descendens) in Olympum*, or else *καταβᾶσσα τῆς Ἰδης ἀνίβη τίς τὸν Ολυμπον.*—411. (*Ἐν*) πρώταις πύλαις, for the palace of the
gods had several.—412. κατέρυκε (*τάξ θεάς*).—415. Iris doubts the
accomplishment of so cruel a threat, εἰ τελέει (*τελέσσει*) περ. Aris-
tarchus however corrects, η τελέει περ. — 423. = ἀδεές (fm δίος,
fear). εἰ or εἰς is understood after αἰνοτάτη. On κύον, see 1, 159.
This word is sometimes used in a very eulogistic sense, for instance, in
Æschylus, who calls Clytemnestra δώματος κύνα ἰσθλήν.—430. τὰ
ἀ φρονέων, *quaes sua (ipsum) sunt, cogitans*, following his own judge-

- 432 Ὡς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.
 Τῆσιν δὲ Ὡραι μὲν λῦσαν κυλλίτριχας ἵππους·
 καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίησι κάπησιν·
 ἄρματα δὲ ἔκλιναν πρὸς ἐνώπια παμφανῶντα.
- 436 Αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι κάθιζον
 μίγδ' ἄλλοισι θεοῖσι, φίλοιν τετιημέναι ἥτορ.
- Ζεὺς δὲ πατὴρ Ἰδηθεν ἐντροχον ἄρμα καὶ ἵππους
 Οὐλυμπόνδε δίωκε, θεῶν δὲ ἐξίκετο θώκους.
- 440 Τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς Ἔννοσίγαιος,
 ἄρματα δὲ ἀμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας.
 Αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εύρυνοπα Ζεὺς
 ἔζετο· τῷ δὲ ὑπὸ ποσὶ μέγας πελεμίζετ· Ὄλυμπος.
- 444 Αἱ δὲ οἰαὶ Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἡρη
 ἡσθην, οὐδέ τι μιν προσεφώνεον οὐδὲ ἐρέοντο·
 αὐτὰρ δὲ ἔγνω ὅσιν ἦνι φρεσὶ φώνησέν τε·
 Τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἡρη;
- 448 οὐ μέν θην κάμετόν γε μάχη ἔνι κυδιανείρῳ
 δόλλυσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 Πάντως, οίον ἐμόν γε μένος καὶ χεῖρες ἀπτοι,
 οὐκ ἄν με τρέψειαν δοσοι θεοί εἰσ' ἐν Ὄλυμπῳ.
- 452 Σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμον τ' ἱδέειν πολέμουσ τε μέρμερα ἔργα.
 Ὁδε γάρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν·
 οὐκ ἀν ἐφ' ὑμετέρων δύχεων, πληγέντε κεραυνῷ,
- 456 ἀψὲ ἐς Ὄλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἔστιν.
 Ὡς ἔφαθ· αἱ δὲ ἐπέμυξαν Ἀθηναίη τε καὶ Ἡρη·
 πλησίαι αἴγ' ἡσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 Ἡτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπεν,
- 460 σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ὥρει.

ment.—435. ἐνώπια παμφ.: τοὺς ἔξι ἴναντίας τῶν εἰςόδων τοίχους, διὰ τὸ φωτίζεσθαι ὑπὸ τῶν θυρῶν, Sch. We may translate *façada* from ἴνωπή, face. — 436. κλισμός, a seat on which one may recline (κλίνειν), like our arm-chairs.—437. τετίημαι, with two parts π. τετιημένος and τετιηώς, an old word completely obsolete: to be sad, afflicted. — 440. Ἔννοσίγαιος (*molos, concussor terræ*), an epith. of Poseidôn instead of his proper name, like Γλαυκῶπις, vv. 406, 420. See 1, 37. — 441. = ἀνά β., upon . . . βωμός has here its first meaning: "an elevated place, terrace." καταπετάσας (*intendens, insternens*) λίτα, accus. of λίνς = λίγ (like τιθίνς = τιθεῖς), nom. obsol. for λίνον. Others make λίτι and λίτα derived from nom. λί, root of λισσός, a stuff smooth, united, not embroidered. — 447. See 437.—448. θήν, in H. gives to the speech a touch of irony: "Assuredly, you have not fatigued yourselves, &c." — 457, sqq. See 4,

- 461 Ἡρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προςηύδα·
 Αἰνύτατε Κρονίδη, ποῖον τὸν μῆθον ἔειπες·
 εὖ νυ καὶ ἡμεῖς ἴδμεν, δ τοι σθένος οὐκ ἀλαπαδνόν·
- 464 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,
 οὐν κεν δὴ κακὸν οἴτον ἀναπλήσαντες ὅλωνται.
 [Ἄλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·
 Βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥτις δύνησει,
 468 ὡς μὴ πάντες ὅλωνται, ὀδυσσαμένοιο τεοῖο.]
- Τὴν δὲ ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεύς·
- 'Ηοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα.
 ὅψεαι, αἱ κ' ἐθέλησθα, βιωπις πότνια "Ἡρη,
 472 ὄλλοντ' Ἀργείων πουλὺν στρατὸν αἰχμητάων.
 Οὐ γὰρ πρὶν πολέμου ἀποπάνσεται ὅβριμος Ἐκτωρ,
 πρὶν ὅρθαι παρὰ ναῦφι ποδώκεα Πηλείωνα,
 ἥματι τῷ, δτ' ἀν οἱ μὲν ἐπὶ πρύμνησι μάχωνται,
 476 στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο θανόντος.
 "Ως γὰρ θέσφατόν ἔστι· σέθεν δὲ γὼ οὐκ ἀλεγίζω
 χωμένης, οὐδὲ εἰ κε τὰ νείατα πειραθ' ἵκηαι
 γαῖης καὶ πόντοιο, ἵν' Ἰαπετός τε Κρόνος τε
 480 ἥμενοι οὕτ' αὐγῆς 'Υπερίονος Ἡελίοιο

20, sqq.—466—468 are not found in the best MSS. — 470. ήοῦς : ἕωθεν, ὅρθον, τῇ ἐπιούσῃ ἡμέρᾳ, Sch.—474. = ὥρθαι, perf. infin. of ὥρω = ὥριναι, exsistere. — 475, 476. These lines were cut out by the ancient critics, as not relating exactly the event which was to be accomplished : Patroclus, in fact, was not killed ‘in the narrow space’ (*στεῖνος*) of the battle fought to save the vessels. I think, however, that this circumstance is in favour of the authenticity of the passage. An interpolation would perhaps have violated the Homeric style, but it would have conformed to the fable of the Iliad. The words of μέν, not followed by οἱ δέ, appear to indicate that Zeus wished at first to enter more into detail, but stopped himself, adding only, beside the order of events, περὶ Πατρόκλοιο θανόντος. I have therefore removed the brackets employed in other editions.—477. See 1, 160.—478, sqq. We have seen (2, 755) that the oath by the Styx was for the gods themselves a redoubtable bond. What Zeus says pertains, no doubt, to the same idea. “I care not,” says he, “for thy wrath, though thou shouldest go to hell (to seek the means to make me bend).” In speaking of hell, he does not fail to remind Hērē that it is the sad abode of the Titans (*Κρόνος*, Saturn), and of their family ; that he precipitated them thither to punish them for attempting to dethrone him.—480. Υπερίον, son of heaven and earth (*Οὐρανοῦ καὶ Γαῖης*), father of Helios, who is called Υπερίονίδης, Od. 12, 176. After the Titan Hyperion had been cast into Tartarus, they gave his name to his son Helios, e. g. 19, 398. Some, however, regard in this case Υπερίων as a euphonic contrac-

481 τέρποντ' οὗτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σευ ἔγωγε
σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.

Night having put an end to the combat, Hector orders the Trojans to encamp on the spot to watch the Greeks. Fires, he says, shall be lighted on all sides to prevent surprise. To-morrow they shall attack the Greeks even in their ships.

484 "Ως φάτο· τὸν δ' οὕτι προσέφη λευκώλευνος "Ηρη.
Ἐν δ' ἐπεσ' "Ωκεανῷ λαμπρὸν φάος ἡλίοιο,
ἔλκον ιύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.
Τρωσὸν μὲν ρ' ἀέκουσιν ἔδυ φάος· αὐτὰρ Ἀχαιοῖς
488 ἀσπασίη, τρίλλιστος, ἐπήλυθε ιύξ ερεβενυή.

Τρώων αὐτὸν ἀγορὴν ποιήσατο φαιδιμος "Εκτωρ,
νόσφι νεῶν ἀγαγὼν ποταμῷ ἐπι δινήεντι,
ἐν καθαρῷ, δθι δὴ ινέκύων διεφαίνετο χῶρος.
492 Ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῆθον ἄκουον,
τόν ρ' "Εκτωρ ἀγόρευε, Διὶ φίλος· ἐν δ' ἄρα χειρὶ¹
ἔγχος ἔχ' ἐνδεκάπτηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης·
496 τῷ δγ' ἐρεισάμενος ἐπεια Τρώεσσι μετηνῦδα·

Κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἡδὸν ἐπίκουροι·
ιῦν ἐφάμην, ιῆάς τ' ὀλέσας καὶ πάντας Ἀχαιούς,
ἄψ ἀπονοστήσειν προτὶ "Ιλιον ἡνεμόεσσαν·
500 ἀλλὰ πρὶν κνέφας ἥλθε, τὸ ιῦν ἐσάωσε μάλιστα
'Αργείους καὶ ιῆας ἐπὶ ρήγματι θαλάσσης.
'Αλλ' ητοι ιῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους
504 λύσαθ' ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλεται ἐδωδήν·
ἐκ πόλιος δ' ἄξασθε βόας καὶ ἴφια μῆλα
καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε,
σιτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,

tion for Ὅπεριωνιῶν.—483. κύντερος, κύντατος, formed from κύων, as we have seen κίρδιον, κίρδιστον, from κίρδος.

486. Πλοκον is admirable. — 488. τρίλλιστος = τρίς λιτάνευτος, *ter expletus*, for *exoptatissima*. In like manner τριζυμάκαρες καὶ τετράκις, *terque quaterque beati*, in the Od. 5, 306. — 490. On the Scamander. — 491. καθαρῷ, neut. *in loco puro*. Διὸ τῶν ινέκυων ἰφαίνετο, appeared between . . . — 494. δόρυ, in the prop. meaning, "the wood of the lance." — 495. See 6, 320. — 498. ἐφάμην, see 2, 37. Remark here the difference of the Lat. syntax. — 503. We have already stated that δπλα is said of all kinds of instruments; here this word means the utensils; in prose, σκεύη, παρασκευάζω. — 507.

- 508 ὡς κεν παυνύχιοι μέσφ' ἡοῦς ἡριγενείης
καίμεν πυρὰ πολλά, σέλας δὲ εἰς οὐρανὸν ἵκῃ
μήπως καὶ διὰ νύκτα καρηκομόωντες Αχαιοὶ¹
φεύγειν ὀρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης.
512 Μὴ μάν ἀσπουδί γε ινέων ἐπιβαῖεν ἔκηλοι·
ἀλλ' ὡς τις τούτων γε βέλος καὶ οἴκοθι πέσσῃ,
βλήμενος ηἱ ἴψ, ηἱ ἔγχει ὀξύσεντι,
νηὸς ἐπιθρώσκων· ἵνα τις στυγέησι καὶ ἄλλος,
516 Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν "Αρηα.
Κήρυκες δὲ ἀνὰ ἄστυ Διὺς φίλοι ἀγγελλόντων,
παιδας πρωθῆβας πολιοκροτάφους τε γέροντας
λέξασθαι περὶ ἄστυ θεοδμήτων ἐπὶ πύργων·
520 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἔκαστη
πῦρ μέγα καιόντων· φυλακὴ δὲ τις ἔμπεδος ἔστω,
μὴ λόχος εἰςέλθησι πόλιν, λαῶν ἀπεόντων.
"Ωδ. ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω·
524 μῦθος δέ, δις μὲν νῦν ὑγιῆς, εἰρημένος ἔστω·
τὸν δὲ ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω.
Εὖχομαι ἐλπόμενος Διὺς τὸν ἄλλοισίν τε θεοῖσιν
ἔξελάσαν ἐνθένδε κύνας Κηρεσσιφορήτους
528 [οὓς Κῆρες φορέουσι μελαινάων ἐπὶ νηῶν].
"Άλλ' ήτοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
πρωὶ δὲ ὑπηροῖοι σὺν τεύχεσι θωρηχθέντες,
νησὶν ἐπὶ γλαφυρῆσιν ἐγείρομεν ὀξὺν "Αρηα.
532 Εἰσομαι, εἴ κέ μ' ὁ Τυδείδης κρατερὺς Διομήδης

ικ μεγάρων, sc. ἀξασθε. λέγεσθαι, to collect. — 508. μέσφα, Ionic for μέχρι. — 509. πυρά, pl. of πῦρ [in the sense of watch-fires, and as if of 2nd decl.]. — 512. ἀσπουδή, without great trouble. — 513. βέλος, the cause for the effect: it means, the blow, the wound. πέσσειν means *fovere*, i. e. to nourish, or digest; but not *fovere* in the phrase *fovere νηῶν*, to dress a wound. Such an explanation (which the Greek word does not admit) would destroy the biting sarcasm of the verb. It is nearly as if we said in English: “let each of them carry off home (*οἴκοθι*) a remembrance of you, to digest it there as he best can.” — 517. = ἀγγελέτωσαν, nuncianto. Similarly καιόντων, 521. — 518. We ought probably to take πολιοκροτάφους literally, “whose temples are growing grey.” θεοδμήτων, see 7, 452, sqq. — 522. λαοί, *viri*, those between the παιδες πρωθῆβαι and the γέροντες πολιοκρόταφοι, those comprehended in what the Latins called *militia virorum et senium*. — 524. ὑγιῆς, like *sanus* [sound: “the advice is wholesome,” Cyp.], reasonable, sensible, altogether proper to the occasion. The translation ‘salutary’ may lead to a false idea of the Greek word. — 527. Τοὺς ὑπὸ εἰμαρμένης ἡγμένονς, Sch., or rather, *iniquo fato adrectos*. The following line owes its origin to a gloss. — 530. ἔπιροις, as in Lat. *matutini*; in Virg. *Aeneas sess matutinus agebat*,

533 πὰρ νηῶν πρὸς τεῖχος ἀπώσεται, η̄ κεν ἐγὼ τὸν
χαλκῷ δημάσας, ἔναρα βροτόεντα φέρωμαι.

Αὔριον η̄ν ἀρετὴν διαιείσεται, εἴ κ' ἐμὸν ἔγχος

536 μείνῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, ὅτι,
κείσεται οὐτηθείς, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,
ἡδὲ ίσου ἀνιόντος ἐς αὔριον. Εἰ γὰρ ἐγὼν ὡς
εἶην ἀθάνατος καὶ ἀγήραος ἥματα πάντα,

540 τιούμην δ', ὡς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
ὡς νῦν ἡμέρη ηδε κακὸν φέρει Ἀργείοισιν.

The Trojans sacrifice to the gods, who reject their offerings. They then go to rest in the midst of the fires, which illuminate the city and the country.

“Ως “Εκτωρ ἀγόρευ·” ἐπὶ δὲ Τρῶες κελάδησαν.

Οἱ δὲ ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,

544 δῆσαν δὲ ιμάντεσσι παρ' ἀρμασιν οἷσιν ἔκαστος·
ἐκ πόλιος δὲ ἄξαντο βόας καὶ ἴφια μῆλα
καρπαλίμιως· οἶνον δὲ μελίφρονα οἰνίζοντο,
σιτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.

548 [“Ἐρδον δὲ ἀθανάτοισι τελέσσας ἐκατόμβας.
Κνίσην δὲ ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω,
ηδεῖαν· τῆς δὲ οὐτὶ θεοὶ μάκαρες δατέοντο,
οὐδὲ θελον· μάλα γάρ σφιν ἀπήχθετο Ἰλιος ἴρη
552 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.]

Οἱ δέ, μέγα φρονέοντες, ἐπὶ πτυλέμοιο γεφύρῃ
εἴσατο παννύχιοι· πυρὰ δέ σφισι καίετο πολλά.

‘Ως δὲ ὅτ’ ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην

556 φαίνετ’ ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ·
[ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρώσουες ἄκροι
καὶ νάπαι· οὐρανόθεν ἄρ' ὑπερράγη ἄσπετος αἰθήρ·]
πάντα δέ τ' εἰδεται ἄστρα· γέγηθε δέ τε φρένα
ποιμήν·

560 τόσσα μεσηγὺ νεῶν ηδε Ξάνθοιο ρόάων,

for *mane*. From adverbs of time the Greeks often form adjectives.—531. = ἐγείρωμεν. — 535. διαγνώσεται, *Hesych.* ην, *suam.* — 536. μένειν τι οι τινά, *manere aliquem*, to await the approach of any one, and not flee.

548—552. Of these five lines only 549 is read in our MSS. Barnes has drawn the others from a quotation, which Plato makes in the Second Alcibiades, p. 249.—550. θετέσθαι, to part amongst themselves, take one's share in.—553. See 4, 371.—557, 558. Two lines noted by the ancient critics as having been transported hither from 16, 299, 300. There can be no doubt on the subject, and

- 561 Τρώων καιοντων, πυρὰ φαίνετο Ἰλιόθι πρό.
 Χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο· πάρ δὲ ἔκαστῳ
 εἴατο πεντήκοντα, σέλᾳ πυρὸς αἰθομένοιο.
 564 Ἰπποι δὲ κρῆ λευκὸν ἐρεπτύμενοι καὶ ὀλύρας,
 ἔσταότες παρ' ὅχεσφιν, ἐνθρονον Ἡῶ μίμνον.

we shall do well to omit them in translating.—“The comparison of a calm and silent night, with those fires, which the Trojans have lighted, which are presently to spread trouble in the soul of Agamemnon, shepherd of the people, is one of these sublime beauties, which one feels even through the thick veils of our translations. This touching thought gives rise to the sweetest melancholy by the natural opposition between the peacefulness of the plains and the tumult of war.” *Dugas Month.* — 561. See the explanation of this line in the nn. on 3, 3.—564. See 5, 196.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ι.

The Greeks are in consternation. Agamemnon convokes the assembly, and proposes to the chiefs to return to their country. Diomèdès opposes this. Nestor advises to adjourn the deliberation till the end of the evening's repast. The guards of the camp are posted, and the repast prepared.

"Ως οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσὶν ἔχει φύζα, φόβου κρυόεντος ἔταιρη·
πένθει δ' ἀτλήτῳ βεβολήσατο πάντες ἄριστοι.
4 Ως δ' ἄνεμοι δύο πόντον ὁρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τώτε Θρόγκηθεν ἄητον,
ἐλθόντ' ἔξαπίνης· ἄμυδις δέ τε κύμα κελαινὸν
κορθύνεται· πολλὸν δὲ παρὲξ ἄλλα φῦκος ἔχεναι·
8 ὡς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
Ἄτρειδης δ', ἄχει μεγάλῳ βεβολημένος ἦτορ,
φοίτα κηρύκεσσι λιγυφύόγγοισι κελεύων
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἔκαστον,
12 μηδὲ βοῶν· αὐτὸς δὲ μετὰ πρώτοισι πονεῖτο.
Ίζον δ' εἰν ἀγορῇ τετιηότες· ἀν δ' Ἀγαμέμνων

3. **βεβολήσατο** (*βεβόληντο*) is in H. always used for agitations and torments of the mind; *βεβλήσατο* for the tribulations and pains which assail the body. The root of this family of words shows itself in *βίλος*. **ΒΕΔ**, whence (*βέβολα*) *βεβόληματ*. — 5. We see, by the measure of the verse, that the Ionian form *Βορέης* might have been approached by the pronunciation *Βορῆς* (*Βορᾶς*). See 2, 147. — 6. = ἄμα or ὅμοι. — 7. **κορθύνεται**: *κορυφοῦται*, *αὐξεται*. "Ἐνιοὶ δὲ ἐπὶ τοῦ σωρεύεσθαι ἡκουσαν (*intellecerunt*); κόρθης γάρ η σωρός. Sch. **παρὲξ ἄλλα**: ἔξω παρὰ τὴν θάλασσαν. Sch. — 11. **κλήδην**, *vocando*, is less explicit than *ἴξονομακλήδην*, 22, 415; so it is not "calling them by name," that H. seems to mean here, but "calling them individually." It is to all the Greeks that Agamemnon sends the heralds; he had charged himself to assemble the chiefs around him, *μετὰ πρώτοισι πονεῖτο*. To avoid exciting the attention of the enemy, he forbade the heralds to make a general appeal, *μηδὲ βοῶ*.

- 14 Ἰστατο δακρυχέων, ὥστε κοήνη μελάνυδρος,
ἡτε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ·
16 ὡς δ βαρυστενάχων ἔπει Ἀργείοισι μετηύδα·
 “Ω φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείγ·
σχέτλιος, δς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
20 Ἰλιον ἐκπέρσαντ’ εὔτείχεον ἀπονέεσθαι·
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
δυνκλέα “Ἀργος ἵκεσθαι, ἐπεὶ πολὺν ῥλεστα λαόν.
Οὗτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
24 δς δὴ πολλάνων πολίων κατέλυσε κάρηνα,
ἡδὲ ἔτι καὶ λύσει· τοῦ γάρ κράτος ἐστὶ μέγιστον.
‘Αλλ’ ἄγεθ’, ὡς ἀν ἐγών εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νησὶ φίλην ἐς πατρίδα γαῖαν·
28 οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὑρυάγυιαν.
 “Ως ἔφαθ· οἱ δ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.
Δὴν δ’ ἄνεψ ησαν τετιηότες υἱες Ἀχαιῶν·
ὁψὲ δὲ δὴ μετέειπε βοὴν ἄγαθὸς Διομίδης·
32 ‘Ατρείδη, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
ἢ θέμις ἐστίν, ἄναξ, ἀγορῆ· σὺ δὲ μήτι χολωθῆς·
‘Αλκὴν μέν μοι πρῶτον ὄνειδίσας ἐν Δαναοῖσιν,
φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα¹³
36 ἴσασ’ Ἀργείων ἡμὲν νέοι ἡδὲ γέροντες.
Σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
σκήπτρῳ μέν τοι δῶκε τετιμῆσθαι περὶ πάντων·
ἀλκὴν δὲ οὐτοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
40 Δαιμόνι¹⁴, οὗτω που μάλα ἔλπεαι υἱας Ἀχαιῶν
ἀπτολέμους τ’ ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις;
εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι,
ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
44 ἐστᾶσ’, αἱ τοι ἐποντο Μυκήνηθεν μάλα πολλαί.
‘Αλλ’ ἄλλοι μενέουσι καρηκομόωντες Ἀχαιοί,

13. See 8, 437.—14. μελάνυδρος, from the effect which the depth produces on the sight, for βαθεῖα. — 15. αἰγίλιψ πέτρα, a very high, precipitous rock, on which even the goats (which love to pasture on heights) do not mount; “abandoned by goats,” = unvisited, inaccessible: hence *lofty, steep*. — 18, sqq., see 2, 111—118, and 139—141. — 33. See 2, 73. — 34. πρῶτον, *ante*. Diomèdēs recalls the speech of Agamemnon, 5, 370, sqq.—37. Φη διά, ἀνά, δίχα, lit. “by-in-two,” “in two distinct ways.” [διγρημένως τοῖν δυοῖν ἔτερον, οὐχὶ ἑτάτερον. Sch.] — 40. θλωματι, has often the extended sense of “to presume, think.” — 43. = πάρεστι, *patet tibi via*. —

- 46 εἰςόκε περ Τροίην διαπέρσομεν. Εἰ δὲ καὶ αὐτοί,
φευγόντων σὺν νησὶ φίλην ἐς πατρίδα γαῖαν·
- 48 νῶτος δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰςόκε τέκμωρ
'Ιλίου εὑρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν.
- "Ως ἔφαθ': οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
- 52 Τοῖσι δ' ἀνιστάμενοις μετεφώνεεν ἵππότα Νέστωρ·
Τυδείδη, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
καὶ βουλῇ μετὰ πάντας ὄμηλικας ἐπλευ ἄριστος·
οὗτις τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί,
- 56 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἰκεο μύθων.
Ἡ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἶης
ὅπλοτατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις
'Αργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
- 60 Ἄλλ' ἄγ' ἐγών, δις σεῖο γεραίτερος εὔχομαι εἶναι,
ἔξείπω καὶ πάντα δίξομαι· οὐδέ κέ τίς μοι
μῦθον ἀτιμήσει', οὐδὲ κρείων Ἀγαμέμνων.
'Αφρήτωρ, ἀθέμιστος, ἀνέστιος ἐστιν ἐκεῖνος
- 64 δις πολέμου ἔραται ἐπιδημίου, ὀκρυσσεντος.
'Ἄλλ' ἡτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
δύρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἔκαστοι
λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἔκτός.
- 68 Κονροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
'Ατρείδη, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατος ἐσσολ

46. εἰ δὲ καὶ αὐτοί, sc. βούλονται. Supply after ver. 42, εἰ δὲ σοὶ
θυμὸς ἴππεσσοραι. — 47. Αἴσουτο. — 48. τέκμωρ, see 7, 30. "This
thought, and even the movement of the sentence, has been happily
imitated by Racine: *Iphigénie*, act. i. sc. 2: *Et quand moi seul*
enfin il faudrait l'assiéger, Patrocle et moi, seigneur, nous irons nous
venger." *Dugas Montb.* — 55. δνόστ., see 4, 539. — 56. Οὐδὲ τὰ ἴντερ-
τία σοι ἔρει, Sch. In prose, the compound ἔμπαλιν is thus used. —
58. βάζειν τι τινά, "to tell any thing to any one." The construction
is that of διδάσκειν τινά τι, docere aliquem aliquid. — 61. In prose δι-
ελεύσομαι. The same 19, 186: ἐν μοιρῃ γὰρ πάντα δίκεο καὶ κα-
τέλεξας. Bth. compares to this word the German verb *durchgehen*
(Anglic'd, to go through, in the same sense), "pass in review, treat
methodically." — 63, sqq. These words of the wisest of heroes have
often been used to inspire horror of civil war. ἀφρήτωρ, ὁ φραγίας
(see 2, 363) καὶ συγγεγείας μὴ μετέχων, ἀπάνθρωπος, ἀπολις: ἀδέ-
ματος, παράνομος, ἀδικος: ἀνέστιος, δ ἐστιαν μη ἔχων, αἴσιος, Sch. One must have renounced all the ties which bind men to each other,
the ties of family, laws, property, to love civil war. — 64. ἐπιδημος,
in prose ἴμφύλιος. δκρ., see 6, 344. — 65. πείθεσθαι, to submit one-
self, do what night requires. — 67. = λεξάσθωσαι, to post oneself. —
69. ἄρχε = ἥγον, as at 1, 485. — 70. δαινύναι δαιτά, to give a banquet;

- 70 Δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὗτοι ἀεικές.
 Πλεῖαί τοι οἶνου κλισίαι, τὸν υῆς Ἀχαιῶν
 72 ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·
 πᾶσά τοι ἐσθ' ὑποδεξίη· πολέεσσι δ' ἀνάσσεις.
 Πολλῶν δ' ἀγρομένων, τῷ πείσεαι ὃς κεν ἀρίστην
 βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς
 76 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆιοι ἐγγύθι υηῶν
 καίουσιν πυρὰ πολλά· τίς ἀν τάδε γηθήσειεν;
 νῦξ δ' ἥδ' ἡὲ διαρράισει στρατὸν ἡὲ σαώσει.
 "Ως ἔφαθ· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἥδ'
 ἐπίθουντο.
- 80 'Εκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο,
 ἀμφὶ τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
 ἥδ' ἀμφ' Ἀσκάλαφον, καὶ Ἰάλμενον, υἱας Ἀρηος,
 ἀμφὶ τε Μηριόνην, Ἀφαρῆα τε Δηῆπυρόν τε,
 84 ἥδ' ἀμφὶ Κρείοντος υἱόν, Δυκομήδεα δῖον.
 "Ἐπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστῳ
 κοῦροι ἄμα στεῖχον, δολίχ' ἔγχεα χερσὶν ἔχοντες"
 καὸς δὲ μέσον ταφρου καὶ τείχεος ἵζον ἴόντες"
 88 ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπον ἔκαστος.

After the repast, Nestor proposes to appease the wrath of Achilles. Agamemnon acknowledges his fault in offending that hero, and enumerates the presents he will offer to conciliate him. Nestor names Phoenix, Ajax, and Ulysses to be sent to him. They all offer their prayers, and the deputies depart.

'Ατρείδης δὲ γέροντας ἀολλέας ἡγεν Ἀχαιῶν
 ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα.
 Οἱ δ' ἐπ' ὄνειαθ' ἔτοιμα προκείμενα χεῖρας ἰαλλον.

δαίνυσθαι δαῖτα, to make a repast. — 72. *ἡμάτιαι*, see 8, 530. The ancient fertility of the vineyards of Thrace is attested by the fables of Dionysus, part of which have Thrace for their theatre. The Maronean wine, with which Ulysses intoxicated the Cyclops, came from Thrace. — 73. *ὑποδεξίη* (subst. fm ὑποδέχομαι), reception, the act of receiving, treating any one. *Omnis tibi est exoerīo* means, “all the means of reception;” *omnis ad exoipiendum apparatus*. *πολέεσσι*, fm πολές. — 74. Aor. 2 of ἀγείρω. — 75. *χρεὼ* with the same construction as *χρή*, 7, 109, the *accus.* of the person, and *gen.* of the thing. H. says oftener *ἰάνει με χρειώ τινος*, and it seems that from this construction the *accus.* has passed to this also, *ἴμε δὲ χρεὼ γιγνεται υηός* (Od. 4, 634), or, *οὐδὲ μιν χρεὼ ἔσται τυμβοχοῆς*, 21, 322. — 77. Terence: *hoc aliud est quod gaudemus*. — 81, sqq. *ἄμφι* = οἱ ἀμφὶ . . . , the heroes named with their suite, the soldiers they command, *ἴκατὸν κοῦροι*, ver. 85.

89. *γέροντας*, see 2, 21. — 97. *σύ μοι καὶ ἀρχὴ καὶ τέλος ἐστι τῶν*

- 92 Αὐτὰρ ἐπεὶ πύσιος καὶ ἐδητύος ἔξ ̄έρουν ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἥρχετο μῆτιν,
 Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
 δ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
- 96 'Ατρείδη κύδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι· οῦνεκα πολλῶν
 λαῶν ἐστὶ ἄναξ, καὶ τοι Ζεὺς ἐγγυάλιξεν
 σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλεύῃσθα.
- 100 Τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος, ηδὲ ἐπακοῦσαι,
 κρητῆναι δὲ καὶ ἄλλῳ, ὅτ' ἂν τινα θυμὸς ἀνώγῃ
 εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.
 Αὐτὰρ ἐγὼν ἐρέω, ὡς μοι δοκεῖ εἶναι ἄριστα.
- 104 Οὐ γάρ τις νόσον ἄλλος ἀμείνονα τοῦδε νοήσει,
 οἷον ἐγὼ νοέω, ημὲν πάλαι ηδὲ ἔτι καὶ νῦν,
 ἔξετι τοῦ, δτε, Διογενές, Βριστῆδα κούρην
 χωμένουν 'Αχιλῆος ἔβης κλισίθεν ἀπούρας·
- 108 οὕτι καθ' ήμέτερόν γε νόσον. Μάλα γάρ τοι ἐγώγε
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σῷ μεγαλήτορι θυμῷ
 εἴξας, ἀνδρα φέριστον, δν ἀθάνατοι περ ἔτισαν,
 ητίμησας· ἐλῶν γὰρ ἔχεις γέρας. 'Αλλ' ἔτι καὶ νῦν
- 112 φραζώμεσθ', ὡς κέν μιν ἀρεστάμενοι πεπίθωμεν
 δώροισίν τ' ἀγανοῖσιν ἐπεσσό τε μειλιχίοισιν.
- Τὸν δ' αὐτε προσέειπεν ἄναξ ἀνδρῶν 'Αγαμέμνων
 'Ω γέρον, οὔτι ψεῦδος ἔμας ἄτας κατέλεξας.
- 116 'Αασάμην, οὐδ' αὐτὸς ἀναίνομαι· ἀντί νυ πολλῶν
 λαῶν ἐστὶν ἀνήρ, ὅντε Ζεὺς κῆρι φιλήσῃ·
 ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν 'Αχαιῶν.
 'Αλλ' ἐπεὶ ἀασάμην, φρεσὶ λευγαλέησι πιθήσας,
- 120 ἀψ ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι· ἀποινα.
 'Υμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω

λόγων, Sch. *A te principium, tibi desinet, Virg.* — 98. διγγάλιξ, see 1, 353. — 99. θέμιστας, *jura*. We should say, "jurisdiction." — 100. πέρι, *super* or *præ* (*oceteris*), "speak the word," i. e. "issue a suggestion." — 101. κρητῆναι (*fm κραιαίνω, κραίνω*): *ἐπιτελέσσαι*, *τέλος ἀγαγεῖν*, Sch.: "to accomplish also for another," for, to accomplish what another proposes. — 102. σοῦ *ἴξεται*, will hold to you, will attach, relate to you, what the other has commenced (*ἀρχῇ*, mid.), that of which the other has taken the initiative. This exordium is admirably conceived to predispose the irritable mind of Agamemnon to listen to the sage old man. — 106. *ἔξετι τοῦ* = *ἔτι ίς τούτον τοῦ* *χρόνου*, *ὅτε . . .* — 107. See 1, 356. — 109. ἀπεμυθούμην, *dissuadebam*, 1, 248. — 112. *Fm ἀρίσκω*. — 115. ψεῦδος, adverbially, *false*. — 116.

- 122 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
- 124 πηγούς, ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.
Οὐ κεν ἀλήιος εἴη ἀνήρ, φέτος γένοιτο,
οὐδέ κεν ἀκτήμων ἐριτίμοιο χρυσοῖο,
δσσα μοι ἡνείκαντο ἀέθλια μώνυμχες ἵπποι.
- 128 Δώσω δ' ἑπτὰ γυναικας, ἀμύμονα ἔργ' εἰδυίας,
Λεσβίδας, ἀς, ὅτε Λέσβον ἐϋκτιμένην ἔλεν αὐτός,
ἔξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν.
Τὰς μέν οἱ δώσω, μετὰ δ' ἔσσεται, ἦν τότ' ἀπηγῆρων
- 132 κούρον Βρισῆος· καὶ ἐπὶ μέγαν δρονὸν δμοῦμαι,
μήποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι,
ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἡδὲ γυναικῶν.

ἀστάμην : ἀτγ περιέπεσον, Sch. See 2, 111.—122, sqq. This long enumeration of the gifts which Agamemnon makes to Achilles is imitated by Virg. *Aen.* ix. 263—274, and by Ovid, *Heroïdes* iii. v. 35, seq. Athenaeus (bk i. p. 11) gives a very precise explanation of the words *ἀπύρους τρίποδας*. “Anciently,” says he, “there were two kinds of tripods, both of which were called cauldrons (*λίβητας*), the one, which were meant to be placed on the fire, were the vessels in which they heated the water for the baths. It is of this kind of tripod that *Aeschylus* speaks in this line : *the domestic tripod always placed upon the fire received it*. The other were called bowls (*κρατήρ*), which are those of which H. speaks : *seven tripods not destined for the fire* (*ἀπύρους*). In these they mixed their wine.” “Thus *τρίποντος ἀπύρους* must not be translated by *a new tripod, which has not yet been on the fire*, but by *a tripod not destined for the fire*.” Dugas Montb. We have seen *τάλαντα*, 7, 69, in the sense of “balance;” here, it is a certain weight, *decom pondo auri*, of which we have no datum to fix the value.—124. *πηγούς* : *εὐταγεῖς, εὐτραφεῖς*, Sch. Firm, well-nurtured, vigorous. The end of the line has been considered to present an intolerable tautology, and Dugas Montb. allowed himself to be led away by Payne Knight to condemn the whole verse. Certainly, if we translate “victors in the race, and which with their nimble feet have carried off prizes,” the tautology is evident : but *ἀθλοφόροις* does not mean “victors in the race.” It is the denomination of a species of horses, horses destined and trained to carry off prizes in the race. We must therefore translate : “twelve race-horses which have carried off prizes.” The proof, that this explanation is the true one, is found in 11, 699 : *ἀθλοφόροις ἵπποι, ἐλθόντες μετ' ἀέθλα* (proceeding to the race-course). *Περὶ τρίποδος γάρ ἐμελλόντων θεύσεοθαι*, “they *were going to run* for the prize of a tripod,” but they were not the less on that account *ἀθλοφόροι*.—125. *ἀλήιος*, without goods, lackland ; fm *λήιον*, fruit-growing land, or fm *λήις*, cattle (see 11, 677).—129. *αὐτός*, Achilles ; see below, v. 328, sqq., 660, sqq. We have already seen that the commander-in-chief, even though absent, had a share in the booty of every expedition.—132. Aristarchus corrected *κούρη*, uselessly ; for the attraction, in like

- 135 Ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε
 136 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηῆσάσθω,
 εἰςελθών, ὅτε κεν δατεώμεθα λητὸν Ἀχαιοῖν.
 Τρωιάδας δὲ γυναικας ἑείκοσιν αὐτὸς ἐλέσθω,
 140 αἴ κε μετ' Ἀργείην Ἐλένην κάλλισται ἔωσιν.
 Εἰ δέ κεν "Ἀργος ἴκοιμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι τίσω δέ μιν Ἰσον Ὁρέστη,
 δς μοι τηλύγετος τρέφεται θαλήῃ ἐνι πολλῇ.
 144 Τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τάνω ἦν κ' ἐθέλησι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δὲ ἐπὶ μείλια δώσω
 148 πολλὰ μάλ', δσσ' οὐπω τις ἡ ἐπέδωκε θυγατρί·
 "Ἐπτὰ δέ οἱ δώσω εὐναιόμενα πτολίεθρα,
 Καρδαμύλην, Ἐνόπην τε καὶ Ἰρην ποιήεσσαν,
 Φηράς τε ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,
 152 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 Πάσαι δὲ ἐγγὺς ἀλός, νέαται Πύλου ἡμαθόεντος
 ἐν δὲ ἀνδρες ναίουσι πολύρρηνες, πολυβοῦται,
 οἵ κέ ἐ δωτίνησι θεὸν ὃς τιμήσουσιν,

cases, has nothing irregular. — 135. Σὲ αὐτὲ answers to μέν, as elsewhere δέ alone. Hence *autem*. — 137. νῆα νηῆσάσθω, *suum natus impleto*. — 138. εἰσελθών, sc. τὸ ἄστυ, *Trojan ingressus*. — 141. See 2, 681. οὐθαρ ἀρούρης, lit. the udder of the land, i. e. very fertile land. The Lat. poets have said in like manner, *uber agri*. — 143. τηλ. See 3, 175. θαλία, prop., the flower (*fm θάλλω*) ; hence, *leta abundantia*. — 145. The poets differ greatly on the number and names of Agamemnon's daughters. I shall only remark that Iphianassa is no other than Iphigenia; and that, as the ancients themselves say, H. does not know the fable of the Sacrifice of Iphigenia in Aulis. Lucretius, in the beautiful account he gives of this sacrifice, uses even the Homeric name (1, 85), &c.: "Aulide quo pacto Triviae virginis aram *Iphianassae* turparunt sanguine fude Ductores Danaum delectei, prima virorum." — 146. Σῶν was the name of the presents they made to the relations of the intended and to herself, as the price of consent to the marriage, which was in some sort a bargain. Agamemnon says beforehand that he will give his daughter to Achilles without receiving Σῶνα: ἀνάεδνον (*nullis sponsalibus redemptam*) with a double à privative, like ἀνάελκτος and some other adjectives, cited by M. Löbeck. φίλην, *suum*. — 147. μείλια: μείλιγματα (sweets), χαρίσματα, *Apollon*. Other grammarians explain it by ἔξωπροις, the presents given by the father over and above the dowry. — 150, sqq. All cities of Messenia. — 153. νέαται, as in Lat. *novissima* for *extremæ*. — 155. δωτίναις, see an instance in

56 καὶ οἱ ὑπὸ σκῆπτρῷ λιπαρὰς τελέουσι θέμιστας.

Ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.

Δμηθήτω· Ἀΐδης τοι ἀμείλιχος ἡδ' ἀδάμαστος·
τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων·

60 καὶ μοι ὑποστήτω, δσσον βασιλεύτερός εἰμι,
ἡδ' δσσον γενεῆ προγενέστερος εὐχομαι εἶναι.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἵππότα Νέστωρ·

Ἄτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,

164 δῶρα μὲν οὐκέτ' ὀνοστὰ διδοῖς Ἀχιλῆι ἄνακτι·
ἀλλ' ἄγετε, κληποὺς ὁτρύνομεν, οἴ κε τάχιστα
Ξλθωσ' ἐς κλισίην Πηλιγιάδεω Ἀχιλῆος.

Εἰ δ' ἄγε, τοὺς ἀν ἐγὼν ἐπιόψομαι· οἱ δὲ πιθέσθων.

168 Φοῖνιξ μὲν πρώτιστα, Διὺς φίλος, ἡγησάσθω·
αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ διος Ὁδυσσεύς·
κηρύκων δ' Ὄδιος τε καὶ Εύρυθάτης ἄμ' ἐπέσθων.

Φέρτε δὲ χερσὸν ὑδωρ, εὐφημῆσαί τε κέλεσθε,

172 ὄφρα Διὺς Κρονίδῃ ἀρησόμεθ', αἴ κ' ἐλεήσῃ.

“Ως φάτο· τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπεν.

Αὐτίκα κήρυκες μὲν ὑδωρ ἐπὶ χεῖρας ἔχεναν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο·

176 νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.

Αὐτὰρ ἔπει σπεῖσάν τ' ἐπιόν θ' δσον ἥθελε θυμός,
ώρμῶντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρείδαο.

Τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἵππότα Νέστωρ,

180 δενδίλλων ἐς ἔκαστον, Ὁδυσσῆι δὲ μάλιστα,

πειρᾶν, ὡς πεπίθοιεν ἀμύμονα Πηλείωνα.

6, 194, sqq., and Od. 11, 184, sqq. — 156. **λιπαρὰς θέμιστας**, word for word, “fat duties,” i. e. rich tributes, plentiful revenues.—157. = μεταλλήξαντι, with this double shade: causing to cease, and reforming (correcting) his anger.—158. **δαμασθήτω**: *τουτίστι*, πρῶτος καὶ ἴπιτης γενίσθω, Sch. A metaphor borrowed from the horse.—160. **Fm νέισταμαι**, 2 aor. act. with middle sig.: *se subiicitō, submittitō (mīhi), ceditō, ὑπειξάτω* (Sch.). — 164. **οὐκέτ'** δνοστά: *οὐ μεμπτά*, Sch. *Nentiquam aspernanda*, for *splendidissima*. See 1, 330.—165. = δτρύνωμεν. — 167. **ἐπιόψομαι**, *inspiciam, prospiciam*, nearly in the sig. of the English, “I'll see to it,” which is less than, “I'll provide for it.” Od. 2, 292: *εἰσὶ δὲ νῆσες . . . τάν μέντοι ἐγὼν ἐπιόψομαι ἥτις ἀρίστη*. — 168. Phoenix had been charged with the education of Achilles, **τροφεὺς ἦν** or **παιδαγωγὸς Ἀχιλλέως**. See 448, sqq.—171. = **φίρετε, ferta**. Before prayer they performed an ablution. — 173. **Fm ἥδω** (*ἀνδάνω*), *placitum*, an intrans. sig. of the 2 perf. — 175, sqq., see 1, 470, sqq., and the nn.—180. **δενδίλλειν**, to cast the eyes from side to side, regard alternately, *περιβλέπειν*.

Achilles welcomes the deputies, and causes an abundant feast to be served ; at the end of which Ulysses exposes to him the danger of the Greeks, urging, that Achilles may still save them ; that he must come, in the name of his father Peleus. He then enumerates Agamemnon's offers ; and implores Achilles, even if these offers should be insufficient, yet still to have pity on the Greeks.

- Τὼ δὲ βάτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
πολλὰ μάλ' εὐχομένω γαιόχῳ Ἐννοσιγαίῳ,
184 ρηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἵκεσθην·
τὸν δ' εὔρον φρένα τερπόμενον φόρμιγγι λιγείη,
καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν·
188 τὴν ἄρετ' ἔξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·
τῇ ὅγε θυμὸν ἔτερπεν, ἀειδε δ' ἄρα κλέα ἀνδρῶν.
Πάτροκλος δέ οἱ οἰος ἐναντίος ἦστο σιωπῆ,
δέγμενος Αἰακίδην, ὅποτε λήξειεν ἀείδων.
192 Τὼ δὲ βάτην προτέρω, ἡγεῖτο δὲ δῖος Ὁδυσσεὺς·
στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλ·
λεύς,
αὐτῇ σὺν φόρμιγγι, λιπῶν ἔδος, ἔνθα θάασσεν·
ῶς δ' αὐτῶς Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη.
196 Τὼ καὶ δεικνύμενος προέφη πόδας ὠκὺς Ἀχιλλεύς·

182. We must not think that the dual is put here and in the following lines for the plural. Although we have here five persons, H.'s mind is principally occupied with the two deputies of the Grecian army (in Lat. *oratores*), Ajax and Ulysses. Phoenix only accompanied them to lend them a kind of moral support.—183. γαιόχῳ : τῷ. τὴν γῆν δχοῦνται, διστι βαστάζονται. 'Επὶ θαλάσσης γδρούσθητεν (*stabilita est*) η γῆ, Sch. ; an idea which is also expressed in Holy Scripture : "He hath founded it upon the seas, and established it upon the floods." *Ps. 24, 2.* 'Evv., see 8, 440. — 187. ίγγόν, *jugum*, the cross-bar which unites the two arms of the lyre, and to which the pegs were attached. According to the fable, the wise Centaur Chiron had taught Achilles music. In a poem attributed to Orpheus, Achilles is represented as playing the lyre to charm his master's heart. Artists have often represented this beautiful subject, the terrible warrior playing the lyre. — 188. ἄρετο, 2 aor. mid. of *aipn*, same meaning as ἔξελόμην at ver. 130. On Eetion and his city, see 1, 366.—189. A line admired in all times. The inhabitants of New Troy believed themselves to possess the lyre of Paris ('Αλίξανδρος) which they wished to show Alexander the Great. He answered them : "shew me rather that of Achilles." — 191. δέχομαι, with ὅπότε, *εἰσόκα* may be rendered "wait until." See 10, 62. The same meaning may also apply at 2, 794. — 192. προτέρω, adv. (fm *πρό*) in prose προσωτήρω, with βαίνω, to advance ; with ἄγε (199), cause to advance. — 193. ταφάν, see 24, 360.—196. δεικνύ-

- 197 Χαιρετον· ἡ φίλοι ἄνδρες ἱκάνετον· ἡ τι μάλα χρεώ·
οἵ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστον.
“Ως ἄρα φωνήσας προτέρῳ ἄγε δῖος Ἀχιλλεύς.
200 Εἶσεν δὲ ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν·
αἴφα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔόντα·
Μείζονα δὴ κρητῆρα, Μενοιτίου νέέ, καθίστα·
Ζωρότερον δὲ κέραιε, δέπας δὲ ἔντυνον ἑκάστῳ.
204 Οἱ γάρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.
“Ως φάτο· Πατρόκλος δὲ φίλῳ ἐπεπείθεθ’ ἐταίρῳ.
Αὐτὰρ ὅγε κρείον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
ἐν δὲ ἄρα νῶτον ἔθηκ’ δῖος καὶ πίονος αἰγός,
208 ἐν δὲ συὸς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.
Τῷ δὲ ἔχεν Αὐτομέδων, τάμνεν δὲ ἄρα δῖος Ἀχιλ-
λεύς·
καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ’ ὀβελοῖσιν ἔπειρεν·
πῦρ δὲ Μενοιτιάδης δαίεν μέγα, ἵσθιεος φώς.
212 Αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάνη καὶ φλὸξ ἐμαράνθη,
ἀνθρακὶν στορέσας ὀβελοὺς ἐφύπερθε τάνυσσεν·
πάσσε δὲ ἀλὸς θείοιο, κρατευτάων ἐπαείρας.
Αὐτὰρ ἐπεὶ ρῷ ὥπτησε καὶ εἰν ἐλεοῖσιν ἔχευεν,

*vos, advancing his hand like a person who wishes to point out anything to another ; i. e. giving them his hand, in prose δεξιού-μενος. This meaning of δείκνυσθαι, “to extend the hand,” which is preserved in some passages of H., appears to be the primitive sign, whence that of “to show.”—197. The words η τι μάλα (χρέω =) χρεώ (sc. ίστι), “it is doubtless a great necessity [= ‘some urgent cause,’ Cp.] (which brings you),” form a parenthesis. — 203. ζωρότερον, in prose ἀκρατότερον, *meracius* (*vinum*). Achilles orders him to prepare for them a stronger mixture of wine, than for himself. Plutarch discusses this passage at length in his *Symposiac Questions*, bk v. qu. 4.—204. οἱ, as always, = οὐτοι.—206. κρέον (fm κρέας), lit. a dresser or tray, a table to prepare (serve) viuals on. Instead of “near the fire,” H. says εν πυρὸς αὐγῇ, *in splendore ignis*, because the fire would *light* this table. — 207. νῶτον, [back or chine] the choice part of the beast. See 7, 321. After καὶ we must repeat νῶτον.—208. σὺς σίαλος, and sometimes σίαλος alone, “a fat pig.” θάλλειν, to flourish, and its derivatives, have often in H. the metaphorical sense of abundance. — 210. See 1, 465. — 213. ὀβελοὺς ἔτρυνσσεν, put lengthwise, or put long spits; see 1, 486. — 214. In later times they called κρατευτήρια the crooks or hand-iron which held and turned the spit; but in H., we must understand (as Aristarchus observes) κρατευταὶ, stones on which Patroclus rested the spits. Derived fm κρατίω in the sense of, *to hold*. The epith. *divine* given to salt, arises from this, that on account of its various properties, it was regarded as a sacred substance, as well as the elements. This passage also has been treated of by Plutarch, in the*

- 216 Πάτροκλος μὲν σῖτον ἐλὼν ἐπένειμε τραπέζῃ,
καλοῖς ἐν κανέοισιν ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
Αὐτὸς δ' ἀντίον Ἰζεν Ὁδυσσῆος θείοιο,
τοίχου τοῦ ἑτέροιο· θεοῖστ δὲ θῦσαι ἀνώγει
- 220 Πάτροκλον, δν ἔταιρον ὁ δ' ἐν πυρὶ βάλλε θυηλάς.
Οἱ δ' ἐπ' ὄνειαθ' ἕτοῖμα προκείμενα χεῖρας ἴαλλον.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
νεῦσ' Αἴας Φοίνικι. Νόησε δὲ δῖος Ὁδυσσεύς·
- 224 πλησάμενος δ' οἴνοιο δέπας, δείδεκτ' Ἀχιλῆα·
Χαῖρ', Ἀχιλεῦ δαιτὸς μὲν ἔισης οὐκ ἐπιδενεῖς,
ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρείδαο,
ἡδὲ καὶ ἐνθάδε νῦν πάρα γὰρ μενοεικέα πολλὰ
- 228 δαίνυσθ· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν
ἀλλὰ λίην μέγα πῆμα, Διοτρεφές, εἰζορόωντες
δείδιμεν ἐν δοιῇ δὲ σαωσέμεν ἡ ἀπολέσθαι
νῆας ἐϋσσελμους, εἰ μὴ σύγε δύσεαι ἀλκήν.
- 232 Ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο
Τρῶες ὑπέρθυμοι τηλέκλητοί τ' ἐπίκουροι,
κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶν
σχήσεσθ', ἀλλ' ἐν νησὶ μελαίνησιν πεσέεσθαι.
- 236 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων
μαίνεται ἐκπάγλως, πίσυνος Διί, οὐδέ τι τίει
ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν.
- 240 Ἀρᾶται δὲ τάχιστα φανήμεναι Ἡῶ δῖαι·
στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα,

book above cited, qu. 10. — 215. *ἄλεός*, a kitchen-table. We have already seen *χίει* applied metaphorically to dry substances, e. g. 6, 147, *φύλλα ἀνεμος χαμάδις χίει*. — 219. See 24, 598. — 220. *Ὄνεια*, the parts of the victim consecrated to the gods, the diaphragm, &c., *ἄργυρα*, Od. 14, 446. — 224. *δείδεκτο* has been explained above, 4, 4. — 225, sqq. See the developments, full of taste, which Rollin has made of these three speeches of Ulysses, Phoenix, and Ajax, *Traité des Etudes*, vol. i. p. 448, sqq. *ἐπιδενεῖς* (*fm ἐπιδενής*, sc. *ἰσμίν*). — 227. On *πάρα* (*πάρεστι*) depends *δαίνυσθαι*. — 228. *μέμηλεν* (sc. *ἡμίν*), *fm μέλει*. — 230. *ἐν δοιῇ* (*ἐσμέν*), *in dubio*, *in acoirisi sumus*. Remark here the infin. of the aor. in a parallel construction with that of the fut. — 231. *δύσεαι ἀλκήν*, as well as *θοῦριν ἐπιειμένοι ἀλκήν*, 7, 164, a metaphor from the act of putting on armour. So in Lat. *arma induere*, *ardorem*, *fortitudinem induere*. — 234. *Fm επίω*. *φεύγει*, see 2, 37; 6, 108. — 238. *τίειν*, to respect. — 239. *δέδυκεν*: *ὑπεισέλθει*, *ἔχει*, Sch. — 241. *στεῦται*, see 2, 597, where it ought to have been added that *στεῦται* never has the signification of its root *στῆναι*, “to place oneself, stand, stay.” This derivative always signifies, “to

- 242 αὐτάς τ' ἐμπρήσειν μαλεφοῦ πυρός· αὐτὰρ Ἀχαιοὺς
δρῶσειν παρὰ τῆσιν, ὅρινομένους ὑπὸ καπνοῦ.
244 Ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
ἐκτελέσωσι θεοῖ· ἡμῖν δὲ δὴ αἴσιμον εἴη
φθίσθαι ἐπὶ Τροίῃ, ἐκὰς Ἀργεος ἵπποβότοιο.
‘Αλλ’ ἄνα, εἰ μέμονάς γε, καὶ ὀψέ περ, νίας Ἀχαιῶν
248 τειρομένους ἔρνεσθαι ὑπὸ Τρώων δρυμαγδοῦ.
Αὐτῷ τοι μετόπισθ' ἄχος ἔστεται· οὐδέ τι μῆχος
ρεχθέντος κακοῦ ἔστ’ ἄκος εὑρεῖν· ἀλλὰ πολὺ πρὶν
φράζειν, δύως Δαναοῖσιν ἀλεξῆσεις κακὸν ἥμαρο.
252 Ω πέπον, ἦ μὲν σοίγε πατὴρ ἐπετέλλετο Πηλεὺς
ἥματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπειν
τέκνουν ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἡρη
δώσουσ', αἱ κ' ἐθέλωσι· σὺ δὲ μεγαλήτορα θυμὸν
256 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων
ληγέμεναι δ' ἔριδος κακομηχάνουν, δόφρα σε μᾶλλον
τίωσ' Ἀργείων ἡμὲν νέοι ηδὲ γέροντες.
‘Ως ἐπέτελλ’ ὁ γέρων· σὺ δὲ λήθεαι. ‘Αλλ’ ἔτι καὶ
νῦν
260 παύε, ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων
ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
Εἰ δέ, σὺ μέν μεν ἄκουσσον, ἐγὼ δέ κέ τοι καταλέξω
264 ὅσσα τοι ἐν κλισίγσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
αἴθωνας δὲ λέβιθης ἔείκοσι, δώδεκα δ' ἵππους
πηγούς, ἀθλοφόρους, οἱ ἀέθλια ποσσὸν ἄροντο.
Οὐ κεν ἀλήιος εἴη ἀνήρ, φέτοςσα γένοιτο,
268 οὐδέ κεν ἀκτήμων ἐριτίμοιο χρυσοῖο,
ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὸν ἄροντο.

have taken a firm resolution (Lat. *stat animus*);” and when it is a hostile resolution, “to threaten.” κόρυμβα, in prose ἀκροστόλια. The sterns were turned towards the city, the prows towards the sea. — 242. On the gen. πυρός, see 2, 415. — 244. ταῦτα, ideo. — 245. αἴσιμον: πεπρωμένον, εἰμαρμένον, Sch. *Fatale*, fm *alσα, fatus*. — 247. ἄνα = ἀνάστηθι, surge; as in English, *up!* and in French, *sus!* μέμονας, see 24, 657. — 248. We might have joined τειρομένους ὑπὸ Τρώων ἔρνεσθαι δρυμαγδοῦ, but line 17, 224, Τρώων ἀλόχους ἔρνεσθε ὑπ' Ἀχαιῶν, proves that we must hold to the sequence of the words in the text, ἔρνεσθαι ὑπὸ Τρώων δρυμαγδοῦ, to withdraw them from under the tumult (the tumultuous attack which oppresses them). This use of ὑπό answers to that with the dat. ἐδάμη ὑπὸ Τρωσίν, he was vanquished under (by) the Trojans. — 249. οὐδέ τι μῆχος, in prose ἀμηχανόν ἔστι. — 252. See 6, 55. — 261. See v. 157.—262. εἰ

- 270 Δώσει δέ έπτὰ γυναικας, ἀμύμονά ἔργ' εἰδυίας,
Λεσβίδας, ἂς, ὅτε Λέσβον ἐϋκτιμένην ἔλεις αὐτός,
272 ἔξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
Τὰς μέν τοι δώσει, μετὰ δέ ἔσσεται, ἦν τότ' ἀπήρα
κούρην Βρισῆος· καὶ ἐπὶ μέγαν δρον ὄμεῖται,
μῆποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι,
276 ἢ θέμις ἐστίν, ἀναξ, ἢτ' ἀνδρῶν ἥτε γυναικῶν.
Ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν
αὗτε
ἄστυ μέγα Πριάμοιο θεοὶ δώσας' ἀλαπάξαι,
νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι,
280 εἰςελθών, ὅτε κεν δατεώμεθα ληῆδ' Ἀχαιοί.
Τρωϊάδας δὲ γυναικας ἐείκοσιν αὐτὸς ἐλέσθαι,
αἱ κε μετ' Ἀργείην Ἐλένην κάλλισται ἔωσιν.
Εἰ δέ κεν "Ἀργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,
284 γαμβρός κέν οἱ ἔοις· τίσει δέ σε Ἰσον Ὁρέστη,
ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἔνι πολλῷ.
Τρεῖς δέ οἱ εἰσὶ θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
288 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
πρὸς οἴκον Πηλῆος· ὁ δέ αὐτὸς ἐπὶ μείλια δώσει
πολλὰ μᾶλ', ὅσσ' οὕπω τις ἔη ἐπέδωκε θυγατρί.
Ἐπτὰ δέ τοι δώσει εὐναίσμενα πτολείθρα,
292 Καρδαμύλην, Ἔνόπην τε καὶ Ἰρην ποιήεσσαν,
Φηράς τε ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,
καλήν τ' Αἴπειαν καὶ Πάδασον ἀμπελόεσσαν.
Πᾶσαι δέ ἐγγὺς ἀλός, νέαται Πύλου ημαθόεντος·
296 ἐν δέ ἄνδρες ναίουσι πολύρρηνες, πολυβοῦται,
οἵ κέ σε δωτίνησι θεὸν ὡς τιμήσουσιν,
καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
Ταῦτα κε τοι τελέσειε μεταλλήξαντι χόλοιο.
300 Εἰ δέ τοι Ἀτρείδης μέν ἀπήχθετο κηρόθι μᾶλλον,
αὐτὸς καὶ τοῦ δῶρα· σὺ δέ ἄλλους περ Παναχαιοὺς
τειρομένους ἐλέαιρε κατὰ στρατόν, οἵ σε θεὸν ὡς
τίσουσ'· ἢ γάρ κέ σφι μάλα μέγα κῦδυς ἄροιο.
304 Νῦν γάρ χ' Ἔκτορ' ἔλοις, ἐπεὶ ἀν μάλα τοι σχεδὸν
ἔλθοι,

34, see 1, 302.—284, sqq. See the nn. on lines 122—157. — 300. 34,
after εἰ, see 1, 137.—303. The same construction as 4, 95.—304. A
peroration well adapted to win the consent of Achilles.

305 λύσαν ἔχων ὀλοήν· ἐπεὶ οὔτινά φησιν ὁμοῖον
οὐ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν.

The answer of Achilles to Ulysses. “Achilles is inflexible ; he will not serve the ungrateful ; without interest in the war, he alone is deprived of recompense. And who has done more than he ? Achilles renounces battles ; he will none of their presents. The wrong lives in his heart. Glory touches him no longer. It is repose that he desires, and he will return to seek it by his own fireside. Troy shall not perish. If Phoenix consents, let him follow him.”

Τὸν δὲ ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεύς·

308 Διογενὴς Λαερτιάδη, πολυμῆχαν· Ὁδυσσεῦ,
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
ἡπερ δὴ φρονέω τε καὶ ὡς τετελεσμένουν ἔσται·
ὡς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.

312 Ἐχθρὸς γάρ μοι κεῖνος δμῶς· Αἴδαο πύλησιν,
δις χ' ἔτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἰπη·
Αὐτὰρ ἐγὼν ἐφέω, ὡς μοι δοκεῖ εἶναι ἄριστα·
οὐτ' ἔμεγ· Ἀτρείδην Ἀγαμέμνονα πεισέμεν οἴω

316 οὗτ' ἄλλους Δαναούς· ἐπεὶ οὐκ ἄρα τις χάρις ἦν
μάρνασθαι δηῖοισιν ἐπ' ἀνδράσι υωλεμέες αἰεί.
‘Ιση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
ἐν δὲ ἵη τιμῇ ἡμὲν κακὸς ἥδε καὶ ἐσθλός·

320 κάτθαν· δμῶς δ τ' ἀεργὸς ἀνὴρ δ τε πολλὰ ἐοργώς.
Οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.

‘Ως δὲ ὅρνις ἀπτῆσι νεοσσοῖσι προφέρησιν
324 μάστακ’, ἐπεὶ κε λάβῃσι, κακῶς δὲ ἄρα οἱ πέλει αὐτῇ·
ὧς καὶ ἐγὼ πολλὰς μὲν ἀνπνους νύκτας ἰανον,

309. ἀπηλεγέως (*fm ἀλγῶ, curo*), *nihil ourando*, without caring, without reservation [*with plainness*, Cp.]. ἀποειπεῖν, see 7, 416.—311. *τρύζειν*, an imitative word : to murmur, grumble (neut.).—313. *Aliud clausum in pectore, aliud in lingua promptum habere*, Sal-lust. Cat., ch. 10.—316. οὗ τις χάρις ἦν (sc. ἐμοὶ), they gave me no thanks.—318. A varied construction for μένοντι καὶ πολεμίζοντι.—319. = μιᾶ, utā eādemque.—320. κατέθανε, instead of καταθνήσκει. The poet might also have put θνήξεται. For what holds good of all times, it is allowed to choose indifferently of the three tenses of the verb that which seems to suit best the complexion of the speech.—321. *Nei mihi aliquid superjacet*, i. e. *jacet mihi super alios*, *mihi pro aliis*, οὐδὲν περισσὸν κεῖται μοι, nothing more is destined (reserved) for me ; I win by my exploits no more (than the rest).—323. *παραβάλλεσθαι*, *παρατίθεσθαι*, amounts, by another metaphor, exactly to the notion of our “to expose.”—323. προφέρη,

- 326 ἡματα δ' αἰματόεντα διέπρησσον πολεμίζων,
ἀνδράσι μαρνάμενος δάρων ἔνεκα σφετεράων.
- 328 Δώδεκα δὴ σὺν νησὶ πόλεις ἀλάπακὲ ἀνθρώπων,
πεζὸς δ' ἐνδεκά φῆμι κατὰ Τροίην ἐρίβωλον·
τῶν ἐκ πασέων κεψήλια πολλὰ καὶ ἐσθλὰ
ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
- 332 Ἀτρεΐδῃ δὲ διὰ παῦρα δασάσκετό, πολλὰ δ' ἔχεσκεν.
"Αλλα δ' ἀριστήσαι δίδου γέρα καὶ βασιλεῦσιν"
τοῖσι μὲν ἐμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν
336 εἶλετ', ἔχει δ' ἄλοχον θυμαρέα· τῷ παριαύων
τερπέσθω. Τί δὲ δεῖ πολεμίζεμεναι Τρώεσσιν
Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
Ἀτρεΐδης; ηδὲ οὐχ Ἐλένης ἐνεκ' ἡγκόμοιο;
- 340 η μοῦνοι φιλέουσ' ἄλοχους μερόπτων ἀνθρώπων
Ἀτρεΐδαι; ἵπει, ὅςτις ἀνὴρ ἀγαθὸς καὶ ἔχεφρων,
τὴν αὐτοῦ φιλέει καὶ κήδεται· ὡς καὶ ἐγὼ τὴν
ἐκ θυμοῦ φίλεον, δουρικτητήν περ ἐοῦσαν.
- 344 Νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μὲν ἀπάτησεν,
μή μεν πειράτῳ εὑρίσκετο· οὐδέ με πείσει.
"Αλλ', Ὁδυσεῦ, σὺν σοὶ τε καὶ ἄλλοισιν βασιλεῦσιν
φραζέσθω, νήεσσιν ἀλεξέμεναι δῆιον πῦρ.
- 348 Ἡ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
καὶ δὴ τεῖχος ἔδειμε, καὶ ἥλασε τάφρον ἐπ' αὐτῷ
εὔρειαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν·
ἄλλ' οὐδὲ ὡς δύναται σθένος "Εκτορος ἀνδροφόνοιο
- 352 ἴσχειν. "Οφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολεμίζον,
οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὁρυμένην "Εκτωρ,
ἄλλ' δοσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἰκανευ·
ἐνθα ποτ' οἷον ἐμιμνε, μόγις δέ μεν ἐκφυγεν ὄρμήν.
- 356 Νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμίζεμεν "Εκτορι δίψ,
αὔριον ἵρα Διὶ ρέξας καὶ πᾶσι θεοῖσιν,
νηῆσας εὖ νῆας, ἐπὴν ἄλαδε προερύσσω,
δψεαι, ην ἐθέλησθα, καὶ αἱ κέν τοι τὰ μεμήλη,

apporat, a local sense of πρό, as always in H. Plutarch several times quotes this charming comparison. — 325. *laúw* does not involve the notion of sleep. — 327. See 5, 486. — 333. *Fm διαδαίομαι.* — 341. *dwēl* relates to the reply supposed to be made to the demand η μοῦνοι, an answer so natural that it need not be expressed. “*Nec solos tangit Atridas Iste dolor,*” Virg. — 346, sqq. Agamemnon had said to Achilles: *πάρεσσιν ἐμοιγέ καὶ ἄλλοι, &c.,* 1, 174. — 353. *ἀπὸ τείχεος*, far from the wall. — 354. *φηγόν*, see 5, 693; 6, 237. — 358. See ver.

- 360 ἦρι μάλ' Ἐλλήσποντον ἐπ' ἵχθυσεντα πλεούσας
 νῆας ἔμας, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς Ἐννοσίγαιος,
 ἥματι κε τριτάτῳ Φθίην ἐρίβωλον ἰκούμην.
 364 Ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε
 ἕρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρόν,
 ἥδε γυναικας ἔүζώνους πολιόν τε σίδηρον
 ἀξομαι, ἅσσ' ἔλαχόν γε γέρας δέ μοι ὅςπερ ἔδωκεν,
 368 αὗτις ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης· (τῷ πάντ' ἀγορευέμεν, ὡς ἐπιτέλλω,
 ἀμφαδόν· ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοὶ
 εἴ τινά που Δαναῶν ἔτι ἔλπεται ἔξαπατήσειν,
 372 αἱὲν ἀναιδείην ἐπιειμένος·) οὐδέ ἀν ἔμοιγε
 τετλαίη, κύνεός περ ἐών, εἰς ὥπα ἰδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·
 ἐκ γὰρ δή μ' ἀπάτησε καὶ ἥλιτεν· οὐδέ ἀν ἔτ' αὗτις
 376 ἔξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ, ἀλλὰ ἔκηλος
 ἕρρέτω· ἐκ γὰρ εὐ φρένας εἴλετο μητίετα Ζεύς.
 Ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴση.

137.—363. A line that has become famous by Socrates's dream in prison, related by Plato, in a passage of the *Crito*, p. 44, which Cicero has translated, *De Divinatione*, 1, 25 : "Est apud Platonem Socrates quum esset in custodiâ publicâ, dicens *Critoni*, suo familiari, sibi post tertium diem esse moriendum : vidiisse enim se in somnis pulchritudine eximiâ feminam, quæ se nomine appellans diceret Homericum quendam ejusmodi versum : Tertia te Phthise tempestas læta locabit."—364. ἕρρων, see 8, 164.—370. In prose ἀναφανδόν, φανερῶς. —372. See 1, 149.—373. κύνεος (see 1, 159) means "impudent, insolent."—374. οὐδὲ μὲν ἔργον, sc. συμπράξω.—375. Fm ἀλταῖνω, to fail (in duty towards) any one ; i. e. to sin against him. —376. ἄλις δέ οἱ (*iostirin*), *satis habet*. —378. The Carians, Κᾶρες, were said to have been the first who ever engaged themselves as mercenary troops. They were employed to guard the out-posts, as sentinels doomed to destruction, and hence the proverb ἣν Καρὶ κίνδυνος, whence is derived the phrase still in use, *periculum fiat in animâ vili*. It is in this saying that the ancients wished to find the explanation of the words *τίω δέ μιν ἐν Καρὸς αἴση*, lit. "I esteem him in the place which befits a Carian ; I care no more for him than for a Carian." But first, the prosody is against this interpretation (H. himself says Καρῶν βαρβαροφωνῶν, 2, 867, with the *a* long) : in the second place, it was not till long after the heroic ages that a notion of this kind could attach itself to the Carians. Three other explanations, which the ancient grammarians have tried, are as manifestly false. It was reserved to modern philology to give the true one. For it cannot be doubted that κάρ (from the root κείρω,

- 379 Οὐδὲ εἴ μοι δεκάκις τε καὶ είκοσάκις τόσα δοίη,
 380 δσσα τέ οἱ νῦν ἐστὶ καὶ εἴ ποθεν ἄλλα γένοστο·
 οὐδὲ ὅσ' ἐς Ὁρχομενὸν ποτινίσσεται οὐδὲ δσσα Θήβας
 Αἰγυπτίας, ὅθι πλεύστα δόμοις ἐν κτήματα κεῖται·
 αἴθ' ἔκατομπυλοὶ εἰσὶ, διηκόσιοι δ' ἀν' ἔκαστην
 384 ἀνέρες ἔξοιχνεῦσι σὺν ἵπποισιν καὶ δχεσφιν·
 οὐδὲ εἴ μοι τόσα δοίη ὅσσα ψάμαθός τε κόνις τε,
 οὐδέ κεν ὃς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων,
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
 388 Κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρείδαο·
 οὐδὲ εἰ χρυσέιρ· Αφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Αθηναίην γλαυκώπιδι ισοφαρίζοι,
 οὐδέ μιν ὃς γαμέω· δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 392 δεῖτις οἵ τ' ἐπέουκε καὶ δε βασιλεύτερος ἐστιν.
 "Ην γὰρ δὴ με σώστι θεοὶ καὶ οἴκαδ' ἰκωμαὶ,
 Πηλεύς θήν μοι ἔπειτα γυναικα γαμέσσεται αὐτός.
 Πολλαὶ Ἀχαιίδες εἰσὶν ἀν' Ἑλλάδα τε Φθίην τε,
 396 κοῦραι ἀριστήνων, οἵτε πτολεύθρα ρύονται·
 τάνων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
 "Ενθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγήνωρ,
 γῆμαντι μνηστὴν ἄλοχον, εἰκύῖαν ἄκοιτιν,
 400 κτήμασι τέρπεσθαι, τὰ γέρων ἐκτήσατο Πηλεύς."

2 aor. ἐκάρην) is an ancient word signifying, cut hair (which one throws away); and that the sense is the same as the Lat. *flocci facere*. — 381. Orchomenos, a very rich town in Boeotia (2, 511). The ancient grandeur of the Egyptian Thebes is still attested by its ruins.—382. Αἰγυπτίας (here, and often in the *Odyssey*) must be read in three syllables, *aiguptias*; see 2, 537. — 387. ἀποδίδναι, to give revenge, repair.—390. ισοφαρίζοι, see 6, 101. It is difficult to say whether the rhyme is here an effect of accident, or placed here intentionally, to mark contempt. The Greeks used assonance to produce comic effects; e. g. Aristophanes, *Nubes*, 711, sqq. We know that Athénè presided over the labours of women. — 394. The meaning of the middle γαμέσθαι, “my father will give me a wife,” is only found here. But it is justified by the analogy of other verba, and no one, as far as appears, has followed the correction of Aristarchus, γυναικά γε μάσσεται ἀντὶ τοῦ ζητῆσει. — 398, sqq. It is impossible for me here to help quoting a letter of Napoleon, addressed in 1798 to his brother Joseph, and intercepted by the English in the expedition to Egypt. It was first quoted by Payne-Knight in his note on the passage: “Suppose again that I have a country-house on my arrival, either near Paris, or in Burgundy. I count on passing the winter and burying myself there. I am disgusted with human nature! I want solitude and desolation (*sic*). Greatness wearies me; the sentiment is dried up; glory is insipid. At twenty-nine I have exhausted all. Nothing remains

- 401 οὐ γάρ ἐμοὶ ψυχῆς ἀντάξιον, οὐδὲ ὅσα φασὶν
 Ἰλιον ἐκτῆσθαι, εὐναιόμενον πτολίεθρον,
 τὸ πρὸν ἐπ' εἰρήνης, πρὸν ἐλθεῖν υἱας Ἀχαιῶν·
- 404 οὐδὲ ὅσα λάϊνος οὐδὸς ἀφῆτορος ἐντὸς ἔέργει
 Φοίβου Ἀπόλλωνος, Πυθοῖ ἔνι πετρηέσση.
- Ληϊστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα,
 κτητοὶ δὲ τρίποδές τε καὶ ἵππων ξανθὰ κάρηνα·
- 408 ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λείστῃ
 οὐθὲν ἐλετή, ἐπεὶ ἄρ σεν ἀμείψεται ἔρκος ὁδόντων.
 Μήτηρ γάρ τέ με φησι θεά, Θέτις ἀργυρόπεζα,
 διχθαδίας Κῆρας φερέμεν θανάτοιο τέλοςδε.
- 412 Εἰ μέν κ' αὐθὶ μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὥλετο μέν μοι νόστος, ἀτὰρ κλέος ἀφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἵκωμι φίλην ἐς πατρίδα γαῖαν,
 ὥλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰών
- 416 ἔσσεται, οὐδέ κέ μ' ὥκα τέλος θανάτοιο κιχείη.
 Καὶ δ' ἀν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν· ἐπεὶ οὐκέτι δήετε τέκμωρ
 Ἰλίου αἰπεινῆς· μάλα γάρ ἔθεν εὐρύοπα Ζεὺς
- 420 χείρα ἔην ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
 'Αλλ' ὑμεῖς μὲν ιόντες, ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε· τὸ γὰρ γέρας ἐστὶ γερόντων·
 δόφορ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνων,
- 424 ἦ κέ σφιν νηάς τε σόη καὶ λαὸν Ἀχαιῶν
 νησὸν ἔπι γλαφυρῷς· ἐπεὶ οὖ σφισιν ἥδε γ' ἐτοίμη,
 ἦν νῦν ἐφράσσοντο, ἐμεῦ ἀπομηνίσαντος.
 Φοῖνιξ δ' αὐθὶ παρ' ἄμμι μένων κατακοιμηθήτω,

for me but to become downright egotistical.—403. See 18, 288, sqq.
 —404. *Lapideum limen*, for “the temple.” The word ἀφῆτωρ is only found in this line. It is taken for a synonym of ἐκηβόλος, ίκατος, fm ἀφίημι, to launch, hurl. But Aristarchus explained it by ὁμοφῆτος, fm φημί = πᾶσι προφητεύοντος, μαντευομένου : and this may not be without foundation, as we find a subst., ἀφητορία, which means μαντεία (Hesych.). Although, according to the data which we have, the celebrated treasure of Delphi does not ascend to so high an antiquity, we should be wrong, with Clavier, to regard these lines as an interpolation of later date.—405. πετρηέσση, see Justin xxiv. ch. 6.—406, 407. ληϊστοί, lit. *prædabiles*, capable of being acquired by invasions (at that time allowed to the strongest) : *κτητοί*, (*pretio*) *parabiles*. — 408. (ὦστε) πάλιν ἐλθεῖν, *ut redeat*. — 409. = ἀμείψηται, to pass, clear. — 411. φέρειν, as in Lat. *ferre* for *agere*, ἀγειν in a similar sense, 13, 602.—416. See 3, 309. — 417. In prose *παραιγέσσαιμι*. — 418. θῆω, an Epic verb, to find. — 419. θέν (οὐ) = αὐτῆς, depending on ὑπέρ in the verb.—426. See 2, 772.

428 ὅφρα μοι ἐν νήεσσι φίλην ἐς πατρόδ' ἔπηγαι
αὐριον, ἦν ἐθέλησιν ἀνάγκη δ' οὗτι μιν ἄξω.

Phoenix tries to bend Achilles. He will not quit his pupil ; exiled, without family, he has only him in the world. Achilles will not be inexorable ; the gods are not so. They listen to the Prayers which follow Wrong with timid steps. Atrides repairs his fault. The history of the war of Calydon ; the anger of Meleager. Achilles must not wait, like Meleager, till necessity constrains him.

“Ως ἔφαθ· οἱ δὲ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ,
μῦθον ἀγαστάμενοι· μᾶλα γὰρ κρατερῶς ἀπέειπεν.
432 Οψὲ δὲ δὴ μετέειπε γέρων ἵππηλάτα Φοῖνξ,
δάκρυν ἀναπορήσας· περὶ γὰρ δίε τηνσὶν Ἀχαιῶν”

Εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμον Ἀχιλλεῦ,
βάλλει, οὐδὲ ἔτι πάμπαν ἀμύνειν νηυσὶ θοῆσιν
436 πῦρ ἐθέλεις αἴδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ·
πῶς ἀν ἔπειτ’ ἀπὸ σεῖο, φίλον τέκους, αὐθὶ λιποίμην
οἰος ; Σοὶ δέ μ’ ἔπειμπε γέρων ἵππηλάτα Πήλευς
ηματι τῷ, ὅτε σ’ ἐκ Φθίης Ἀγαμέμνονι πέμπεν

440 νῆπιον, οὕπω εἰδόθ’ ὁμοίου πολέμοιο,
οὐδὲ ἀγορέων, ἵνα τ’ ἄνδρες ἀριτρεπέες τελέθουσιν.
Τοῦνεκά με προέηκε, διδασκέμεναι τάδε πάντα,
μῦθων τε ρῆτῆρ’ ἔμεναι, πρηκτῆρά τε ἔργων.

444 Ως ἀν ἔπειτ’ ἀπὸ σεῖο, φίλον τέκους, οὐκ ἐθέλομι
λείπεσθ’, οὐδὲ εἰ κεν μοι ὑποσταλή θεὸς αὐτός,
γῆρας ἀποξύσας, θήσειν νέον ἡβώοντα,
οἶον ὅτε πρῶτον λίπον Ἐλλάδα καλλιγύναικα,

433. It is by a mistaken analogy that they translate δάκρυν ἀναπήσας by “inflaming his tears ;” i. e. weeping scalding tears. We have seen, 1, 481, that πρήσειν means “to blow [hence, to spirit out ; to make, or let any thing stream forth].” Thus, 16, 350, it is said of one dying, αἷμα δὲ ἀνά στόμα καὶ κατὰ βίνας πρῆσε χανῶν, he blew the blood through his mouth and nose. It is in this sense that we must take δάκρυν ἀναπήσας. δέ, see 5, 566. — 435. Similarly Od. 11, 427: τοιαῦτα μετὰ φρεσίν ἤργα βάληται. — 436. See 2, 455. — 437. = ἀποικοίμην, with gen. — 438. σοὶ ἔπειμπε must be taken in the sense of σοὶ συνίπειμπε. — 440. ὁμοίου, see 4, 315. — 443. Cicero, de Oratore, iii. 15 : “Vetus quidem illa doctrina eadem videtur et recte faciendi et bene dicendi magistra ; neque disjuncti doctores, sed iidem erant vivendi præceptores atque dicendi : ut ille apud Homerum Phoenix, qui se a Peleo patre Achilli juveni comitem esse datum dicit ad bellum, ut illum efficeret oratorem verborum adoremque rerum.” — 445. ὑπέστην, recipi (in me), promised ; see 2, 286. — 447. olov. A transition like that which Nestor often employs to arrive at his recitals of past time. What follows has the appearance of an episode ; but we shall soon perceive that Phoenix, ascending into the history of his

- 448 φεύγων νείκεα πατρὸς Ἀμύντορος Ὄρμενίδαο·
 ὃς μοι παλλακίδυς περιχώσατο καλλικόμοιο·
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δὲ ἄκοιτιν,
 μητέρ' ἔμην· ή δὲ αἰὲν ἐμὲ λισσέσκετο γούνων,
 452 παλλακίδι προμιγῆναι, ἵν' ἔχθηρει γέροντα.
 Τῷ πιθόμην καὶ ἔρεξα πατὴρ δὲ ἐμὸς αὐτίκ' δισθείς,
 πολλὰ κατηράτο, στυγερὰς δὲ ἐπεκέκλετ' Ἐρινῦς,
 μήποτε γούνασιν οἶσιν ἐφέσσεσθαι φίλον νίόν,
 456 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δὲ ἐτέλειον ἐπαράς,
 Ζεύς τε καταχθύνιος καὶ ἐπαινὴ Περσεφόνεια.

youth, resembles one who runs back to ensure the success of a great leap, which he is going to make. He recounts the adventure, in consequence of which his father cursed him : He will never have any children. Having succeeded in escaping, he arrives at the house of Peleus, who becomes to him a father, and loves him as an only son. Phoenix, on his side, loves Achilles as his own child, as he is not to have any ; he has cared for him like a nurse ; and now Achilles is the staff of his old age. Ulysses has failed with Achilles. Neither the enumeration of Agamemnon's brilliant offers, nor the efforts to re-kindle in the hero the love of battle, and the rivalry which the name of Hector ought to awaken in him ; nothing has succeeded. Phoenix, in consequence, tries another way. He seeks to move the soul of Achilles by a touching recital, and when he believes him to be moved, and won over to tender feelings, he says to him : "Allow thyself to be bent : the gods themselves bend to our prayers, &c." In the discourse of Phoenix there are some details, as in the whole Iliad, which are not absolutely necessary to attain the end, but which add to the naturalness of the old man's excursive humour. The foundation of the speech presents nothing superfluous, and one cannot even qualify as an episode the recital which Phoenix gives of his youthful adventures. Nevertheless H. has had to experience, on the part of one critic of great perspicacity, a bitter censure, to which the student will now be able to do justice. Bayle, says, in his article on Achilles : "Horace had, doubtless, forgotten this harangue, charged with a thousand useless details, when he gave the author of the Iliad this eulogium, that he always goes straight to his object : '*Semper ad eventum festinat*' (Art. Poet. 148). If this were the case, would he make a deputy of the Greek army, charged with a very important and pressing mission, amuse himself with *paltry nurses' tales*, and the *recital of his old adventures?*"—448. Ὄρμενος, grandson of Aeolus, had built the town of Ὄρμένιον (2, 734), in Magnesia, a part of Thessaly.—449. περισσῶς ὥργισθη, *Sok.* The gen. often accompanies verbs expressing an affection of the mind, and indicates the cause of that affection.—451. The Greeks said λισσεσθαι τίνα λαβόντα γούνων (4, 45, sqq.), and λισσεσθαι τίνα Ζηνός, by Zeus. The phrase οὐδὲ λισσέσκετο γούνων, might have been taken as elliptic (sc. λαβοῦσα), and such ellipses, in very common expressions, are not without example ; but since we find in Lat. in like manner *per genus te obsecro*, we must take it literally.—453. δισθείς, every where else διστάμενος, thinking, suspecting. — 455. Fm ιψίω (obsol.), aor. ast

- 458 Τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὁξεῖ χαλκῷ·
ἀλλά τις ἀθανάτων παῦσεν χόλον, ὃς ρ' ἐνὶ θυμῷ
460 δῆμου θῆκε φάτιν καὶ ὄνείδεα πόλλ' ἀνθρώπων·
ώς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.
"Ενθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμός,
πατρὸς χωμοένοιο, κατὰ μέγαρα στρωφᾶσθαι.
464 Ἡ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἔόντες
αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισιν·
πολλὰ δὲ ἵψα μῆλα καὶ εἰλίποδας ἐλικας βοῦς
ἔσφαζον, πολλοὶ δὲ σύες θαλέθουντες ἀλοιφῇ
468 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
Εἰνάνυνχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴαυον·
οἱ μὲν ἀμειβόμενοι φυλακὺς ἔχον· οὐδέ ποτ' ἔσβη
472 πῦρ, ἔτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
ἄλλο δ' ἐνὶ προδύμῳ, πρόσθεν θαλάμοιο θυράων.
'Αλλ' ὅτε δὴ δεκάτη μοι ἐπήλυθε νῦξ ἐρεβεννή,
καὶ τότ' ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας
476 ρήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς

ἴφεισα, insidere facio. — 457. Ζεὺς καταχθόνιος. Zeus then (says Pausanias ii. ch. 24, 4) reigned also in the infernal regions. This is contrary to the formal testimony of 15, 188. Aeschylus, in like manner, calls Pluto Ζεὺς κεκμηκότων, the Zeus of the dead. Ἔπαινη, an ancient epith. of Proserpine, doubtless for ἐπαινεῖν, venerable. The explanation ἐπίφοβος, terrible, derived from *aīos* (= *εἰνός*), is not justifiable by the rules for the composition of words. — 458. This line and the three following have disappeared from all the MSS. of H. which we possess. Aristarchus had suppressed them; φοβηθείς, says Plutarch, in a sentence probably incomplete (*De audiendis [i. e. legendis] poetis*, ch. 8, p. 32): “through fear,” says he; “but it is difficult to imagine what fear Aristarchus can have conceived on the subject of these lines. One would like to find some details on the opinion which the great critic has formed with regard to this passage, rather than that moral reflection of Plutarch, little just as it is.” These lines are very suitable here, because they show Achilles to what terrible extremities anger can carry us. — 463. (ῶςτε) στρωφᾶσθαι, I could no longer master myself to remain in the house. — 466. εἰλ., see 6, 424. ἐλικας: ἡτοι τὰ σίφαρα ἐλικοειδῆ ἔχουσας, *Apollon.* In Lat. *camuri boves*, opposed to *patuli*. — 467. See n. on 208. — 468. φλογιζόμενοι, Sch. to blaze, to burn bright. — 470. νύκτας is redundant after εἰνάνυνχες. It is by a like redundancy that we find in the Tragic poets μελάμπετλοι στολμοί, &c. — 472, sqq. Eustathius, taking occasion by this passage, has informed us very succinctly how the houses of the ancients were disposed: “First, the enclosure where were the gates; after the enclosure was the court, then the portico, then the vestibule,

- 477 ρεῖα, λαθὼν φύλακάς τ' ἄνδρας δμωάς τε γυναικας.
 Φεῦγον ἔπειτ' ἀπάνευθε δί' Ἑλλάδος εὐρυχόρῳο,
 Φθίην δ' ἔξικρμην ἐριβώλακα, μητέρα μήλων,
 480 ἐς Πηλῆα ἄναχθ'. δό δέ με πρύφρων ὑπέδεκτο,
 καὶ με φίλησ', ὡςεὶ τε πατὴρ δν παῖδα φιλήσῃ
 μοῦνον, τηλύγετον, πολλοῖσιν ἐπὶ κτεάτεσσιν·
 καὶ μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·
 484 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσων.
 Καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ἐκ θυμοῦ φιλέων· ἐπεὶ οὐκ ἔθελεσκες ὅμ' ἄλλῳ
 οὗτ' ἐς δαῖτ' ἵέναι οὕτ' ἐν μεγάροισι πάσασθαι,
 488 πρίν γ' ὅτε δή σ' ἐπ' ἐμοῖσιν ἐγὼ γούνασσι καθίσσας
 ὅψου τ' ἄσαιμι προταμῶν καὶ οἰνον ἐπισχῶν·
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα
 οἴνου, ἀποβλύζων ἐν νηπιέρῃ ἀλεγεινῇ.
 492 Ὡς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, δό μοι οὕτι θεοὺς γόνον ἔξετέλειον
 ἔξ ἐμεῦ· ἄλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνῃς.
 496 Ἄλλ', Ἀχιλλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε
 χρῆ
 νηλεὲς ἥτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοὶ,
 τῶνπερ καὶ μείζων ἀρετὴ τιμή τε βίη τε.
 Καὶ μὲν τοὺς θυέτεσσι καὶ εὐχαλῆς ἀγανῆσιν
 500 λοιβῷ τε κνίσῃ τε παρατρωπῷσ' ἄνθρωποι
 λισσόμενοι, ὅτε κέν τις ὑπερβήῃ καὶ ἀμάρτῃ.

the house and the chamber." *Dugas Montb.* — 478. See 2, 498. — 482. τηλ., see 3, 175. ἐπὶ πολλοῖς κτεάτεσσιν, *in multis divitiis*, with a view to possess some day great riches. Ἐπὶ with the dat. marks the destination. — 483. It was a religious duty to receive a suppliant (*ἰκέτης*, and the protecting deity, *Ζεὺς Ἰκέστος*), and to purify him (*καθαίρειν*) if he were criminal. Once received, if he were valiant, they tried to attach him to themselves still more by extraordinary kindnesses. Peleus himself, having had the misfortune to kill his brother, betook himself to Phthiotis, to king Eurytion, who purified him and gave him his daughter and the third of his kingdom. — 487. πάσασθαι, see 1, 464. Athenaeus observes, that H. always takes this verb in the sense of *to taste, touch with the tips of one's lips*, and that he uses other words to express satiety, whilst later poets have always used πάσασθαι to render the idea of *eating abundantly*. — 489. ἔπέχειν, to hold quite near one, to present, *præbere*. Μαστὸν ἐπέσχον παιδί, 22, 83. — 491. *Infantia quæ (aliis) molestias creat*. — 495. See 24, 186, sqq. — 502—512. "Prayers" does not

502 Καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μεγάλοι,
χωλαί τε ρύσαι τε, παραβλῶπές τ' ὄφθαλμώ·

504 αἴ ρά τε καὶ μετόπισθ' Ἀτης ἀλέγουσι κιοῦσαι.

'Η δ' Ἀτη σθεναρή τε καὶ ἀρτίπος· οὐνεκα πάσας
πολλὸν ὑπεκπροθέει, φθάνει δὲ τε πᾶσαν ἐπ' αἰαν,
βλάπτουσ' ἀνθρώπους· αἱ δὲ ἔξακέονται ὄπίσσω.

508 Ὁς μέν τ' αἰδέσεται κούρας Διὸς ἀσσον ιούσας,
τὸν δὲ μέγ' ὠνησαν, καὶ τ' ἔκλυνον εὐξαμένοιο·
δις δέ κ' ἀνήνηται καί τε στερεῶς ἀποείπῃ,

λίσσονται δὲ ἄφα ταίγε Δία Κρονίωνα κιοῦσαι,

512 τῷ Ἀτην ἄμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.

'Αλλ', 'Αχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
τιμῆν, ἡτρ' ἄλλων περ ἐπιγυνάμπτει νόον ἐσθλῶν.

Εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δὲ ὅπισθ' ὄνομάζοι

516 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαίνοι,
οὐκὶ ἀν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην

'Αργείοισιν ἀμυνέμεναι, χατέονσί περ ἔμπης·

νῦν δὲ ἄμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δὲ ὅπισθεν
ὑπέστη,

520 ἄνδρας δὲ λίσσεσθαι ἐπιπροέκεν ἀρίστους,
κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἵτε σοὶ αὐτῷ
φίλαταοι Ἀργείων· τῶν μὴ σύγε μῦθον ἐλέγξῃς,
μηδὲ πόδας· πρὶν δὲ οὔτε νεμεσησητὸν κεχολῶσθαι.

524 Οὕτω καὶ τῶν πρύσθεν ἐπευθόμεθα κλέα ἀνδρῶν
ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἵκοι·
δωρητοί τε πέλοντο παράρρητοί τ' ἐπέεσσιν.

render completely the word *Λιταί*. They are the prayers of a penitent, prayers to obtain pardon for a bad action. The 'Ατη which troubles the mind and urges to sin (see 2, 111), is strong and active: the Prayers inspired by repentance are slow, and wrinkled (with cares), and dare not look one in the face (*παραβλῶπες*). We do not find *Λιταί* in the Greek worship. It is a pure allegory, which it would take long to explain in detail. It is worthy of profound meditation, as much for its moral and religious foundation as for its poetic form. We should find that among the numerous allegories produced by modern times, there are few which would bear comparison with this. — 504. ἀλέγουσαι κιοῦσαι, ourant cantes for ire, seek to follow the 'Ατη. — 508. ἀσσον, fm ἀγχι. — 509. For the presents, see n. on 320. — 513. Jn. καὶ σὺ πόρε (da, i. e. fio u...) ἔπεσθαι τιμὴν κούραις Διός. — 514. ἡτε, sc. τιμὴ : qui honor illus (exhibitus). — 515. τὰ δημισθε (δῶρα), futura. — 518. χατέον, to have need; a poetic word. — 523. Μηδὲ τὴν ἐνθάδε ἀφίξιν, Sch. πρὶν (adv.) δὲ (ἥν) σὺ νεμ. — 526. δωρητός receives from the context the

527 Μέμνημαι τύδε ἔργον ἐγὼ πάλαι, οὕτι νέου γε,
528 ὡς ἦν· ἐν δὲ ὑμῖν ἐρέω πάντεσσι φίλοισιν.

Κουρῆτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
ἀμφὶ πόλιν Καλυδῶνα, καὶ ἀλλήλους ἐνάριζον·
Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐρανυῆς,

532 Κουρῆτες δὲ διαπραθέειν μεμαῶτες Ἀρηῇ.

Καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἀρτεμις ὥρσεν
χωσαμένη, ὃ οἱ οὕτι θαλύσια γουνῷ ἀλωῆς
Οἰνεὺς ρέξ· ἄλλοι δὲ θεοὶ δαίνυνθ' ἑκατόμβαις·

536 οἷη δὲ οὐκ ἔρρεξε Διὸς κούρῃ μεγάλοιο,
ἡ λάθετ', η οὐκ ἐνόησεν ἀάσατο δὲ μέγα θυμῷ.

Ἡ δὲ χολωσαμένη, δῖον γένος, Ἰσχέαιρα,
ώρσεν ἔπι χλούνην σὺν ἄγριον, ἀργιόδοντα,

540 δὲς κακὰ πολλά ἔρδεσκεν ἔθων Οἰνῆος ἀλωῆν·

πολλὰ δὲς ὅγε προθέλυμνα χαμαὶ βάλε δένδρεα
μακρά,
αὐτῆσιν ρίζησι καὶ αὐτοῖς ἄνθεσι μήλων.

sense of *muneribus placabilis*. This sense supposes a phrase *δωρεῖν τύνα* with the signif. of *ὑπάγειν* or *ετᾶσθαι δώροις*, a phrase not found for this verb, but which has analogies in the use of other verbs. — 529, sqq. “Quo temperet iram Achillis, Phoenix proponit exemplum Meleagri, qui primum sprevit munera et preces, deinde eo redactus est, ut, quod rogatus fuerat, faceret gratis.” Bth. The Curetes inhabited the southern part of Aetolia, from which they were expelled after many wars, one of which is recounted here. — 531. See 12, 155. Here we may supply Κουρῆτας. — 534. θαλύσια, a sacrifice, the offering of the first-fruits of the harvest; a feast which in later times was celebrated particularly in honour of Ceres. See the beautiful VIIth Idyl of Theocritus, entitled Θαλύσια. γουνός, i. e. τὸ γόνιμον, γόνιμος τόπος, fertile, like οὐθαρ, which we have seen above. ἀλωή, see 5, 499. — 537. Ἡροὶ ιννοήσας θῦσαι ἐπελάθετο, η οὐδὲ ὅλως ἐπενόησεν, Sch. See 5, 53. — 539. χλούνης, a word of doubtful explanation for the ancients themselves. Aristotle explains it by *τρυπιας*, *castratus*, and relates that some young wild-boars having, in consequence of some disease, lost the organs of generation, became stronger than the rest (*Hist. of Animals*, vi. ch. 25). Aristarchus explained it by *μονιός*, solitary. Apollonius, in the Homeric Lexicon, drawn from excellent sources, derives it from χλόη, grass: χλοεύνης, i. e. ὁ ἐν τῷ χλόῃ εἴναζόμενος, which lies in the grass. This appears the only well-founded explanation. ἀργιόδοντα: λευκοῦς δόδοντας ἔχοντα, Sch. — 540. ἔρδεσκεν ἔθων, *factitabat solitus*: i. e. *factitare solebat*. — 542. μῆλα is regarded by some grammarians as a general designation of all kinds of fruit-trees, called by the Attics ἀκρόδρυα. As the wild-boar came after the harvest, the expression ἄνθεσι μήλων has been found singular. Bth. has answered this difficulty by a passage from Pliny, *Hist. Nat.* xvi. ch. 27, which speaks of a wild apple-tree bearing twice a year, *malus silvestris bifera*.

- 543 Τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 544 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσιν
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ‘Η δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ ἀυτήν,
 548 ἀμφὶ συὸς κεφαλῆς καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὴν καὶ Αἰτωλῶν μεγαθύμων.
 ‘Οφρα μὲν οὖν Μελέαγρος Ἀρηΐφιλος πολέμιζεν,
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν· οὐδὲ ἐδύναντο
 552 τείχεος ἕκτοσθεν μίμνειν, πολέες περ ἐόντες.
 ‘Αλλ' ὅτε δὴ Μελέαγρον ἔδυ χόλος, δῆτε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόσον πύκα περ φρονεόντων
 ητοι ὁ μητρὶ φίληρ Ἀλθαίῃ χωύμενος κῆρος,
 556 κεῖτο παρὰ μνηστῆρὶ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης,
 ‘Ιδεώ θ', δις κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε—καὶ ρά ἄνακτος ἐναντίον εἶλετο τόξον
 560 Φοίβου Ἀπύλλωνος, καλλισφύρου εἶνεκα υύμφης·
 τὴν δὲ τότ' ἐν μεγάροισι πατήρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οῦνεκ' ἄρ' αὐτῆς
 μήτηρος, Ἀλκυόνος πολυπενθέος οἴτον ἔχουσα,
 564 κλαῖ', ὅτε μιν ἐκάεργος ἀνήρπασε Φοῖβος Ἀπόλ-
 λων—
 τῇ ὥγε παρκατέλεκτο, χόλον θυμαλγέα πέσσων,
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἢ ρά θεοῖσιν

—546. ἐπέβησε, lit. caused to mount. See 4, 99.—547. ή 84, Artemis. The narrative which the other poets and mythologists give of the chase of the Calydonian boar and the consequences of that chase, differs much from that of H. See Ovid, *Met.* viii. 270—540.—556. καῦτο, see 2, 688.—557. Daughter of Εὐηνος, king of Αetolia. — 558. Idas, son of Aphareus, or of Poseidōn, had carried off Marpessa, while dancing in the temple of Artemis. Apollo disputed the possession of her with him ; Idas wished to fight him. But Zeus hindered the combat, and ordained that the rivals should defer to the choice of Marpessa. She chose Idas, “certain that Apollo would abandon her when advanced in age.”—561. τάν, Cleopatra.—563. The plaintive song of the Halcyon (the king-fisher) has given rise to the fable so admirably recounted by Ovid, *Met.* xi. 410, sqq. If we take ἀλκυόνος οἴτον in the sense of “the unhappy lot of the Halcyon,” we must see in it an allusion to this fable ; but οἴτος signifies also οἴστια, θρῆνος, a lugubrious, plaintive song, and Euripides uses this word of the Halcyon itself in his *Iphigenia in Tauris*, ver. 1090 : “Ορνις, δ ταρά τὰς πετρίνας | πόντους δειράδας, ἀλκυόν, | ἐλεγον οἴτον δειδεις.”—565. See 4, 513.—567. Gen. expressing the cause. As the myth,

567 πόλλα' ἀχέονσ' ἡρᾶτο κασιγυνήτοιο φύνοιο·
 568 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὸν ἀλοία,
 κικλήσκουσ' Αἴδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχνυν καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι,
 παιδὶ δόμεν θάνατον· τῆς δὲ ἡεροφοῦτις Ἐρινὺς
 572 ἔκλυεν ἔξ 'Ερέβευσφιν, ἀμείλιχον ἤτορ ἔχουσα·
 τῶν δὲ τάχ' ἀμφὶ πύλας ὅμαδος καὶ δοῦπος ὀρώρει,
 πύργων βαλλομένων· τὸν δὲ λίποντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν Ἱερῆς ἀρίστους,
 576 ἔξελθεῖν καὶ ἀμύναι, ὑποσχόμενοι μέγα δῶρον·
 διπόθι πιότατον πεδίον Καλυδῶνος ἔραννης,
 ἐνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι,
 πεντηκοντόγυνον· τὸ μὲν ἥμισυ οἰνοπέδοιο,
 580 ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι.
 Πολλὰ δὲ μιν λιτάνευε γέρων ἵππηλάτα Οἰνεύς,
 οὐδοῦ ἐπεμβεβαώς ὑψηρεφέος θαλάμοιο,
 σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
 584 πολλὰ δὲ τόνγε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ· δὲ μᾶλλον ἀναίνετο· πολλὰ δὲ ἕταῖροι,
 οἵ οἱ κεδνότατοι καὶ φίλτατοι ἡσαν ἀπάντων·
 ἀλλ' οὐδὲ ὡς τοῦ θυμὸν ἐνὶ στήθεσσιν ἐπειθού,
 588 πρίν γ' ὅτε δὴ θάλαμος πύκα βάλλετο· τοὶ δὲ ἐπὶ
 πύργων
 βαῖνον Κουρῆτες καὶ ἐνέπρηθον μέγα ἄστυ.
 Καὶ τότε δὴ Μελέαγρον ἐζωνος παράκοιτις

according to the account of all the other poets, speaks of several brothers, whom Althea had lost at the same time, some explain κασιγυνήτοιο φύνοιο by 'fraternæ neos,' just as Sophocles has said κασιγυνητον κάρα, *fraternum caput*. — 568. πολυφόρβην: πολλοὺς τρίφουσαν ὅθεν καὶ ἡ ποφόρβια καλεῖται τὰ ἱππους τρέφοντα χωρία, Sch. ἀλοία, to beat, strike ['oft would she smite the earth,' Cp.]. In addressing fervent prayers to the infernal gods they frequently touched the earth. — 570. πρόχνυν, syncope for προγόννυν, προερεps in genu. — 571. *Quæ per odiginem ambulat, in caligine terratur*, a signification of ἀήρ which we have often seen. This is the most ancient 'evocation' of the Furies. In the Lat. and modern poets M. Eichhoff cites: Virg. *Aen.* vii. 324, sqq.; Ovid. *Met.* iv. 420; Tasso. *Jerus.* vii. 1; The *Henriade*, iv. 158. — 573. τῶν, of the enemy, the Curētes. — 576. ἐπεμπον ἔξελθεῖν, an elliptic phrase: "they sent them (to pray him) to go forth." — 578. See 6, 194. — 579. γύης, *jugerum*, was, according to the Scholiasts, a measure of a little less than ten fathoms (δρυνά); or, as others say, of two stadia. — 580. ἄροσις = γῆ ἀρώσιμος. ψιλὴ, naked, bare, without trees. — 588. σανίδες, the planks, i. e. the doors. — 588. πύκα, densè, i. e. *densis ictibus*. —

- 591 λίσσετ' ὁδυρομένη, καὶ οἱ κατέλεξεν ἄπαντα
 592 κήδε', ὃσ' ἀνθρώποισι πέλει, τῶν ἄστυ ἀλφῆ·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
 Τοῦ δ' ὡρίνετο θυμὸς ἀκούοντος κακὰ ἔργα·
 596 βῆ δὲ οὐκέται, χροὶ δὲ ἔντε ἐδύσατο παμφανόωντα.
 Ως ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἥμαρ,
 εἴξας φῶθυμῷ τῷ δὲ οὐκέτι δῶρο ἐτέλεσσαν
 πολλά τε καὶ χαρίεντα, κακὸν δὲ ἥμυνε καὶ αὔτως.
 600 Ἀλλὰ σὺ μή τοι ταῦτα νόσι φρεσί, μηδὲ σε δαίμων
 ἐνταῦθα τρέψει, φίλος· κάκιον δέ κεν εἴη,
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις
 ἔρχεο· ίσον γάρ σε θεῷ τίσουσιν Ἀχαιοῖ.
 604 Εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύῃς,
 οὐκέθ' ὅμῶς τιμῆς ἔσεαι, πόλεμόν περ ἀλαλκών.

The answer of Achilles to Phoenix : "Phoenix ought not to take part with the enemies of Achilles ; he ought to have every thing in common with his pupil. He must stay with him. To-morrow they will deliberate whether he ought to go or remain." Ajax exerts himself again to move Achilles by reproaches ; who dismisses the deputies. "He will fight when Hector, having vanquished the other Greeks, shall come to attack him." The ambassadors retire.

Τὸν δὲ ἀπαμειβόμενος προσέφη πόδας ὀκὺς Ἀχιλλεύς·
 Φοῖνιξ, ἄττα γεραιέ, Διοτρεφές, οὕτι με ταύτης
 608 χρεὼ τιμῆς φρονέω δὲ τετιμῆσθαι Διὸς αἰσγῆ
 η μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰςόκ' ἀυτῷ

598. εἴξας φῶθυμῷ, "(after) having yielded to, obeyed his anger," does not relate to ἀπήμυνεν ; i. e. the participle is not used, as it often is, to complete the notion contained in the principal verb. H. says : "Thus Meleager saved the Aetolians (by necessity), although persisting in his anger ; but he lost (thereby) the rewards they had offered him." — 601. ἐνταῦθα, on that side. — 605. Contraction of τιμήεις.

607. ἄττα : προσφώνησις νεωτέρου πρὸς πρεσβύτερον ἡ τροφία, *Apoll.* On the construction of the following words, see n. on v. 75. — 609. The majority of translators and annotators refer ἣ to the word τιμῆ, implied in τετιμῆσθαι, and understand this line of the glory which Zeus has given him, and which will never leave him but with life. There is a great deal to be said against this interpretation. Thus Spitz. rejects it, observing that the ancient Scholiasts understood the passage better, who marked the words φρονέω δὲ τετ. Διὸς αἰσγῆ as forming a parenthesis. But he is undoubtedly wrong, when he translates : "non opus est mihi isto

- 510 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη.
 Ἀλλο· δέ τοι ἐρέω, σὺ δὲ ἐνὶ φρεσὶ βάλλεο σῆσιν·
 512 μή μοι σύγχει θυμὸν ὑδυρόμενυς καὶ ἀχεύων,
 Ἀτρείδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
 τὸν φιλέειν, ἵνα μή μοι ἀπέχθαι φιλέοντι·
 καλόν τοι σὺν ἐμοὶ τὸν κῆδειν δει κ' ἐμὲ κῆδη.
 516 Ἰσον ἐμοὶ βασίλευε καὶ ἡμισυ μείρεο τιμῆς.
 Οὗτοι δὲ ἀγγελέουσι, σὺ δὲ αὐτόθι λέξει μίμυων
 εὐνῆ ἔνι μαλακῇ ἄμα δὲ ἡοῖ φαινόμενηφιν
 φρασσόμεθ', η κε νεώμεθ' ἐφ' ἡμέτερ', η κε μένιμεν.
 620 Ἡ, καὶ Πατρόκλῳ δγ' ἐπ' ὄφρύσι νεῦσε σιωπῇ,
 Φοίνικι στορέσαι πυκινὸν λέχος, ὅφρα τάχιστα
 ἐκ κλισίης υὔστοιο μεδοίατο. Τοῖσι δὲ ἄρετοις
 ἀντίθεος Τελαμωνιάδης μετὰ μύθον ἔειπεν·
 624 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· οὐ γάρ μοι δοκεῖ μύθοιο τελευτὴ
 τῆδε γέροντος κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μύθοιν Δαναοῖσι, καὶ οὐκ ἀγαθόν περ ἔοντα,
 628 οἵ που νῦν ἔαται ποτιδέγμενοι. Αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμούν·
 σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἔταιρων,
 τῆς, ἣ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων·
 632 νηλήγεις· καὶ μὲν τίς τε καστηνήτοις φονῆος
 ποιηὴν ἣ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ρὸς δὲ μὲν ἐν δήμῳ μένει αὐτοῦ, πόλλα ἀποτίσας·

honore . . . , qui me ad nates rostratas reddet insignem, doneo tūta aō spiritu fruar." Achilles says: "I do not want this glory of which you speak to me (besides I think Zeus himself has honoured me), a glory which will detain me near the ships, which will tie me to the camp all my life." And it is thus, in fact, that the ancients understood the passage. This is their paraphrase: "Οἱ ἰστιν οὐκ ἀγαθόν μοι τοιαύτη τιμή, διὸ ήν ἕγώ μέχρι θανάτου ταῖς ναυσὶν τινδιατρίψω. — 610. δράρη: κινήται, Sch.—616. The pres. με-ρομαι, to receive a part (*μέρος*), is found only in this line. The perfects τιμηρμαι and ἔμμορα are often met with elsewhere.—617. λέξει, λροιο, ἔξετε, οἰστε, would be, as to the formation, imperatives of the fut. Buttm., however, has observed the fluctuation which exists, in the old Epic language, between the forms of the fut. and the aor.; e. g. ιβήσετο, ἔδύσετο, for -αρο.—622. μέδουντο, sc. Ulysses and Ajax.—625. = ιωμεν. τελευτή, *sicis sermonis*, the issue, result, oftener τίλος.—628. = ἔηται.—629. τιθημι has here its ordinary signification in this kind of phrases, *reddere*: *ferocem reddidit animum suum*, ἥγριάντο, exasperated. See 678, sqq. — 630. See 1, 160. — 632, sqq. See the n. on the last bk, v. 594.—633. τεθνηῶτος, because they say

635 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγίνωρ,
 636 ποινὴν δεξαμένου. Σοὶ δὲ ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἶνεκα κούρης
 οἴης. Νῦν δέ τοι ἐπτὰ παρίσχομεν ἔξοχ' ἀρίστας,
 ἄλλα τε πόλλα' ἐπὶ τῆσιν σὺ δὲ Ἰλαον ἔνθεο θυμόν,
 640 αἰδεσσαι δὲ μέλαθρον ὑπωρόφιοι δέ τοι είμεν
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κῆδιστοί τ' ἔμεναι καὶ φίλτατοι, δσσοι Ἀχαιοί.

Τὸν δὲ ἀπαμειβόμενος προέφη πόδας ὡκὺς Ἀχλ-
 λεύς.

644 Αἴαν Διογενές, Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμὸν ἔείσαο μυθήσασθαι·
 ἄλλα μοι οἰδάνεται κραδίη χόλωφ, δππότ' ἐκείνων
 μνήσωμαι, ὡς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
 648 Ἀτρείδης, ὥσει τιν' ἀτίμητον μετανάστην.
 'Αλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
 οὐ γάρ πρὶν πολέμῳ μεδήσομαι αἵματόεντος,
 πρὶν γ' υἱὸν Πριάμοιο δαίφρονος, "Ἐκτορα δίον,
 652 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἵκεσθαι,
 κτείνοντ' Ἀργείους, κατά τε σμύξαι πυρὶ νῆας.
 'Αμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
 "Ἐκτορα, καὶ μεμαῶτα, μάχης σχήσεσθαι ὁῖσι.
 656 "Ως ἔφαθ'. οἱ δὲ ἔκαστος ἐλὼν δέπας ἀμφικύ-
 πελλον,
 σπείσαντες, παρὰ νῆας ἵσαν πάλιν· ἥρχε δὲ Ὁδο-
 σεύς.
 Πάτροκλος δὲ ἐτάροισιν ἴδε δμωῆσι κέλευσεν
 Φοίνικι στορέσαι πυκινὸν λέχος ὅπτι τάχιστα.

τεθνάναι ὑπό τινος, interfici. — 634. δ, the murderer. Tlepolemus, in a similar case, did not ransom himself, but fled from his country, 2, 662, sqq.—636. ἄληκτος (fm λήγω) : ἀκατάπαυστος, ἀθεράπιν-*στος*, Sch. — 640. αἰδεσσαι μέλαθρον, reverere domum (*tusam*), i. e. the duties which thy house (our arrival and reception in thy house) imposes on thee; the duties towards guests and suppliants who enter thy dwelling. — 641, sqq. We think we are nearer relatives to thee, than all the other Greeks. It is Ajax alone who is so; but “communication” greatly augments the force of the speech. See a similar case explained in the n. on 4, 343. We know that Peleus and Telamōn were brothers. — 645. πάντα, in all things. — 647. = μνήσωμαι. — 648. μετανάστης (fm ναῖω), one who changes his abode, an emigrant, in prose μίσοικος. — 653. κατεσμύχε, prop. to consume with a smouldering fire. — 656. ἔκαστος, quisque, supposing always a plurality is often put, in construction, on a line with

- 660 Αἱ δὲ ἐπιπειθόμεναι στόρεσαν λέχος, ὡς ἐκέλευσεν,
κύεά τε ρῆγός τε λίνοιό τε λεπτὸν ἄωτον.
Ενθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ δῖαν ἔμιμνεν.
Αὐτὰρ Ἀχιλλεὺς εῦδε μυχῷ κλισίης εὐπήκτου·
664 τῷ δὲ ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,
Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρρος.
Πάτροκλος δὲ ἐτέρωθεν ἐλέξατο· πάρ δὲ ἄρα καὶ τῷ
Ίφις ἐνζωνος, τήν οἱ πόρε δίος Ἀχιλλεύς,
668 Σκύρου εἶλὼν αἰπεῖαν, Ἐνυηὸς πτολειθρον.

The deputies return to Agamemnon, who interrogates them. Ulysses answers that Achilles abandons them and keeps Phoenix with him. The chiefs of the Greeks are quite confounded, but Diomédēs re-animates their courage.

- Οἱ δὲ δὴ κλισίησιν ἐν Ἀτρείδαο γένοντο,
τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις νίες Ἀχαιῶν
δειδέχατ' ἄλλοις ἀνασταδόν, ἐκ τ' ἐρέοντο·
672 πρῶτος δὲ ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Ἐπ' ἄγε μ', ὡς πολύναιν' Ὁδυσεῦ, μέγα κῦδος
Ἀχαιῶν·
· ή ρὸς ἐθέλει νήεσσιν ἀλεξέμεναι δῆιον πῦρ,
· η ἀπέειπε, χόλος δὲ ἔτ' ἔχει μεγαλήτορα θυμόν;
676 Τὸν δὲ αὐτε προσέειπε πολύτλας δίος Ὁδυσσεύς·
Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
κεῖνός γ' οὐκ ἐθέλει σθέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
πιμπλάνεται μένεος· σὲ δὲ ἄναινεται ἥδε σὰ δῶρα.
680 Αὐτὸν σὲ φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν,

the plurals. ἀμφ., see 1, 584.—661. ἄωτος (says Buttm.) is the same thing as *flocus* in Lat. The one is derived fm ἄημι, the other from *flare*. It seems that here is a fresh confirmation of what we have said on the verb *πρῆσατ*, signifying first *to blow*, then *to burn* (see n. 433). *Flocus* has an evident connexion with φλογικός, fm φλέγω, and forms an intermediate link between *flare* and *flagrare*. These two terms signify those fine fleeces that are moveable by a breath, that down which covers new cloth or linen; hence ἄωτος, a plushed tissue, when new, and oldες ἄωτος, *wool*.—668. Ἐρυεύς, son of Bacchus, king of Scyros. H. knows nothing of the story of king Lycomédēs, nor of Achilles being concealed in his palace. The Cypriac poems spoke indeed of the marriage of Achilles and Deidameia, the daughter of Lycomedes, at Scyros; but neither do they know any thing of this last fable. We have seen above, 253 and 438, sqq., that Peleus sent his son very young to Agamemnon.

671. δειδέχατο, see 4, 4. ἄνασταδόν, *assurgendo*, out of respect.
—673. μ' = μοι.—675. ἀπειπεῖν has here the meaning which afterwards became its only one, *to refuse*. — 679. μένεος, anger; see 1,

681 δππως κεν νηάς τε σόης καὶ λαὸν Ἀχαιῶν
αὐτὸς δ' ἡπείλησεν ἄμ' ήοῖ φαινομένηφιν
νηας ἐϋσσέλμους ἀλαδ̄ ἐλκέμεν ἀμφελίσσας·

684 καὶ δ' ἀν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
οἰκαδ̄ ἀποτλείειν ἐπεὶ οὐκέτι δήετε τέκμωρ
Ἰλίου αἴπεινης· μάλα γάρ ἔθεν εύρυσκα Ζεὺς
χεῖρα ἔην ύπερέσχε, τεθαρσήκασι δὲ λαοῖ.

688 Ως ἔφατ· εἰσὶ καὶ οὔδε τάδ̄ εἰπέμεν, οἵ μοι ἔποιτο,
Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
Φοῖνιξ δ' αὐθ' δ γέρων κατελέξατο· ὡς γάρ ἀνώγει,
δφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται

692 αὔριον, ἦν ἐθέλησιν ἀνάγκη δ' οὕτι μιν ἀξεῖ.

“Ως ἔφαθ· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ
[μῦθον ἀγαστάμενοι· μάλα γάρ κρατερῶς ἀγό-
ρευσεν].”

Δὴν δ' ἄνεψ ησαν τετιηδτες υἱες Ἀχαιῶν·

696 ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

Ατρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μὴ ὄφελες λίσσεσθαι ἀμύμονα Πηλείωνα,

μυρία δῶρα διδούς· δ' ἀγήνωρ ἐστὶ καὶ ἄλλως·

700 νῦν αὖ μιν πολὺ μᾶλλον ἀγηνορίησιν ἐνῆκας.

‘Αλλ' ητοι κεῖνον μὲν ἔάσομεν, η κεν ἵρσιν,
η κε μένην τότε δ' αὐτε μαχήσεται, δππότε κέν μιν
θυμὸς ἐνὶ στήθεσσιν ἀνώγη καὶ θεὸς δρσφ.

704 ‘Αλλ' ἄγεθ, ὡς ἀν ἐγὼν εἶπω, πειθώμεθα πάντες·
νῦν μὲν κοιμήσασθε, τεταρπόμενοι φίλοιν ητορ
σίτου καὶ οἰνοιο· τὸ γάρ μένος ἐστὶ καὶ ἀλκῆ.

‘Αὐτὰρ ἐπεὶ κε φανῆ καλὴ ροδοδάκτυλος Ἡώς,
708 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους,
ὅτρυνων· καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.

“Ως ἔφαθ· οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες,
μῦθον ἀγαστάμενοι Διομήδεος ἴπποδάμοιο.

712 Καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἔκαστος·
ἐνθα δὲ κοιμήσαντο καὶ ὑπνου δῶρον ἔλοντο.

103. — 688. *εἰσι τάδ̄ εἰπεῖν*, as in English “are here to speak.” —

694. A line erased by common consent by Zenodotus, Aristophanes, and Aristarchus. — 695. See 13. — 700. Lit. *injecisti in superbias*; we say, “filled him with pride.” — 705. See 24, 513. — 708, sqq. For the imperat. We may render *ἔχειν* by *to post*, as in Lat., *caeruicium habeas pro navibus*. — 713. See 7, 482.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Κ.

Alone of the Grecian chiefs, Agamemnon tastes not sleep. He rises to go and consult with Nestor. Menelaus, equally disturbed, rises and goes to seek his brother. After conferring together, they go forth to summon the chiefs to council.

"Ἄλλοι μὲν παρὰ νησὶν ἀριστῆς Παναχαιῶν
εῦδον πανυχίοι, μαλακῷ δεδμημένοι ὑπνῳ·
ἀλλ' οὐκ Ἀτρείδην Ἀγαμέμνονα, ποιμένα λαῶν,
4 ὑπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὄρμαίνοντα.
‘Ὡς δ’ ὅτ’ ἀν ἀστράπῃ πόσις Ἡρῆς ἡγκόμοιο,
τεύχων ἡ πολὺν ὅμβρου ἀθέσφατον, ἡὲ χάλαζαν,
ἡ νίφετον, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
8 ἡὲ ποθι πτολέμοιο μέγα στόμα πευκεδανοῖο.’

1, sqq. See the opening of bk ii.—5, sqq. It is very improbable that this passage has come down to us such as H. sang it. The extreme agitation, with which Agamemnon's soul is seized, may well be compared to the atmospheric convulsions produced by a violent thunder-storm; but if we judge of it by other Homeric comparisons, the poets would have given it a better form than this accumulation, *τεύχων ἡ ὅμβρον ἡ χάλαζαν ἡ νίφετον ἡ πον πολέμου στόμα*: an accumulation which paints imperfectly, and does not present a lively image, like the comparisons we admire elsewhere. See 2, 87.—7. *πολύνειν*, to besprinkle, conspergere. Thunder-storms during the winter are very rare, and the ancients regarded them, doubtless, as well as other unwonted phenomena, as prodigies presaging some calamity or some great public commotion. It is to such extraordinary appearances of the lightning that the following line relates: “As when Zeus launches his lightning, making (i. e. announcing, signifying that he is going to stir up) fatal war.”—8. *στόμα πολέμου*, or *τονίζειν* is found three times in H., and in all the passages we can render it literally: “the (yawning) jaws of war,” *fauces bellum*, in Cicero; “war which devours like a ferocious wild beast.” The metaphor is quite natural; and I believe to translate it: “the extended lines of warlike battalions,” is to lend to H. an idea which he never had. This meaning of the word *στόμα* is much more recent.

- 9 ὡς πυκίν' ἐν στήθεσσιν ἀνεστενάχις Ἀγαμέμνων
νειόθεν ἐκ κραδίης τρομέοντο δέ οἱ φρένες ἐντός.
“*Ἡτοὶ ὅτ’ ἐς τεδίον τὸ Τρωϊκὸν ἀθρήσειεν,*
12 *θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,*
αὐλῶν συρίγγων τ’ ἐνοπήν, ὅμαδόν τ’ ἀνθρώπων
αὐτάρ ὅτ’ ἐς ιῆδοι καὶ λαὸν Ἀχαιῶν,
πολλὰς ἐκ κεφαλῆς προθελύμινους ἔλκετο χαίτας
16 ὑψόθ’ ἐόντι Διὶ μέγα δ’ ἔστενε κυδάλιμον κῆρ.
“*Ἡδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,*
Νέστορ’ ἐπι πρῶτον Νηλήιον ἐλθέμεν ἀνδρῶν,
εἴ τινά οἱ σὺν μῆτιν ἀμύμονα τεκτήναετο,
20 *ἥτις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.*
‘*Ορθωθεὶς δ’ ἐνδυνε περὶ στήθεσσι χιτῶνα,*
ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα
ἀμφὶ δ’ ἐπειτα δαφοινὸν ἔσσατο δέρμα λέοντος,
24 αἴθωνος, μεγάλοιο, ποδηνεκές εἶλετο δ’ ἔγχος.
“*Ως δ’ αὐτῶς Μενέλαον ἔχε τρόμος οὐδὲ γὰρ*
αὐτῷ
“*ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μῆτι πάθοιεν*
‘*Αργεῖοι, τοὶ δὴ ἔθεν εἴνεκα πουλὺν ἐφ’ ὑγρὴν*
28 *ἥλυθον ἐς Τροίην, πόλεμον θόασὸν ὄρμαίνοντες.*
Παρδαλέρ μὲν πρῶτα μετάφρενον εὐρὺν κάλυψεν
ποικίλη, αὐτάρ ἐπὶ στεφάνην κεφαλῆφιν ἀείρας
θήκατο χαλκείην δόρυ δ’ εἴλετο χειρὶ παχείῃ.
32 *Βῆ δ’ ἴμεν ἀντήσων δν ἀδελφεόν, δς μέγα πάντων*
‘*Αργείων ἥνασσε, θεὸς δ’ ὡς τίετο δήμωφ.*
Τὸν δ’ εὑρ’ ἀμφ’ ὕμοισι τιθήμενον ἔντεα καλά,
νηὶ πάρα πρύμνῃ τῷ δ’ ἀσπάσιος γένετ’ ἐλθών.

It is the Att. writers who have thus named the *van* of the army, in opposition to *οὐρά*, the rear-guard. *πευκεδανός*, like *ἔχεπευκής*, 1, 51.—10. *νεύθεν* : *ἐκ βάθους, καταθεν*, Sch. Fm *νέος*, as in Lat. *novissimus* = *extremus, ultimus*. *Ἐκ ultimo cordis recessu*. *φρένες*, see 1, 103.—11 and 14. The optative indicates that the action has been *repeated* several times. For the situation, Heyne has very well compared to this place a passage of Tac., *Ana.* ch. i. 65.—12. *Ιλιόθι πρό*, see 3, 3.—15. Agamemnon tore his hair to *Zeus on high*, *ὑψόθ’ ἐόντι Διὶ*, offering it to him, or (so to say) addressing to him that action, and saying to him by this deed : “Behold the desolation into which thou hast cast me, thou who hadst promised me the victory” (see 2, 111, sqq.).—19. *εἰ . . .*, see 1, 66. — 26. *μῆτι τι*. See *ibidem*, v. 28.—27. *Ἐτι πολλῆν θάλασσαν, Hesych.* *ὑγρή*, like other feminine adjectives, has become subst. *πουλύς*, in the Epic language, has sometimes both genders. — 30. See 7, 12. — 35. *πρύμνη*, adj., as 7, 383.—

36 Τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·

Τίφθ' οὖτως, ἡθεῖ, κορύσσεαι; η τιν' ἔταιρων
ὅτρυνέεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς
δείδω μὴ οὕτις τοι ὑπόσχηται τόδε ἔργον,

40 ἄνδρας δυξμενέας σκοπιαζέμεν οἷος ἐπελθὼν

νῦκτα δί' ἀμβροσίην⁷¹ μάλα τις θρασυκάρδιος ἔσται.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων.⁷² Αγαμέμ-

νων.

Χρεὼ βουλῆς ἐμὲ καὶ σέ, Διοτρεφὲς ὦ Μενέλαε,

44 κερδαλέης, ἥτις κεν ἐρύσσεται ἡδὲ σαώσει

Ἀργείους καὶ νῆας⁷³ ἐπεὶ Διὸς ἐτράπετο φρήν.

Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ⁷⁴ ἵεροῖσιν.

Οὐ γάρ πω ἰδόμην, οὐδ' ἔκλυον αὐδήσαντος,

48 ἄνδρ' ἔνα τοσσάδε μέρομερ' ἐπ' ἥματι μητίσασθαι,

οἶστος⁷⁵ Ἐκτωρ ἔρρεξε, Διὶ φίλος, υἱας Ἀχαιῶν,
αὔτως, οὗτε θεᾶς υἱὸς φίλος, οὗτε θεοῖς.

"Ἐργα δ' ἔρεξ⁷⁶, οἴσα φημὶ μελησέμεν Ἀργείοισιν

52 δηθά τε καὶ δολιχόν⁷⁷ τόσα γὰρ κακὰ μήσατ⁷⁸ Ἀχαιούς.

Ἄλλ' ἵθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον,

ρίμφα θέων ἐπὶ νῆας⁷⁹ ἔγω δ' ἐπὶ Νέστορα δῖον
εἵμι, καὶ διτρυνέω ἀντήμεναι⁸⁰ αἴ κ' ἐθέλησιν

56 ἐλθεῖν ἐς φυλάκων ἴερὸν τέλος ἡδ⁸¹ ἐπιτεῖλαι.

Κείνῳ γάρ κε μάλιστα πιθοίατο⁸² τοῖο γὰρ υἱὸς
σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὁπάων,

Μηριόνης⁸³ τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.

60 Τὸν δ' ἡμείβετ⁸⁴ ἔπειτα βοὴν ἀγαθὸς Μενέλαος·

Πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἡδὲ κελεύεις;

αὐθὶ μένω μετὰ τοῖσι, δεδεγμένος εἰςόκεν ἔλθης,

ἥτε θέω μετά σ' αὐτις, ἐπὴν εὐ τοῖς ἐπιτείλω;

64 Τὸν δ' αὐτε προσέειπεν ἄναξ ἄνδρῶν⁸⁵ Αγαμέμνων·

71. Ήτίς, see 6, 518.—72. = διτρυνεῖς, *v. short, fut.* — 43. See 9, 75, where the construction is explained.—44. = ἐρύσσηται. The change of σαώσει into σαώσῃ is unnecessary; κεν relates only to ἐρύσσηται [rather to σαώσει also]. On κεν c. fut. indic. cf. I, 175]. — 46. ἄρα, then. — 48. Remark the gradation: μητίσασθαι and ἔρρεξε. — 50. οὔτως, see 6, 400 [and App. IV.]. — 56. τέλος is said of a number (of soldiers) selected for a particular service, a detachment, τάγμα. Λεόν is easily explained, if we suppose them not to take their post till after a sacrifice [rather = select, splendid]. — 58. σημαίνει, commands; hence σημάντορες. — 61. πῶς γάρ, quonam modo [γάρ (= enim) adds to the question an expression of (here indignant) surprise]. — 63. μένω, θέω, [deliberative] subj. δέχομαι, see 9, 191. —

65 Αὔθι μένειν, μήπως ἀβροτάξομεν ἀλλήλοιν
ἐρχομένω πολλαὶ γάρ ἀνὰ στρατόν εἰσι κελευθοί.
Φθέγγεο δ', ὃ κεν ἵρσθα, καὶ ἐγρήγορθαις ἄνωχθι,
68 πατρόθεν ἐκ γενεῆς ὄνομάζων ἄνδρα ἔκεστον,
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ.
'Αλλὰ καὶ αὐτοί περ πονεώμεθα· ὥδε που ἄμμιν
Ζεὺς ἐπὶ γεινομένοισιν οἱ κακότητα βαρεῖαν.

Agamemnon awakes Nestor, who goes to look for Ulysses and Diomédés. Diomédés calls Ajax and Mégas. The chiefs of the Greeks betake themselves to the advanced posts, where they join to them the officers of the guards, Mérionès and Thrasymédés, and hold a council in the middle of the open country. Nestor speaks first.

72 "Ως εἰπὼν ἀτέπεμπεν ἀδελφεόν, εῦ ἐπιτείλας.
Αὐτὰρ ὁ βῆ ρ' ίέναι μετὰ Νέστορα, ποιμένα λαῶν·
τὸν δ' εὑρεν παρά τε κλισή καὶ νηὶ μελαίνῃ,
εὐνῇ ἔνι μαλακῷ παρὰ δ' ἐντεα ποικίλ' ἔκειτο,
76 ἀσπὶς καὶ δύο δοῦρε φαεινή τε τρυφάλεια.
Πάρο δὲ ζωστὴρ κείτο παναίολος, ψ ρ' δι γεραιὸς
ζώνυνθ', δτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο,
λαὸν ἄγων· ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ·
80 Ὁρθωθεὶς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας,
'Ατρείδην προσεέπε καὶ ἔξερεείνετο μύθῳ."

65. μένειν, for imper. ἀβροτάξω has nothing in common with βρότος. It is a new formation from ἡμιβροτον (5, 287), derived from ἀμάρτω = ἀμαρτάνω : μήπως διαμάρτωμεν, ἀποτύχωμεν ἀλλήλων, Sch. — 67. ἐγρήγορθαι (Æolian), or ἐγρηγόρθαι = ἐγρηγορέναι comes from a peculiar form of ἐγείρω, ἐγερέθω, as we have seen ἐγερίδω or ἡγερέθω = ἐγείρω. — 68. *A patre ex genere*, i. e. *ex paterno genere*, accompanying his name with that of his father and his ancestors. The Greeks, in naming any one, added the father's name, not to distinguish persons of like names, but following a custom, the antiquity of which is established by this line. The moral effect which Agamemnon expects from it was equally manifested in the days of modern chivalry and nobility. Heyne quotes very appropriately that passage of Thucyd. vii. ch. 69. During the unfortunate expeditions to Sicily, the Athenian general Nicias, to restore the moral tone of his troop, in a disastrous situation, τῶν τριπάροχων ίνα ἔσσοτε ἀνεκάλει, πατρόθεν τε ἐπονομάζων καὶ αὐτοὺς δυορεστὶ καὶ φυλὴν, ἀξῶν τὸ τε καθ' ἄντδν, φ ὑπῆρχε λαμπρότητός τι, μηδ προδιόδναι τινά, καὶ πατρικές ἀρετάς, ὡν ἐπιφανεῖς ἦσαν οἱ πρόγονοι, μηδ ἀφανίζειν, &c. — 69. Μηδὲ ἐπαίρου τῇ διαινοίδι ὑπερηφανίαν, Sch. — 71. = ἴφίσαιν, immittit. The word γενεαράντες is added, because, according to the common belief, every good and every evil fortune was the effect of a predestination, shut up, so to speak, in the distaff of the Fates. See 24, 210.

76. See 3, 18 and 372. — 79. ἀνέτρεψε, neut., signif. 'yielded'

- 82 Τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος
νῦκτα δὶ' ὄρφναίην, δτε θ' εὔδουσι βροτοὶ ἄλλοι;
84 [ἢ τιν' οὐρῆων, διζήμενος, ἢ τιν' ἐταίρων;]
Φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ;
Τὸν δ' ἡμεῖβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
Ω Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
88 γνώσεαι Ἀτρείδην Ἀγαμέμνονα, τὸν περὶ πάντων
Ζεὺς ἐνέκε πόνοισι διαμπερές, εἰςόκ' ἄυτμὴ
ἐν στήθεσσι μένη, καὶ μοι φίλα γούνιτ' ὄρώφη.
Πλάζομαι ὡδ', ἐπεὶ οὐ μοι ἐπ' ὅμμασι μήδυμος ὑπνος
92 ἐζάνει, ἀλλὰ μέλει πόλεμος καὶ κίδε' Ἀχαιῶν.
Αἰνῶς γὰρ Δαναῶν περιδέδια, οὐδέ μοι ἥτορ
ἔμπεδον, ἀλλ' ἀλαλύκτημαι· κραδίη δέ μοι ἔξι
στηθέων ἐκθρώσκει, τρομέει δ' ὑπὸ φαδίμα γυῖα.
96 Ἀλλ' εἴ τι δράνεις, ἐπεὶ οὐδὲ σέγ' ὑπνος ἰκάνει·
δεῦρ' ἐς τοὺς φύλακας καταβέσομεν, ὅφρα ἴδωμεν,
μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἡδὲ καὶ ὑπνῳ
κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
100 Δυξμενέες δ' ἀνδρες σχεδὸν εἴσαται· οὐδέ τι ἴδμεν,
μήπως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι.

Τὸν δ' ἡμεῖβετ' ἔπειτα Γερήνιος ἵππότα Νέστωρ·

[= ἔπιτρο. ξαντόν. N.]. — 82. The complete sentence would be οὗτος δὲς ἔρχεαι . . . τις δὲν ἔρχεαι; — 84. οὐρέας, a mule, is found 1, 50. Here the grammarians regard it as synonymous with ὄρφος, a guard, guardian. Others reject the line on account of this word, of which there exists no other example; and, in general, because it is out of place here. To this judgement Wolf, Sptz., and Lehr. have subscribed. — 89, sqq., see 9, 605, 6. — 93. Or else Δαναῶν πέρι δεῖδια. — 94. Ἀλλὰ τεθορύβημαι, Sch. The pres. ἀλυκτέω, or rather ἀλυκταίνω, to be disquieted, tormented, is found in Hippocrates. — 96. θράνω, a form of δράω, “to be willing or be able to do.” Hence comes ἀδρανής, one who can do nothing, good for nothing, impotent, and διγοδρανίων, 15, 246. — 97. = καταβέωμεν = βῶμεν. — 98. ἀδέω, ἀδησα, ἀδηκα (a long), an old verb signifying, to feel disgust, to be ill at ease. The ancient grammarians, drawn away sometimes by a species of logic, which removes them altogether from what is natural, were greatly embarrassed to explain the phrase ἀδηκότες ὑπνψ, “ill at ease through sleep.” On the contrary (thought they), sleep delivers from all uneasiness. They explained then ὑπνῳ by ἀγρυπνίᾳ, sleeplessness, or else (as Eustath.) by τῷ ὑπνῳ τῷ μὴ παρόντι, “by sleep which would not come.” But ‘sleep’ is here ‘the need of sleep;’ it is the approaches of sleep which one repels, that produce uneasiness; and thus one is tormented by sleep, i. e. oppressed by the need of sleep, by sleepiness. [But see ἀδέω in App. V. Cf. Hor. *ludo satigatimque somno.*] — 101. After ἴδμεν the regular construction

- 103 Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 104 οὐ θην⁷ Ἐκτορὶ πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, δσα πού ννν ἐέλπεται· ἀλλά μιν οἰω
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἥτορ.
 108 Σοὶ δὲ μάλ’ ἔψομ⁸ ἐγώ· ποτὶ δ’ αὖ καὶ ἐγείρομεν
 ἄλλους,
 ἡμὲν Τυδείδην δουρικλυτὸν ἡδ’ Ὁδυσῆα,
 ἡδ’ Αἴαντα ταχὺν καὶ Φυλέος ἄλκιμον νίόν.
 Ἄλλ’ εἴ τις καὶ τούςδε μετοιχόμενος καλέσειεν,
 112 ἀντίθεον τ’ Αἴαντα καὶ ἱδομενῆα ἄνακτα·
 τῶν γάρ νηες ἔασιν ἔκαστάτω, οὐδὲ μάλ’ ἐγγύς.
 Ἄλλὰ φίλον περ ἐόντα καὶ αἰδοῖον Μενέλαον
 νεικέσω—εἴπερ μοι νεμεσήσεαι—οὐδ’ ἐπικεύσω,
 116 ὃς εῦδει, σοὶ δ’ οἴψ ἐπέτρεψεν πονέεσθαι.
 Νῦν δόφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρειώ γάρ ἵκανεται οὐκέτ’ ἀνεκτός.
 Τὸν δ’ αὗτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 120 Ὡ γέρον, ἄλλοτε μέν σε καὶ αἰτιάσθαι ἄνωγα·
 πολλάκι γάρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὔτ’ ὅκνῳ εἴκων οὔτ’ ἀφραδίγσι νόσοιο,
 ἀλλ’ ἐμέ τ’ εἰςορόων καὶ ἐμὴν ποτιδέγμενος δρμήν.
 124 Νῦν δ’ ἐμέο πρότερος μάλ’ ἐπέγρετο καὶ μοι ἐπέστη·
 τὸν μὲν ἐγὼ προέκτα καλήμεναι, οὖς σὺ μεταλλάξ.
 Ἄλλ’ ἰομεν⁹ κείνους δὲ κιχησόμεθα πρὸ πυλάων
 ἐν φυλάκεσσ¹⁰· ἵνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι.
 128 Τὸν δ’ ἡμείβετ¹¹ ἔπειτα Γερήνιος ἵππότα Νέστωρ·
 Οὔτως οὕτις οἱ νεμεσήσεται οὐδ’ ἀπίθήσει
 Ἀργείων, ὅτε κέν τιν’ ἐποτρύνῃ καὶ ἀνώγη.
 Ως εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα·

required εἴ πως . . . Μή adds a new shade (see 1, 28), and expresses this sentiment, “We know .not, and it is to be feared that . . .” — [104. οὐ θην, surely—not.] — 105. ἐκτελέει, fut. — 106. καὶ (even) πλείοσιν (ἢ ἡμᾶς νῦν). — 108. = ἐγείρομεν. — 110. ταχὺς is the distinctive epith. of Ajax, son of Oileus. The son of Phyleus is Meges (2, 627). — 111. See 24, 74. — 113. Superlat. of ἄκας. The tents of Ajax were placed at one of the extremities of the camp. See 8, 224. — 116. ὃς, because he. — 120. αἰτιάσθαι, sc. Μενέλαον, *accusare* (from *causa*, *aitia*). — 121. μεθιεῖ (μεθήμων ἐστί), see 6, 330. — 123, sqq. A very adroit apology for his brother. — 124. ἀφίσταται τινι, *instare alicui*, to press upon. — 126. = ἰωμεν. — 127. ἵνα, ubi, with the force of a relative pronoun; but, according to the regular syntax, γάρ, which follows, requires a demonstrative: έτει γάρ . . .

132 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
ἀμφὶ δ' ἄρα χλαῖναν περούνήσατο φοινικόεσσαν,
διπλῆν, ἐκταδίην, οὐλὴ δὲ ἐπενήνοθε λάχνη.

Εἶλετο δὲ ἄλκιμον ἔγχος, ἀκαχμένον δέξει χαλκῷ.

136 βῆ δὲ οἴναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Πρῶτον ἐπειτ' Ὁδυσσῆα, Διὺς μῆτιν ἀτάλαντον,
ἔξ ὑπνου ἀνέγειρε Γερήνιος ἵππότα Νέστωρ,
φθεγξάμενος τὸν δὲ αἷψα περὶ φρένας ἡλυθ' ιωΐ,

140 ἐκ δὲ ἥλθε κλισίης, καὶ σφεας πρὸς μῆθον ἔειπεν·

Τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἱοι ἀλάσθε
νύκτα δὶς ἀμβροσίην; δὲ τι δὴ χρειώ τόσον ἴκει;

Τὸν δὲ ἡμείβετ' ἐπειτα Γερήνιος ἵππότα Νέστωρ·

144 Διογενὲς Λαερτιάδη, πολυμῆχαν Ὅδυσσεῦ,
μὴ νεμέσα τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιούς.
Ἄλλ' ἐπει, ὅφρα καὶ ἄλλον ἐγέρομεν, ὃντ' ἐπέοικεν
βουλὰς βουλεύειν, ἢ φευγέμεν, ἢ μάχεσθαι.

148 Ὡς φάθ· δὲ κλισίηνδε κιών πολύμητις Ὅδυσσεὺς
ποικίλον ἀμφ' ὕμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.
Βάν δὲ ἐπὶ Τυδείδην Διομήδεα τὸν δὲ ἐκίχανον
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν ἀμφὶ δὲ ἑταῖροι
152 εὑδον ὑπὸ κρασὶν δὲ ἔχον ἀσπίδας· ἔγχεα δὲ σφιν
ὅρθ' ἐπὶ σαυρωτῆρος ἐλήλατο· τῆλε δὲ χαλκὸς
λάμφ', ὥστε στεροπὴ πατρὸς Διός. Αὐτῷ δὲ ἥρως
εὗδ', ὑπὸ δὲ ἐστρωτο ρίνὸν βοὸς ἀγραύλοιο·

156 αὐτῷ ὑπὸ κράτεσφι τάπτης τετάνυστο φαινός.

Τὸν παρστὰς ἀνέγειρε Γερήνιος ἵππότα Νέστωρ,
λὰξ ποδὶ κινήσας, ὠτρυνέ τε, νείκεσέ τ' ἄντην·

"Ἐγρεο, Τυδέος υἱέ· τί πάνυνχον ὑπνον ἀωτεῖς;

ἡγεθεσθαι, see the n. on 67, and 3, 231.—134. ἐκτάδιος, fm ἐκτείνω,
extensio = *magna, lata*. On the following words, see 2, 219. — 135.
ἀκαχμένον, perf. partcp., the only form which exists of a verb (*ἀκω*) of
which the meaning is indicated by the substantives ἀκή and
ἀκεῆ, the point, and the Lat. *acuo*. — 139. *ἰωή*, sound, voice; see
4, 276. In an oracle (in Hdt.), the Pythia uses a similar expression:
ἢμη μ' ἵξ φρίνας ἥλθε κραταρρίγοιο χελώνη. — [142. δὲ
δη, quid tandem necessitas tantopere urget. Fäsi.] — 145. Fm βιάζω.
— 147. The two last infinn. depend on βουλεύειν. ἦ... ἦ...,
μήρη... an. — 149. ποικίλον, ornamented with designs in relief on
the brass, or otherwise; τεύχεα ποικίλα, 4, 432, and elsewhere ποι-
κίλα χαλκῷ. — 152. Fm (κράξ), κρατός = κάρη, the only nom. used
by the Epic poets. — 153. Fm ἀλαύνω, to drive into the ground;
planted. — 155. Τοῦ ἐν ἀγροῖς αὐλιζομένου, Sch.—156. Because Dio-
mēdes lay on the ground. We must not suppose any expression of

- 160 οὐκ ἀτεις, ὡς Τρῶες ἐπὶ θρωσμῷ πεδίοιο
εἴσαται ἄγχι νεῶν, ὀλίγος δὲ ἔτι χῶρος ἐρύκει;
“Ως φάθ· ό δέ εξ ὑπνοιο μάλα κραιπνῶς ἀνό-
ρουσεν,
καὶ μιν φωνήσας ἔπεια πτερέβεντα προςηύδα·”
- 164 Σχέτλιος ἐστι, γεραιέ σὺ μὲν πόνου οὔποτε λή-
γεις.
Οὐ νυ καὶ ἄλλοι ἔστι νεώτεροι υἱες Ἀχαιῶν,
οἵ κεν ἔπειτα ἔκαστον ἐγέρειαν βασιλήων,
πάντη ἐποιχόμενοι; σὺ δέ ἀμήχανός ἐστι, γεραιέ.
168 Τὸν δέ αὖτε προσέειπε Γερήνιος ἵππότα Νέστωρ·
Ναὶ δὴ ταῦτα γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.
Εἰσὶν μέν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ
καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
172 ἀλλὰ μάλα μεγάλη χρειώ βεβίηκεν Ἀχαιούς.
Νῦν γάρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἰσταται ἀκμῆς
ἡ μάλα λυγρὸς δλεθρος Ἀχαιοῖς, ἡὲ βιῶνται.
‘Αλλ’ ίθι νῦν, Αἴαντα ταχὺν καὶ Φυλέος νίδην
176 ἄνστησον—σὺ γάρ ἐστι νεώτερος—εἴ μ’ ἐλεαίρεις.
“Ως φάθ· ό δέ ἀμφ’ ὕμοισιν ἔεσσατο δέρμα
λένυτος,
αἴθωνος, μεγάλοιο, ποδηνεκές· εἶλετο δέ ἔγχος.
Βῆ δ’ λέναι, τοὺς δὲ ἔνθεν ἀναστήσας ἄγεν ἥρως.
- 180 Οἱ δέ ότε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,

*contempt to be implied by the description.—159. δωτεῖν, a lengthening of ἀειν, flare (see 9, 661), snore; hence, sleep. [Cf. App. V.] — 160. θρωσμός: βουνοειδῆς τόπος, ἀπὸ τοῦ ἀποβαίνοντα θορεῦν (aor. of θρώσκω, to leap), *Apoll.* Height, the most elevated part of the plain. H. uses this word twice more to design the position of the Trojan ranks; but nothing authorizes us to consider it the proper name of a definite place. — 161. εἰσται = ἡγεται. ἀρέται: διείργει (ἡμῶν), Sch.—164. H. does not know the meaning “unfortunate,” which afterwards became the ordinary one of σχέτλιος. The root is σχέθειν = σχῖν (aor. of ἔχω), tenere, sustinere, to hold to a thing, support, endure. Σχέτλιος signifies, then, applied to a person, is “one who endures, indefatigable, strong, impetuous;” to things, “that which causes to endure, hard, rude.” — [165. νῦ = νεώρη, ‘then.’] — 167. ἀμήχανος here is not “feeble;” but, as elsewhere, “irresistible” [*one against whom no μηχανή avail*]. See especially 13, 726. — 173. Word for word: “For all the affair is set upon the edge of a razor;” i. e. on a point where it must instantly fall, either on one side or the other. This image has passed into a proverb, and is sometimes expressed by ἐπὶ ξυροῦ alone. Hdt. has reproduced the entire turn of this phrase, vi. ch. 11: ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα, ἀνδρες “Ιωνες, ἢ*

- 181 οὐδὲ μὲν εῦδοντας φυλάκων ἡγήτορας εὔρον·
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἴατο πάντες.
 Ως δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ,
 184 θηρὸς ἀκούσαντες κρατερόφρονος, δέστε καθ' ὑλην
 ἔρχηται δί' ὅρεσφε· πολὺς δ' ὁρμασγόδος ἐπ' αὐτῷ
 ἀνδρῶν ἥδε κυνῶν· ἀπό τέ σφισιν ὑπνος ὄλωλει·
 ὃς τῶν νήδυμος ὑπνος ἀπὸ βλεφάροιν ὄλωλει,
 188 νύκτα φυλαπτομένοισι κακήν· πεδίονδε γὰρ αἰεὶ
 τέτραφαθ', δππότ' ἐπὶ Τρώων ἀίοιεν ίόντων.
 Τοὺς δ' ὁ γέρων γίθησεν ἰδὼν θάρσυντε μύθῳ·
 [καὶ σφεας φωνήσας ἔπει πτερόεντα προσηύδα·]
 192 Οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν'
 ὑπνος
 αἱρεῖτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.
 "Ως εἰπών, τάφροιο διέσσυτο τοὶ δ' ἄμ' ἔποντο
 'Αργείων βασιλῆες, δσοι κεκλήστε βουλήν.
 196 Τοῖς δ' ἄμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦσαν· αὐτοὶ γὰρ κάλεσον συμμητιάσθαι.
 Τάφρον δ' ἐκδιαβάντες δρυκτὴν ἐδριόωντο
 ἐν καθαρῷ, δθι δὴ νεκύων διεφαίνετο χῶρος
 200 πιπτόντων· δθεν αὐτὶς ἀπετράπετ' ὅβριμος "Εκ-
 τωρ,
 ὀλλὺς 'Αργείους, ὅτε δὴ περὶ νῦν ἐκάλυψεν.
 "Ενθα καθεζόμενοι ἔπει' ἀλλήλοισι πίφαυσκον.
 Τοῖσι δὲ μνθων ἥρχε Γερήνιος ἵππότα Νέστωρ·

ιναι Δευθέροισι η δούλοισι.—181. These chiefs of the seven hundred guards are named, 9, 81, sqq.—183. δυσωρέν means κακήν φυλακήν διάγειν (*Sch.*; see 188), to keep a painful watch. I have already remarked, 3, 39, the advantages which the Greek language derives from this particle δυσ. — 185. = δρους. ἐπ' αὐτῷ, *super eo, propter eum.* — 189. τετραμμένοι (from τρίτῳ): ήσαν καὶ ἀπέβλεπον εἰς τὸ πτέριον, *Sch.* = ἐπιόντων. — 191. A line not found in the best MSS. — 194. The following reasons are given by the different annotators for this withdrawal from the camp: 1st, To increase the confidence of the guards; 2nd, not to alarm the Greeks by a council held at such an hour; 3dly, to reconnoitre the position of the enemy's camp. — 196. "Οσοι κεκλημένοι ήσαν εἰς τὸ συμβούλιον, *Sch.* — 199. See 8, 491. — 202, sqq. πίφαυσκω, a lengthened form of φάω = φάνω, bring to light, make appear, make heard, *professe*. Virg. has borrowed from what follows the ground-work of his admirable episode of Nisus and Euryalus (*Aen.* ix. 176). I say the *ground-work*, because he introduces into his poetry new elements, which entirely change the moral object of the action. M. Eichhoff recalls, besides, chaps. 18 and 19 of *Orlando Furioso*, and ch. 12 of *Jerusalem Delivered*.

Nestor advises that one of the chiefs should go and reconnoitre the enemy's camp. Diomèdès offers himself, and asks for a comrade. All propose to go with him. He chooses Ulysses, and both set out after arming themselves. Athénê sends them a lucky preage. They make vows to the goddess, and she hears them.

- 204 “Ω φίλοι, οὐκ ἀν δή τις ἀνὴρ πεπίθοιθ’ ἐφ αὐτοῦ
 θυμῷ τολμήειτε, μετὰ Τρῶας μεγαθύμους
 ἐλθεῖν; εἰ τινά που δηίων ἔλοι ἐσχατόωντα,
 η τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 208 ἄσσα τε μητιόωσι μετὰ σφίσιν· η μεμάσιν
 αὐθὶ μένειν παρὰ νησὸν ἀπόπροθεν, ηὲ πόλινδε
 ἀψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιούς.
 Ταῦτά κε πάντα πύθοιτο, καὶ ἀψ εἰς ἡμέας ἔλθοι
 212 ἀσκηθής· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
 πάντας ἐπ’ ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή.
 “Οσσοι γὰρ νήσσοιν ἐπικρατέοντιν ἄριστοι,
 τῶν πάντων οἱ ἔκαστος διν δώσουσι μέλαιναν,
 216 θῆλυν, ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν δμοῖον·
 αἰεὶ δὲν δαίτησι καὶ εἰλαπίνησι παρέσται.
 “Ως ἔφαθ· οἱ δὲν ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.
 Τοῖσι δὲ καὶ μετέειπε βοην ἀγαθὸς Διομῆδης·
 220 Νέστορ, ἔμ’ ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
 ἀνδρῶν δυξμενέων δῦναι στρατόν, ἐγγὺς ἐόντων,
 Τρώων ἀλλ’ εἰ τίς μοι ἀνὴρ ἄμ’ ἐποιτο καὶ ἄλλος,
 μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.
 224 Σύν τε δύ’ ἐρχομένω, καὶ τε πρὸ δὲ τοῦ ἐνόσεν,

206. εἰ τινα, see 7, 39.—208. = ἄτινα. The force of this relative extends also over the following sentence, η μεμάσιν. The strict construction would require εἰ με. The same at 309.—212. ἀσκηθής, an old word: “safe and sound.” Its derivation fm ἀσκέω seems improbable. ὑπουράνιον κλέος is almost synonymous with εἶλος οὐρανόμηκες. — 216. In prose ὑπαρνον, which has under her (suckles) a lamb which “plus lucri—adderet, soletque commemorari in præmiis, sicut serva in puerō.” Bth. As to the colour (μέλαιναν), the Scholiasts say that it is well chosen for the prize of a nocturnal expedition; but such allegorical fooleries are as foreign as possible to H.'s poetry. The ancients, doubtless, regarded a race of sheep of a black or dark colour as preferable to others. Thus the words, “this possession (*κτήρας*) is not equalled by any other,” would seem exaggerated and emphatic if thereby one understood simply a sheep, and not a sheep of a superior breed.—217. εἰλαπίνη: εὐωχία, ἐορτή, *Apoll.*—224. Nominatives absolute, to which applies the n. on 3, 321. σύν is adverbial. They said also σύνδυο. Jn. καὶ δὲ (οὐδέτος) πρὸ τοῦ (τούτου) ἐνόσεν ορ οὐδὲ. Sch. συνερχομένων γὰρ δύο δμοῦ καὶ κοινῶς, δὲ τερεος πρὸ τοῦ ἐτέρου ἐπενόστι τι κοινωφελὲς καὶ συμφέρον. The words σύν τε

- 225 ὅππως κέρδος ἔῃ· μοῦνος δὲ εἴπερ τε νοήσῃ,
ἀλλά τέ οἱ βράσσων τε νόος, λεπτὴ δὲ τε μῆτις.
“Ως ἔφαθ” οἱ δὲ ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι·
- 228 ἡθελέτην Αἴαντε δύῳ, θεράποντες Ἀρηος,
ἡθελε Μηριόνης, μαλα δὲ ἡθελε Νέστορος νίός·
ἡθελε δὲ Ἀτρείδης, δουρικλειτὸς Μενέλαος·
ἡθελε δὲ δὲ τλήμων Ὀδυσσεὺς καταδῦναι δμιλον
- 232 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
τὸν μὲν δὴ ἔταρόν γ' αἰρήσεαι, δὲν κ' ἔθελρσθα,
- 236 φαινομένων τὸν ἄριστον· ἐπεὶ μεμάσσι γε πολλοί.
Μηδὲ σύγ', αἰδόμενος σῆσι φρεσί, τὸν μὲν ἀρέιω
καλλείπειν, σὺ δὲ χείρον ὀπάσσεαι, αἰδοῖ εἴκων,
ἔς γενεὴν ὄρδων, μηδὲ εἰ βασιλεύτερος ἔστιν.
- 240 “Ως ἔφατ” ἔδεισεν δὲ περὶ ξανθῷ Μενελάῳ.
Τοῖς δὲ αὐτὶς μετέειπε βοὴν ἀγαθὸς Διομήδης·
Εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
πῶς ἀν ἔπειτ' Ὀδυσσῆος ἐγὼ θείοι λαθοίμην,
- 244 οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ
ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐν Παλλὰς Ἀθήνη;
τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι.
- 248 Τὸν δὲ αὐτέ προειπε πολύτλας δίος Ὀδυσσεύς·
Τυδείδη, μήτ' ἄρ με μάλ' αἴνεε, μήτε τι νείκει·

δύ’ ἔρχομίνω have become a proverbial phrase to express, that it is better for two to go together, for the sake of mutual help. [Even our blessed Lord sent forth the seventy, two and two.] — 225. *Quonodo (factu) utile sit.* Spz. translates the following words by: *quantumvis mentis sagacitate sit instructus.* This would give νοεῖν two different meanings in the same sentence. The sense is this: “Being two, the one will perceive before the other what is necessary to be done. They will talk it over, the one will confirm the other, and thus the whole plan is soon achieved. But one alone, even though he also should perceive what ought to be done, has more slowness of mind, more uncertainty and weakness of reflection (because he cannot be so sure of himself as in the first case).” — 226. *βράσσων*, compar. of *βραδύς*, as θάσσων of *ταχύς*. *λεπτὴ* δι is equiv., in the Homeric style, to καὶ λεπτοτέρα. The reason is found in the general observation made on 1, 218.—231. *τλήμων*, courageous; see 5, 670. — 238. *καταλείπειν* for the imper. in the same way as the futures. *δικάζεσθαι*, to associate any one with oneself. — 243. A line often used by the ancients in similar situations. — 244. οὐ (ἰστι) *πειρασσῶς προορατική*, φρονίμη, &c., and

- 250 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις.
 'Αλλ' ἴομεν· μάλα γάρ νῦξ ἄνεται, ἐγγύθι δὲ ἡώς'
 252 ἀστρα δὲ δὴ προβέβηκε, παρώχηκεν δὲ πλέων νῦξ,
 τῶν δύο μοιράων, τριτάτη δὲ ἔτι μοῖρα λέλειπται.
 "Ως εἰτόνθ δπλοισιν ἔνι δεινοῖσιν ἐδύτην.
 Τυδείδη μὲν δῶκε μενεπτόλεμος Θρασυμήδης
 256 φάσγανον ἄμφηκες—τὸ δὲ ἐδύν παρὰ νῆι λέλειπτο—
 καὶ σάκος· ἀμφὶ δὲ οἱ κυνέην κεφαλῆφιν ἔθηκεν
 ταυρείην, ἀφαλόν τε καὶ ἄλλοφον, ἥτε καταίτυξ
 κέκληται, ρύεται δὲ κάρη θαλερῶν αἰζηῶν.
 260 Μηριόνης δὲ 'Οδυσσῆι δίδουν βιὸν ἡδὲ φαρέτρην,
 καὶ ξίφος· ἀμφὶ δὲ οἱ κυνέην κεφαλῆφιν ἔθηκεν,
 ρίνουν ποιητήν πολέσιν δὲ ἐντοσθεν ἴρασιν
 ἐντέτατο στερεῶς· ἐκτοσθε δὲ λευκοὶ ὁδόντες
 264 ἀργιόδοντος ὑὸς θαμέες ἔχον ἔνθα καὶ ἔνθα,
 εὖ καὶ ἐπισταμένως· μέσση δὲ ἐνὶ πῖλος ἀρήρει.
 Τὴν ρά τοτὲ ἐξ Ἐλεῶνος Ἀμύντορος Ὁρμενέδα,
 ἔξελετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας·
 268 Σκάνδειαν δὲ ἄρα δῶκε Κυθηρίψ 'Αμφιδάμαντι·
 'Αμφιδάμας δὲ Μόλω δῶκε ξεινήιον εἶναι·
 αὐτὰρ δὲ Μηριόνη δῶκεν φ παιδὶ φορῆναι·
 δὴ τότε 'Οδυσσῆος πύκασεν κάρη ἀμφιτεθεῖσα.
 272 Τὼ δὲ ἐπεὶ ούν δπλοισιν ἔνι δεινοῖσιν ἐδύτην,
 βάν ρούτεναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀφ-
 στους.
 Τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγὺνς ὑδυῖο

247 = περισσῶς οἴδε. — 251. = ἴωμεν. ἄνεται is only found here. But Hdt. often uses this word (the ordinary form is ἀνύω), e. g. vili. ch. 20: πέμπτῳ ἔτει ἀνομένω, which Schweighäuser very well translates by *quinto anno volente*; to be *accomplishing*, not *accomplished*. — 253. The gens. τῶν δύο μοιρῶν not being able to depend on the comparative, have greatly embarrassed the annotators, both ancient and modern. We must, with M. Döderlein, take δύο for the nom. The greater part of the night is past, sc. two of its (three) parts, two-thirds. — 256. 'Αμφοτέρωθεν ἡκονημένον, Sch. — 258. ἀφαλόν, which has no crest (see 5, 743); ἄλοφον, neither tuft nor plume. — 263. Fm. ἴντείνω. — 264. ἀργιόδοντος, see 9, 539. εἶχον, intras. signif., held to it, were attached to it. — 265. πῖλος, wool pressed, condensed; felt:—to deaden blows. — 266. Ὁρμενέδα (relating to δόμον), see 9, 448. Ἐλεών, a town of Boeotia. — 267. Autolycus, son of Hermēs, “furtum ingeniosus ad omne, Qui facere assūerat, patriss non degener artis, Candida de nigris et de carentibus atra.” Ovid. Met. xi. 312. — 268. = εἰς Σκάνδειαν, a town of the Island of Cythēra (now Cérigo), on the coast of Laconia. — 274. θεξίων, as a lucky omen. ἕραδός, a heron, of which there exist many kinds.

275 Παλλὰς Ἀθῆναι· τοὶ δὲ οὐκ ἴδον ὁφθαλμοῖσιν
276 νύκτα δι' ὄρφναιν, ἀλλὰ κλάγξαντος ἄκουσαν.

Χαῖρε δὲ τῷ ὄρνιθ· Ὁδυσεύς, ἡράτο δὲ Ἀθήνη·

Κλῦθί μεν, αἰγιόχῳ Διὸς τέκος, ἥτε μοι αἰεὶ¹
ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
280 κινύμενος· νῦν αὗτε μάλιστά με φῖλαι, Ἀθήνη·
δὸς δὲ πάλιν ἐπὶ νῆας ἐϋκλεῖας ἀφικέσθαι,
ῥέξαντας μέγα ἔργον, δὲ τῷεσσι μελήσει.

Δευτέρος αὖτε ἡράτο βυὴν ἀγαθὸς Διομήδης·

284 Κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη·
σπεῖσο μοι, ως δὲ πατρὶ ἄμ' ἔσπειρ Τυδεῖ δίψ
ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦει.

Τοὺς δὲ ἄροι ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαι-
ούς·

288 αὐτὰρ ὁ μειλίχιον μῆθον φέρε Καδμείοισιν
κεῖσθαι· ἀτὰρ ἀψὲ ἀπὶών μάλα μέρμερα μῆσατο ἔργα,
σὺν σοὶ, διὰ θεά, δὲ τε οἱ πρόφρασσα παρέστησε.

“Ως νῦν μοι ἐθέλουσα παρίστασο, καὶ με φύλασσε.

292 Σοὶ δὲ αὖτε ἐγὼ ρέξω βοῦν ἦνιν, εὐρυμέτωπον,
ἀδμήτην, ἦν οὖπω ὑπὸ ζυγὸν ἥγαγεν ἀνήρ·
τὴν τοι ἐγὼ ρέξω, χρυσὸν κέρασιν περιχεύας.

“Ως ἔφαν εὐχόμενοι τῶν δὲ ἔκλυε Παλλὰς
Ἀθηνῇ.

296 Οἱ δὲ ἐπεὶ ἡρήσαντο Διὸς κούρῃ μεγάλοιο,
βάν δὲ ἵμεν, ὥστε λέοντε δύω, διὰ νύκτα μέλαιναν,
ἄμφονον, ἀν νέκυας, διά τ' ἔντεα καὶ μέλαιναν αἷμα.

It is thought to be the *ardea major* of Linnaeus. — 280. φῖλαι, see 5, 61. — 281. Contraction of *εὐελέας*. — 284. See 2, 156. — 285. = σπίο, 2 aor. of ἐπομαί, as ἔχειν, σχεῖν. See ver. 246. The same fact is recounted more in detail, 4, 382—398. — 290. Poetic feminine of πρόφρων. — 292. ἦνιν, see 6, 94. — 294. *Et statuam ante aras aurata* fronte jucundum. Virg. *Aen.* ix. 627. See particularly *Odyss.* 3, 432—439, where this process of gilding is described in detail. — 298. = ἀνὰ φόνον, by or through blood spilt. See 24, 610. Eustath. remarks the rapidity of this comparison, the beauty of this sentence, which appears to dash on and bound along like the intrepid march of these two warriors. He adds that the ancients, in praising a sentence of Xenophon, where the same ideas are described with much more of development, said that H. knew how to concentrate all these circumstances, and to present them in one line. Here is a translation of Xenophon (*Agesilaus*, ch. 2, 14): “When the fight had ceased, one saw in these places the dead all mingled in confusion, the earth dyed with blood, friends and enemies stretched by each other's side. One saw shields pierced through, broken spears, swords out of the

Hector calls a council of the Trojan army, and offers a prize to any who will go to reconnoitre the posts of the Greeks. Dolón offers himself and is accepted; he arms himself and departs. Ulysses perceives Dolón on his way. The two Greek scouts see and pursue him. Diomèdès stops him, and after having extracted some information from him, kills him. Ulysses consecrates to Athénè the arms of the vanquished.

Οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἴασ' "Εκτωρ
300 εῦδειν, ἀλλ' ἄμυνδις κικλήσκετο πάντας ἀρίστους,
δοσοι ἔσαν Τρώων ἡγήτορες ἡδὲ μέδοντες·
τοὺς δγε συγκαλέσας, πυκινὴν ἡρτύνετο βουλήν·

Τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν
304 δώρῳ ἐπὶ μεγάλῳ; μισθὸς δέ οἱ ἀρκιος ἔσται.

Δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους,
οἴ κεν ἄριστοι ἔσαν θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
δῖτις τε τλαίη, οἱ τ' αὐτῷ κῦδος ἄροιτο,
308 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι
ἡὲ φυλάσσονται νῆες θοαί, ὡς τὸ πάρος περ,
ἡ ἡδη χείρεσσιν ύφ' ἡμετέρῃσι δαμέντες
φύξιν βουλεύονται μετὰ σφίσιν, οὐδὲ ἐθέλουσιν
312 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.

"Ως ἔφαθ· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.
"Ην δέ τις ἐν Τρώεσσι Δόλων, Εὔμηδεος υἱός,
κήρυκος θείοιο, πολύχρυσος, πολύχαλκος·
316 δις δ' ἦτοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·
αὐτῷ δο μοῦνος ἔην μετὰ πέντε κασιγνήτρισιν.

"Ος ρα τότε Τρωσίν τε καὶ "Εκτορι μῆθον ἔειπεν·
"Εκτορ, ἐμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
320 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι.
"Αλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχειο, καὶ μοι ὅμοσσον,
ἡ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ
δωσέμεν, οἱ φορέουσιν ἀμύμονα Πηλείωνα.
324 Σοὶ δ' ἔγω οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδὲ ἀπὸ
δόξης.

scabbard, some buried in the earth, some in the bosoms of the soldiers, others still clinging in the hands of the warriors." This beautiful picture is, in fact, only a pompous amplification of these two lines of H. Ernesti thinks that it is, among several other places, one of those which Quintilian had principally in view, when he praises H. for his *admirable brevity*. Dugas Montb.

303. Fm. ὑπίσχεσθαι or ὑπίσχεσθαι, *sustinere, subire* (in German, *sich unterziehen*). — Hence ὑπισχνεῖσθαι. — 307. (τούτῳ), δεσμ. — 309. See n. on 208. — 312. See 98. — 324. ἀπὸ

325 Τόφρα γὰρ ἐς στρατὸν εἴμι διαμπερές, ὅφρ' ἀν ἵκωμαι
νῆ^ν Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
βουλὰς βουλεύειν, ἡ φευγέμεν, ἡὲ μάχεσθαι.

328 “Ως φάθ^τ. δ’ δ” ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ
ὅμοσσεν”

“Ιστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἡρης,
μὴ μὲν τοῖς Ἱπποισιν ἀνήρ ἐποχήσεται ἄλλος
Τρώων ἀλλά σέ φημι διαμπερές ἀγλαῖεῖσθαι.

332 “Ως φάτο, καὶ ρ^ρ ἐπίορκον ἐπώμοσε τὸν δ’ ὄρο-
θυνεν.

Αὐτίκα δ’ ἀμφ’ ὥμοισιν ἐβάλλετο καμπύλα τόξα·
ἔσσατο δ’ ἔκτοσθεν ρίνὸν πολιοῖο λύκοιο,
κρατὶ δ’ ἐπὶ κτιδέην κυνέην ἔλε δ’ ὁξὺν ἄκοντα·

336 βῆ δ’ ἴεναι προτὶ νῆας ἀπὸ στρατοῦ. Οὐδ’ ἄρ^ρ
ἔμελλεν

ἐλθὼν ἐκ νηῶν ἀψ “Εκτορι μῦθον ἀποίσειν.

‘Αλλ’ ὅτε δή ρ^ρ ἵππων τε καὶ ἀνδρῶν κάλλιφ^ρ
δμιλούν,

βῆ ρ^ρ ἀν’ ὁδὸν μεμάως· τὸν δὲ φράσατο προςιόντα

340 Διογενῆς Ὄδυσεύς, Διομήδεα δὲ προςέειπεν·

Οὗτός τοι, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνήρ,
οὐκ οἶδ^ρ ἡ νήεσσιν ἐπίσκοπος ἡμετέρησιν,
ἡ τινα συλήσων νεκύων κατατεθνηώτων.

344 ‘Αλλ’ ἐῶμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
τυθόν· ἔπειτα δέ κ’ αὐτὸν ἐπαίξαντες ἔλοιμεν
καρπαλίμως· εἰ δ’ ἄμμε παραφθῆσι πόδεσσιν,
αἰεὶ μιν ποτὶ νῆας ἀπὸ στρατόφι προτιελεῖν,

348 ἔγχει ἐπαΐσσων, μήπως προτὶ ἄστυ ἀλύξῃ.

“Ως πρὰ φωνήσαντε παρεξ^ρ δόδοῦ ἐν νεκύεσσιν

κλινθήτην· δ’ δ’ ἄρ^ρ ὕκα παρέδραμεν ἀφραδίησιν.

‘Αλλ’ ὅτε δή ρ^ρ ἀπέην ὅσσον τ’ ἐπὶ οὐρα πέλονται

δόξης, the opposite of *κατὰ δόξαν*, which is said of whatever answers to our expectation, to our thought. H. uses *κατὰ θυμόν* and *ἀπὸ θυμοῦ* in the same way.—327. See 147.—331. διαμπερές = διόλου, διὰ τῆς ζωῆς ὅλης καλλωπίσεσθαι, Eustath.—332. At the commencement of a narrative, H. often mentions by anticipation its final issue. He has no need to excite the reader by curiosity.—333. See 2, 45.—334. Aristophanes explains τολιοῦ by *τεφρώδους*, of the colour of ashes (*τεφρα*).—335. κτιδέος, made of the skin of the *κτίς* or *κτίς*, a kind of weasel or ferret.—338. = *κατέλιπε*.—342. οὐκ οἴδα, as a parenthesis.—344. ἐῶμεν ought to be read in two syllables as ὑμεν. — 347. προσειλεῖν, lit. *advolvere*, to cause to advance to-

- 352 ἡμίόνων—αἱ γάρ τε βοῶν προφερέστεραι εἰσιν
ἔλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—
τὼ μὲν ἐπεδραμέτην· ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας.
"Ελπετο γὰρ κατὰ θυμὸν ἀποστρέψουτας ἔταιροις
356 ἐκ Τρώων οἴναι, πάλιν "Εκτορὸς ὄτροναντος.
'Αλλ' ὅτε δὴ ρ' ἄπεσαν δουρηνεκὲς ἦ καὶ ἔλασσον,
γνῶ ρ' ἄνδρας δηίους, λαψηρὰ δὲ γούνατ' ἐνώμα
φευγέμεναι· τοὶ δ' αἴψα διώκειν ὠρμήθησαν.
360 Ως δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης,
ἢ κεμάδ' ἢ ἐλαγωὸν ἐπείγετον ἐμμενὲς αἰεὶ¹
χῶρον ἀν' ὑλήενθ', δέ τε προθέρσι μεμηκώς·
ὣς τὸν Τυδείδης ἡδὲ πτολίπορθος Ὀδυσσεὺς
364 λαοῦ ἀποτρήξαντε διώκετον ἐμμενὲς αἰεὶ.
'Αλλ' ὅτε δὴ τάχ' ἐμελλε μιγήσεσθαι φυλάκεσσιν
φεύγων ἐς νῆας, τότε δὴ μένος ἐμβαλ· 'Αθήνη
Τυδείδη, ἵνα μήτις Ἀχαιῶν χαλκοχιτώνων
368 φθαίη ἐπενξάμενος βαλέειν, δέ δὲ δεύτερος ἐλθοι.
Δουρὶ δ' ἐπαΐσσων προέφη κρατερὸς Διομήδης·
'Ηὲ μέν, ἡέ σε δουρὶ κιχήσομαι· οὐδέ σέ φημι
δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ἀλεθρον.
372 "Η ρά, καὶ ἔγχυς ἀφῆκεν, ἐκιών δ' ἡμάρτανε φωτός·

wards . . . ; to drive him towards . . . (infin. = imperat.).—351. *Jn.* ἐπὶ (*is*) δύον πέλονται οὐρά (*δρια*) ἡμίόνων, *in quantum spatium sunt* (i. e. *porriguntur*) *fines mulorum*, when Dolda was distant from them the length of a mule's furrow. A furrow is made at one draught. The point at which the beast begins to be exhausted, and seeks to take breath an instant, is its οὐρὸν or δρον, *its limit*. By this word, H. indicates the well-known length of the furrow which the mule traces. Then he adds, as to almost all his comparisons, a detail : "I say *mules*, for they draw a cart better than *oxen*." This addition has given occasion to a false interpretation which is found in several commentators and translators. They suppose two carts, one drawn by mules, the other by oxen, and, according to them, H. here designs the interval which the (more active) mules leave between their cart and that of the oxen. This notion, which offers more than one difficulty, is refuted by the poet himself. In Od. 8, 123, he gives the determination of a distance by the same comparison, but speaks of mules only : Τὸν δὲ θίειν δχ' ἄριστος ἔην Κλυτόνης ἀμύμων. "Οσσον τ' ἐν νειψι οὐρον πέλει ἡμίόνων, Τόσον ὑπεκπροθίων λαοὺς ἴειθ', οι δ' ἐλίποντο.—353. *Gen. of place*, see 6, 2.—356. πάλιν, *retro*, in the sense of *contra*, as in *revoke*, &c.—360. Τραχεῖς ὀδόντας ἔχοντες" κάρχαρον γάρ τὸ ταχύ, *Skt.* Sharp teeth, pointed (the canine), which tear, in opposition to the broad square teeth, the molars.—361. δμμενές (*ἄγτε ἐμμένειν*), *insistendo*, without relaxation.—362. Like many middle verba, *μηκάσμοι* has a second perf. *μέμηκα*; see 4, 435.—363. δ 84, *ipse vero*.—

373 δεξιτερὸν δ' ὑπὲρ ὄμουν ἐνέξου δουρὸς ἀκωκὴ
ἐν γαῖῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε
βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνετ' ὀδόν-
των—

376 χλωρὸς ὑπαὶ δείσους. Τὰ δ' ἀσθμαίνοντε κιχήτην,
χειρῶν δ' ἀφάσθην· δὸς δὲ δακρύσας ἔπος ηὔδα·
Ζωγρεῖτ', αὐτὺρ ἐγὼν ἐμὲ λύσομαι. "Εστι γὰρ
ἔνδον

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
380 τῶν κ' ὕμιν χαρίσαιτο πατὴρ ἀπερείσι ἄποινα,
εἰ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νησὶν Ἀχαιῶν.
Τὸν δ' ἀπαμειβόμενος προξέφη πολύμητις Ὁδυσ-
σεύς·

Θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·
384 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον
πῆ δ' οὔτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος
νύκτα δι' ὅρφιναίην, δτε θ' εὔδουσι βροτοὶ ἄλλοι;
ἢ τινα συλήσων νεκύων κατατεθυητῶν;

388 ἢ σ' Ἔκτωρ προέκη διασκοπᾶσθαι ἔκαστα
νῆας ἐπὶ γλαφυράς; ἢ σ' αὐτὸν θυμὸς ἀνῆκεν;
Τὸν δ' ἡμείβετ' ἔπειτα Δόλων· ὑπὸ δ' ἔτρεμε γυῖα·

Πολλῆσιν μ' ἄτρησι παρὲκ νόσου ἥγαγεν Ἔκτωρ,
392 δεις μοι Πηλείωνος ἀγανοῦ μώνυμχας ἵππους
δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ·
ἥνωγει δέ μ' ἵντα θοὴν διὰ νύκτα μέλαιναν
ἀνδρῶν δυξμενέων σχεδὸν ἐλθέμεν, ἐκ τε πυθέσθαι

396 ἡὲ φυλάσσονται νῆες θοαί, ὡς τὸ πάρος περ,
ἢ ἡδη χείρεσσιν ὑφ' ἡμετέρῃσι δαμέντες
φύξιν βουλεύοιτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε
νύκτα φυλασσέμεναι καμάτῳ ἀδηκότες αἰνῶ.

400 Τὸν δ' ἐπιμειδήστας προξέφη πολύμητις Ὁδυσσεύς·
"Η ρά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,

373. = εὐξόν, fm. ξίω; see 2, 390.—374. Fm πήγνυμι.—375. βαμβαί-
νων, to chatter the teeth, which H. expresses in the rest of the
verse. — 378, sqq. See 6, 46, sqq. — 381. *Magno meo damno.* Jn.
παρέξ ἥγαγε νοῦν, has pushed my mind out of its right course,
so far. This expression governs the acc. με, unless we prefer, with
some, to take με for μοι.—384. θοή, an epith. which, as often hap-
pens with H.'s epithets, does not apply to the particular circum-
stance, but is only a general qualification of the night, which comes
on quickly, and surprises by putting a sudden stop to the actions we
are engaged in.—388. μετὰ σφίσιν = μεθ' ὑμῖν, as in the Att. style,

- 402 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
ἀνδράσι γε θυητοῖσι δαμήμεναι ἡδὸν ὁχέεσθαι,
404 ἄλλω γ' ἦ 'Αχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
'Αλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
ποῦ νῦν δεῦρο κιῶν λίπες "Εκτόρα, ποιμένα λαῶν;
ποῦ δέ οἱ ἔντεα κεῖται 'Αρηΐα, ποῦ δέ οἱ ἵπποι;
408 πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαί τε καὶ εὐναῖ;
[ἄσσα τε μητιόωσι μετὰ σφίσιν· ἥ μεμάσσιν
αὐθὶ μένειν παρὰ νησὶν ἀπόπροθεν, ἥτε πόλιν δε
ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' 'Αχαιούς;]
412 Τὸν δ' αὗτε προσέειπε Δύλων, Εὔμηδεος υἱός·
Τοιγάρο ἔγώ τοι ταῦτα μᾶλ' ἀτρεκέως καταλέξω.
"Εκτῷρ μὲν μετὰ τοῖσιν, δσοι βουληφόροι εἰσίν,
βουλὺς βουλεύει θείου παρὰ σήματι 'Ιλου,
416 νόσφιν ἀπὸ φλοίσβουν φυλακὰς δ' ἃς εἴρεαι, ἥρως,
οὔτις κεκριμένη ρύνεται στρατόν, οὐδὲ φυλάσσει.
"Οσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἵσιν ἀνάγκη,
οἱ δ' ἐγρηγόρθασι, φυλασσέμεναι τε κέλονται
420 ἄλλήλοις. Ατὰρ αὗτε πολύκλητοι ἐπίκουροι
εῦδονται· Τρωσὶν γάρο ἐπιτραπέουσι φυλάσσειν·
οὐ γάρ σφιν παῖδες σχεδὸν εἴσαται οὐδὲ γυναικες.
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσ-
σεύς·
424 Πῶς γάρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
εῦδονται, ἥ ἀπάνευθε; δειπέ μοι, ὅφρα δαείω.
Τοιγάρο ἔγὼ καὶ ταῦτα μᾶλ' ἀτρεκέως καταλέξω.
428 Πρὸς μὲν ἀλός Κάρες καὶ Παίονες ἀγκυλότοξοι,
καὶ Λέλεγες καὶ Καύκωνες διοί τε Πελασγοί.
Πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοί τ' ἀγέρωχοι,
καὶ Φρύγες ἵππόδαμοι καὶ Μήονες ἵπποκορυσταί.

we meet with *αὐτῷ* = *σαυτῷ*.—407. ποῦ δὲ οἱ ἔντεα κεῖται cannot designate simply the arms, the armour of Hector. The question must be equivalent to this in Lat., *ubi est praetorium?* We perceive that Ulysses is now conceiving the plan of punishing Hector for thus presumptuously giving away by anticipation the horses of Achilles by carrying off his own. On the horses of Hector, see 8, 185, sqq. — 409—411. Lines rejected by the ancient critics. See 207, sqq. — 416. See 11, 166, sqq. — 416. Attraction = *φυλακῶν*. — 417. *κεκριμένη*, chosen and destined for that purpose. — 419. See n. on 67. — 422. = *ἥνται*. — 425. = *δαίω* = *δᾶω*, fm *δάημι*. — 428, sqq. See 2, 840—876. — 430. Θύμβρη, according to Strabo, a plain watered by the Θύμβρις, which runs into the Scaman-

- 432 Ἀλλὰ τί ήμετα ταῦτα διεξερέεσθε ἔκαστα ;
 εἰ γάρ δὴ μέματον Τρώων καταδῦναι δημίλον,
 Θρῆνικες οἴδ’ ἀπάνευθε νεήλυσδες, ἐσχατοὶ ἄλλων
 ἐν δὲ σφιν Ῥῆσος βασιλεύς, πάϊς Ἡΐονηος.
- 436 Τοῦ δὴ καλλίστους ἵππους ἴδον ἡδὲ μεγίστους·
 λευκότεροι χιόνος, θείειν δ’ ἀνέμοισιν ὁμοῖοι,
 ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὐν ἥσκηται·
 τεύχεα δὲ χρύσεια, πελώρια, θαῦμα ἰδέσθαι,
- 440 ἥλυνθ’ ἔχων τὰ μὲν οὕτι καταθυητοῖσιν ἔοικεν
 ἄνδρεσσιν φορέειν, ἀλλ’ ἀθανάτοισι θεοῖσιν,
 ’Αλλ’ ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὀκυπόροισιν,
 ἡέ με δῆσαντες λίπετ’ αὐτόθι νηλέει δεσμῷ,
- 444 ὅφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
 ἦ ρα κατ’ αἰσαν ἔειπον ἐν ὑμῖν, ἡὲ καὶ οὐκέ. [μήδης]
 Τὸν δ’ ἄρ’ ὑπόδρα ἴδων προξέφη κρατερὸς Διο-
- Μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ,
 448 ἐσθλά περ ἀγγείλας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.
 Εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν, ἡὲ μεθῶμεν,
 ἡ τε καὶ ὑστερον εἰσθα θοὰς ἐπὶ νηας Ἀχαιῶν,
 ἡὲ διοπτεύσων, ἡ ἐναντίβιον πολεμίξων·
- 452 εἰ δέ κ’ ἐμῆς ὑπὸ χερὶ δαμεὶς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ’ ἔπειτα σὺ πημά ποτ’ ἔσσεαι Ἀργείοισιν.
- ’Η, καὶ ὁ μέν μιν ἔμελλε γενείου χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι· ὁ δ’ αὐχένα μέσσον ἔλασσεν,
 456 φασγάνψ αἵζας, ἀπὸ δ’ ἄμφω κέρσε τένοντε·
 φθεγγομένου δ’ ἄρα τούγε κάρη κονίησιν ἐμίχθη.
 Τοῦ δ’ ἀπὸ μὲν κτιδένην κυνένην κεφαλῆφιν ἔλοντο,
 καὶ λυκένην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
- 460 καὶ τάγ’ Ἀθηναίη λητίδι δίος Ὁδυσσεὺς
 ὑψόσ’ ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ηῦδα·
 Χαῖρε, θεά, τοῖςδεπσι· σὲ γάρ πρώτην ἐν Ὁλύμπῳ

der. *Πλαχον, sortiti sunt (locum).*—434. *οἰδε, hi = hio sunt.* Heyne has laid down, from a passage in Conon (*Narr.*, ch. 4), that Eioneo is the ancient name of the river Strymon, and the proofs appear indubitable. Near the Strymon is situated the town Ἡίών or Ἡόνεια, and all the mythographers make Strymon the father of Rhesus.—441. *φορέων, gestare*, wear.—442. Fut. for imperative; see 238.—445. *κατ’ αἰσαν*, as is fitting; here, “truly.”—446. See 1, 148.—448. = *ἱμετέρας*.—450. = *εἰς (εἰμι)*, with fut. signif.: *ibis*.—456. *Fm ἀποκείων.*—457. “*Tum caput orantis nequicquam et multa parantur Dicere deturbat terra;*” Virg. *Aen.* x. 554.—459. *λυκένην*, see 334.—460. *λητίδι.* Λαφυραγωγῷ, Hesych.; or, ἀγελεῖη, 6, 269.—462. = *τοῖςδε (τοῖςδε)*.—463. = *ἐπιβοησώμεθα*.

463 πάντων ἀθανάτων ἐπιβωσόμεθ· ἀλλὰ καὶ αὐτὶς
464 πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.

The two chiefs arrive at the posts of the Thracians, allies of the Trojans. Rhesus, their king, is slain, with twelve of his men. Ulysses seizes his horses. Diomedes, warned by Athene, ceases the slaughter, and both, mounted on Rhesus' chargers, return to the Grecian fleet. At the same time, Apollo perceives Athene. He awakes Hippocoon the Thracian, who summons the Trojans to this scene of carnage.

“Ως ἄρ’ ἐφώνησεν, καὶ ἀπὸ ἔθεν ύψος’ ἀείρας
θῆκεν ἀνὰ μυρίκην δέελον δ’ ἐπὶ σῆμα τ’ ἔθηκεν
συμμάρψας δόνακας μυρίκης τ’ ἐριθηλέας δῖον,
468 μὴ λάθοι αὐτὶς ἴόντε θοὴν διὰ νύκτα μέλαιναν.
Τὼ δὲ βάτην προτέρω διά τ’ ἔντεα καὶ μέλαν αἷμα·
αἴψα δ’ ἐπὶ Θρηκῶν ἀνδρῶν τέλος ίζον ἴόντες.
Οἱ δ’ εὔδον καμάτῳ ἀδηκότες, ἔντεα δὲ σφιν
472 καλὰ παρ’ αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
τριστοιχί· παρὰ δὲ σφιν ἑκάστῳ διζυγες ἵπποι.
‘Ρῆσος δ’ ἐν μέσῳ εὗδε, παρ’ αὐτῷ δ’ ὥκεες ἵπποι
ἔξι ἐπιδιφριάδος πυμάτης ἰμᾶσι δέδεντο.
476 Τὸν δ’ Ὄδυσεὺς προκάροιθεν ἴδων Διομήδει δεῖξεν·
Οὐτός τοι, Διόμηδε, ἀνήρ, οὐτοι δέ τοι ἵπποι,
οὓς ιωῦν πίφανσκε Δόλων, δν ἐπέφνομεν ἡμεῖς.
‘Αλλ’ ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
480 ἐστάμεναι μέλεον σὺν τεύχεσιν· ἀλλὰ λν’ ἵππους·
ἡὲ σύγ’ ἄνδρας ἔναιρε, μελήσουσιν δὲ ἐμοὶ ἵπποι.
“Ως φάτο· τῷ δὲ μπνευσε μένος γλαυκῶπις Ἀθήνη.
κτεῖνε δὲ ἐπιστροφάδην, τῶν δὲ στόνος ὕρυντ’ ἀεικῆς
484 ἄσορι θεινομένων· ἐρυθαίνετο δὲ αἵματι γαῖα.
‘Ως δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθών,
αἰγεσιν ἦ δέεσσι, κακὰ φρονέων ἐνορούσῃ·
ῶς μὲν Θρήικας ἄνδρας ἐπώχετο Τυδέος υἱός,

485. ἄφ’ ἀντοῦ paints the gesture. [See, D. 71.]—486. μύρια, see 6, 39. [θῆκεν ἀνά here is exactly our ‘he placed it up on.’] = δῆλον (σωπρίουσι) δὲ σῆμα ἐπέθηκεν. The form δέελον, here preserved, is a proof of the origin of the η fm εε, of which Plato has spoken. — 470. See 56. — 475. ἐπιδιφρίδης πυμάτη, the extremity of the board which rose above the seat, the ἄντοξ; see 5, 262.—478. πίφ., see n. on 202. — 479. Profer, exhibe, exere. — 480. μέλεος, inefficacious, inactive.—483. Ἀλλοτε εἰς ἄλλον ἐπιστρεφόμενος, Soh. *Huo illuo se convertendo.*—485. μήλα is sometimes a general term : pecudes. ἀσημάντα means ἀνεν σημάντορος δητα, lit. without a conductor; without a shepherd.—

188 ὅφρα δυώδεκ' ἐπεφνεν ἀτὰρ πολύμητις Ὁδυσσεύς,
ὅντινα Τυδεόδης ἄσφι πλήξει παραστάς,
τὸν δὲ Ὁδυσσεὺς μετόπισθε λαβὼν ποδὸς ἔξερύσασκε,
τὰ φρονέων κατὰ θυμόν, δπως καλλίτριχες ἵπποι
192 ρέεια διέλθοιεν μηδὲ τρομεόιατο θυμῷ
νεκροῖς ἀμβαίνοντες· ἀγθεσσον γάρ ἔτ' αὐτῶν.
Ἄλλ' δτε δὴ βασιλῆα κιχήσατο Τυδέος νίσ,
τὸν τριγκαιδέκατον μελιηδέα θυμὸν ἀπηνύρα,
196 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη
[τὴν νάκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης].
Τόφρα δὲ ἄφ' ὁ τλήμων Ὁδυσσεὺς λνε μώνυκας
ἵππους,
σὺν δὲ ἡειρεν ἴμᾶσι καὶ ἔξήλαυνεν δμίλου,
500 τόξῳ ἐπιπλήσσων, ἐπεὶ οὐ μάστιγα φαεινὴν
ποικίλου ἐκ δίφροιο νεήσατο χερσὶν ἐλέσθαι·
ροίζησεν δὲ ἄρα πιφαύσκων Διομήδεῃ δίψῃ.
Αὐτὰρ ὁ μερμήριζε μένων δ τι κύντατον ἔρδοι·
504 ή δγε δίφρον ἐλών, δθι ποικίλα τεύχε ἔκειτο,
ρυμοῦ ἔξερνοι, ή ἐκφέροι ύψόσ' ἀείρας·
η ἔτι τῶν πλεόνων Θρυγκῶν ἀπὸ θυμὸν Φλοιτο.
Ἐως ὁ ταῦθ' ὠρμαινε κατὰ φρένα, τόφρα δὲ Ἀθήνη
508 ἐγγύθεν ἰσταμένη προσέφη Διομήδεα δῖον·
Νόστου δὴ μνῆσαι, μεγαθύμου Τυδέος νίέ,
νῆας ἐπι γλαφυράς· μὴ καὶ πεφοβημένος ἔλθῃς·
μή πού τις καὶ Τρῶας ἐγείρησιν θεὺς ἄλλος.
512 Ὡς φάθ· δὲ ξυνέηκε θεᾶς δπα φωνησάσης·
καρπαλίμως δὲ ἵππων ἐπεβήσετο· κόπτε δὲ Ὁδυσσεὺς

490. See 1, 197.—493. *'Ασυνήθεις ἥσαν*, Sch.; formed fm ἀηθέω.—495. See 6, 17. — 497. A line properly rejected by the ancient critics.—499. *ἥαρεν*, fm ἀείρω, with the particular signif. of ἄμα εἴρω (see 15, 680) = *συνεῖρεν* (*συνέδησε*, Sch.); tied them together, *contingencies*. “Virg. alludes to this passage in *Aen.* i. 469, where his hero contemplates the paintings in which are described the various actions of the siege of Troy: ‘Nec procul hinc Rhesi niveis tentoria velis Agnoscit lacrimans, primo quæ prodita somno Tydides multa vastabat caede cruentus; Ardentesque avertit equos in castra, priusquam Pabula gustassent Trojæ, Xanthumque bibissent.’ These last words of the Lat. poet relate to an oracle which had predicted to Rhesus, that he should be for ever invulnerable, if he drank of the water of the Scamander, and his steeds quenched their thirst in it and fed on its banks.” *Dugas Montb.* — 503. *Χαλεπώταρον*, *δεινόταρον*, Sch., which would be the most insolently bold. — 505. *θυμοῦ* depends on ἐλών, by the . . . ; see 490. — 506. See 5, 673.—507. See 1, 193.—510. *πεφοβημένος*, put to flight. — 513. This (and 529) is the only

514 τόξῳ τοὶ δὲ ἐπέέγοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

Οὐδὲ ἀλαοσκοπιὴν εἰχ' ἀργυρότοξος Ἀπόλλων,

516 ὡς ἵδι Ἀθηναίην μετὰ Τυδέος νίὸν ἔπουσαν·

τῇ κοτέων. Τρώων κατεδύσατο πουλὺν ὅμιλον,

ώρσεν δὲ Θρηκῶν βουληφόρον Ἰπποκόωντα,

‘Ρήσου ἀνεψιὸν ἐσθλόν. ‘Ο δὲ ἔξ ὑπνου ἀνορούσας,

520 ὡς ἵδε χῶρον ἐρῆμον, δῆθ’ ἔστασαν ὥκεες ἵπποι,

ἄνδρας τ’ ἀσπαίροντας ἐν ἀργαλέῃσι φουηῆσιν,

φμωξέν τ’ ἄρο’ ἐπειτα φίλον τ’ ὀνόμηνεν ἐταῖρον.

Τρώων δὲ κλαγγή τε καὶ ἀσπετος ὥρτο κυδοιμὸς

524 θυνόντων ἄμυδοις· θηῆντο δὲ μέρμερα ἔργα,

δοσ’ ἄνδρες ρέξαντες ἔβαν κοὶ λας ἐπὶ νῆας.

The two Greek heroes take up on their road the arms of Dolón. They arrive at the meeting-place of the chiefs. Nestor asks them whence come these horses. Ulysses tells him. The chiefs return to the camp. Ulysses and Diomèdēs bathe. All take their place at the morning meal.

Οἱ δὲ δῆροι ἕκανον, δῆθι σκοπὸν “Ἐκτόρος
ἔκταν,

ἐνθ’ Ὁδυσεὺς μὲν ἔρυξε, Διὸς φίλος, ωκέας ἵππους”

528 Τυδείδης δὲ χαμᾶζε θορῶν ἔναρα βροτόσεντα

ἐν χείρεσσ’ Ὁδυσῆι τίθει ἐπεβήσετο δὲ ἵππων.

Μάστιξεν δὲ ἵππους, τὼ δὲ οὐκ ἄκοντε πετέσθην
[νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ].

532 Νέστωρ δὲ πρώτος κτύπον ἄει, φώνησέν τε·

“Ω φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,

ψεύσομαι, η ἔτυμον ἐρέω; κέλεται δέ με θυμός.

“Ιππων μὲν ὁκυπόδων ἀμφὶ κτύπος οὔata βάλλει.

533 Αἰ γὰρ δὴ Ὁδυσεύς τε καὶ ὁ κρατερὸς Διομήδης

passage in H. where ἵππων ἐπιβῆναι means, to mount or be on horseback. Every where else it applies only to the warrior who mounts his chariot; see 2, 1.—515. “Sicut dicitur σκοπῶν ἔχων pro speculari, velut specula observare; ita ἀλαοσκοπιὴν ἔχειν est quasi dicas σεοis oculis (ἀλαῶς) speculari.” Henry Stephens.—516. = μεθίπονσαν.

531. A line not found in the best MSS.; see 11, 520.—534. κλε-
ται (λέγειν). — 535. See, for the syntax, 1, 107; or 4, 350. This line formed the last words of the comedian emperor Nero. I copy the recital given by Suetonius (ch. 49) of this rare instance of baseness of soul: *Modo Sporum hortabatur ut lamentari ac plangere inciperet; modo orabat ut se aliquis ad mortem capessendam futureret; interdum segnitiam suam increpabat. Jamque equites appropinquabant, quibus praeceptum erat ut vivum eum attraherent. Quod ut sensit, trepidanter effatus, “Ιππων μὲν ὁκυπόδων, &c., ferrum jugulo adegit, γραπτό*

537 ὃδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μάνυχας ἵππους·
ἀλλ' αἰνῶς δεῖδοικα κατὰ φρένα, μήτι πάθωσιν
Ἄργείων οἱ ἄριστοι ὑπὸ Τρώων ὄρυμαγδοῦ.

540 Οὔπω πᾶν εἰρητο ἔπος, ὅτ' ἄρ' ἡλυθον αὐτοι.
Καὶ ρ' οἱ μὲν κατέβησαν ἐπὶ χθόνα τοι δὲ χαρέντες
δεξιῇ ἡσπάζοντο ἐπεσσί τε μειλιχίοισιν.
Πρῶτος δ' ἐξερέεινε Γερήνιος ἵππότα Νέστωρ·

544 Εἴπ' ἄγε μ', ὡ πολύαιν' Ὁδυσεῦ, μέγα κῦδος
Ἀχαιῶν,
ὅππως τούς δ' ἵππους λάβετον· καταδύντες διμιλον
Τρώων; ἢ τίς σφωε πόρεν θεδες ἀντιβολήσας;
αἰνῶς ἀκτίνεσσιν ἐυικότες ἡλίοιο.

548 Αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι, οὐδέ τι φημι
μιμνάζειν παρὰ νησί, γέρων περ ἐών πολεμιστής·
ἀλλ' οὕπω τοίους ἵππους ἴδον οὐδὲν ἐνόησα.
Ἄλλα τιν' ὑμμ' ὅτι δόμεναι θεὸν ἀντιάσαντα·

552 ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεύς,
κούρη τ' αἰγιόχοιο Διός, γλαυκῶπις Ἀθήνη.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσ-
σεύς·

'Ω Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,

556 ρεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἡέπερ οἵδε
ἵππους δωρήσαιτ', ἐπειὴ πολὺ φέρτεροί είσιν.
"Ιπποι δ' οἵδε, γεραιέ, νεήλυνδες, οὓς ἐρεείνεις,
Θρηίκιοι· τὸν δὲ σφιν ἄνακτ' ἀγαθὸς Διομῆδης
560 ἔκτανε, πάρ δ' ἐτάφους δυοκαίδεκα πάντας ἀρίστους.
Τὸν τριςκαιδέκατον σκοπὸν εἴλομεν ἐγγύθι νηῶν·
τόν ρα διυπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
"Εκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγαυοί.

564 "Ως εἰπών, τάφροιο διήλασε μάνυχας ἵππους
καγχαλόων· ἂμα δ' ἄλλοι ἵσαν χαίροντες Ἀχαιοί.

Οἱ δ' ὅτε Τυδείδεω κλισίην εὔτυκτον ἰκοντο,
ἵππους μὲν κατέδησαν ἐϋτμήτοισιν ἴμᾶσιν

568 φάτνη ἐφ' ἵππείη, δθι περ Διομῆδεος ἵπποι
ἔστασαν ὡκύποδες, μελιηδέα πυρὸν ἔδοντες.
Νητ δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος
θηκ' Ὁδυσεύς, ὅφρ' ἱρὸν ἐτοιμασσαίτ' Ἀθήνη.

Euphrōnios. — 537. *ἥδε, κιο.* — 559. *Τὸν αὐτοῖς (δντα) ἄνακτα.*
ἄνακτος, valiant, as at l. 131. — 565. See 6, 514. — 570. See 7, 383.
This is the only passage in H. where there is mention of trophiss
properly so called; i. e. of one part of the booty consecrated to the

572 Αὐτοὶ δὲ ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση,
 ἐςβάντες, κυήμας τε ἵδε λόφον ἀμφί τε μηρούς.
 Αὐτὰρ ἐπει σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
 νίψεν ἀπὸ χρωτός, καὶ ἀνέψυχθεν φίλον ἥτορ,
 576 ἔς ρ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο.
 Τὰ δὲ λοεσσαμένω καὶ ἀλειψαμένω λίπ' ἐλαίψ
 δείπνῳ ἐφίζαντην· ἀπὸ δὲ κρητῆρος Ἀθήνῃ
 πλείου ἀφυσσάμενοι λεῖθον μελιηδέα οἴνον.

gods.—571. *δέρα, dum, doneo*, until they deposit them in a place consecrated to Athēnē, in her temple.—572. In pronouncing, we must double the *v*, *ἀπενίζοντο*.—573. *λόφος*, the nape of the neck. This is the only place where *λόφος* is used of the human neck; for in Sophocles (*Antigone*, 227) the phrase *οὐδὲ ὑπὸ ζυγῷ λόφον δικαίεις εἶχον*, the word is used figuratively.—575. = *ἀνέψυχθησαν*.—577. *λίπα* (later *λίπας* and *λίπος*) means *oil* in Hippocrates. Hence the dat. *λίπαι*, *λίπα*, abbreviated, as often happens with words in frequent use, into *λίπα*, with the *a* short. *Λίπ' ἀλιψεν* (*Od. 6, 227*), he anointed himself with oil. But ordinarily, *ἐλαίψ* is found joined to it, which we must understand in its primitive and etymological sense, *ἐλαιος*, adj. fm. *ἐλάα*, the olive, olive-oil. This explanation of Herodian and Buttūm. is the most probable.—579. *Pleni*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΦΩΔΙΑ Α.

At daybreak Zeus sends Eris (Discord) to excite the Greeks to battle. Agamemnon orders preparation to be made; himself puts on his armour. Greeks and Trojans range themselves in battle array.

'Ηώς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
ῶρυνθ', ἵν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν.
Ζεὺς δ' "Ερίδα προίαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
4 ἀργαλέην, πολέμοι τέρας μετὰ χερσὶν ἔχουσαν.
Στῆ δ' ἐπ' Ὄδυσσηος μεγακήτει νηὶ μελαίνῃ,
ἡ ρ' ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσε,
ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο.
8 ἡδὲ ἐπ' Ἀχιλλῆος τοὶ ρ' ἔσχατα νῆας ἔισας
εἵρυσαν, ἥνορέν πίσυνοι καὶ κάρτει χειρῶν.
"Εὐθα στᾶσ' ἥσσε θεὰ μέγα τε δεινόν τε
δρθί, Ἀχαιοῖσιν δὲ μέγα σθένος ἐμβαλ' ἐκάστῳ
12 καρδίῃ, ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι.
[Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἡὲ νέεσθαι
ἐν νησὶ γλαφυρῆσι φίλην ἐς πατρίδα γαῖαν.]
'Ατρείδης δ' ἐβόησεν ίδε ζώνυνθαι ἄνωγεν

1. H.'s poems contain no other allusion to the fable of Tithonus than that in this line, and *Od.* 5, 1.—4. τέρας πολέμου signifies elsewhere, a sign, a phenomenon which presages war. It will be more exact, then, to explain: "Eris has in her hands, brings war ready to break out;" than to translate: "the monster of war;" for this meaning of τέρας is more recent [*bearing the sign of battle in her hand.* Cp.].—5, sqq. See 8, 222, sqq. — 11. δρθί (adverbial), with a loud voice. The construction ἐνβαλεν ἐκάστῳ καρδίῃ is the same as that of the double acc. of which we have spoken 1, 107; 4, 350; 6, 9; and it makes it evident, how contrary it is to the genius of the language to understand καρά. — 13, 14. Lines 453, 454 of bk ii, improperly transported hither, and condemned by the Alex.

16 Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.

Κυημίδας μὲν πρῶτα περὶ κυήμησιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραριάς·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἐδυνευ,

20 τόν ποτέ οἱ Κινύρης δῶκε ξεινῆιον εἶναι.

Πεύθετο γὰρ Κύπρονδε μέγα κλέος, οῦνεκ' Ἀχαιοὶ
ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
τοῦνεκά οἱ τὸν δῶκε, χαριζόμενος βασιλῆι.

24 Τοῦ δ' ἡτοί δέκα οἷμοι ἦσαν μέλανος κυάνοιο,
δώδεκα δὲ χρυσοῦ οὐ κασσιτέροιο·
κυάνεοι δὲ δράκοντες ὄρωρέχατο προτὶ δειρὴν
τρεῖς ἑκάτερθ', ἵρισσιν ἐοικότες, ἄστε Κρονίων,

28 ἐν νέφεῃ στήριξε, τέρας μερόπων ἀνθρώπων.

Ἄμφι δ' ἄρ' ὕμοισιν βάλετο ξέφος· ἐν δέ οἱ ἥλοι
χρύσειοι πάμφαινον· ἀτὰρ περὶ κουλεὸν ἦεν
ἀργύρεον, χρυσέοισιν ἀστρήρεσσιν ἀρηρός.

32 Ἄν δ' ἐλετ' ἀμφιβρότην, πολυδαίδαλον ἀσπία
θοῦριν,

καλήν, ἦν πέρι μὲν κύκλοι δέκα χάλκεοι ἥσαν·
ἐν δέ οἱ δύμαλοι ἥσαν ἐείκοσι κασσιτέροιο
λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο.

36 Τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἐστεφάνωτο,
δεινὸν δερκομένην· περὶ δὲ Δεῖμός τε Φόβος τε.

Τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτῷ
κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἥσαν

40 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυῖαι.

Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο, τετραφάλη
ρον,

ἴππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

andrian critics. — 15. As in Lat. *accingi* = *armari*. — 17, sqq. See 3, 330, sqq. Agamemnon's armour is described here rather than elsewhere, because the poet is going to recount his most brilliant exploits.—20. Cinyras, king of Cyprus, son of Sandacus, king of Syria, and celebrated for his riches. — 24. οἷμοι, *vix*, meaning lines, bands extended across the cuirass.—26. Fm ὄρεγομαι, *to stretch*. — 28. See 17, 547. The gen. here indicates a relation less confined than usual, and at 4: “(being) a presage of men;” i. e. being a thing which men take for the presage of some great event. The religious idea of the Old Testament is more elevated: *Aroum meum ronam in nubibus, et erit signum fœderis inter me et inter terram.* — 31. ἀστρήρ, a belt (composed of several girths or straps), fm δεῖρος. — 35. ἦν (*εἰς*) κυάνου. — 36, sqq. See 5, 739, sqq., and 7, 212.—38. ἐκ τῆς ἦν, went from it, was fastened to it.—40. Ἀλλήλαις περιπεπλαγμή-

- 43 Εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῶ,
 44 ὀξέα· τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἰσω
 λάμπ· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἡρη,
 τιμῶσαι βασιλῆα πολυχρούσοιο Μυκίνης.
 'Ηνιόχῳ μὲν ἔπειτα ἐψήφητελλεν ἔκαστος
 48 ἵππους εὖ κατὰ κόσμου ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ·
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 ρώοντ· ἀσβεστος δὲ βοὴ γένετ' ἡῶθι πρό.
 Φθὰν δὲ μέγ' ἵππηων ἐπὶ τάφρῳ κοσμηθέντες·
 52 ἵππηες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
 ῶρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἥκεν ἐέρσας
 αἷματι μυδαλέας ἔξ αἰθέρους, οῦνεκ' ἔμελλεν
 πολλὰς ἴφθιμους κεφαλὰς Ἄϊδι προϊάψειν.
 56 Τρῶες δ' αὐθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
 Ἐκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδά-
 μαντα,
 Αἰνείαν θ', δις Τρωσὶ θεὸς ὁς τίετο δῆμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυθον καὶ Ἀγήνορα
 δῖον,
 60 ἦιθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν.
 Ἐκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' εἶσην.
 Οἰος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ
 παμφαίνων, τοτὲ δ' αὐτις ἔδυ νέφεα σκιύεντα·
 64 ὁς Ἐκτωρ δὲ μέν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δὲ ἐν πυμάτοισι, κελεύων πᾶς δ' ἄρα
 χαλκῷ
 λάμφ' ὥστε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

vai, Sch.—41. See 743.—42. See 3, 337.—43. See 3, 18.—45. It is not rare in the Greek poets to see Ἡρῆ or Athēnē borrow the thunderbolts of Zeus. Virg. has imitated them, *AEn.* i. 46. — 49. See 5, 744.—50. *ράννυσθαι*, or *ρώεσθαι*, see 24, 616.—51. *μέγα*, adv., *magnopere*, *valde*. *φθάνειν*, *antevertire*, governs the acc., but it is found also, like the comparatives, with *ἡ*, 23, 444: *Φθήσονται τούτοισι τόδες καὶ γοῦνα καμόντα ἡ ὥμην, his prius lassabuntur quam roris.* Hence the gen. *ἱππήων*, with this sense: *πρότερον ἵππεων ἐκοσμήθησαν.* — 53. *έρση* or *έρση*, dew, is said, like *ros* and *rorare*, of a fine rain. *Sanguine pluit*, it rained blood, a phenomenon produced by a red liquor, which falls from the body of certain butterflies, when just hatched, was regarded as a fatal augury, and the Roman annualists or historians regularly registered all cases of this kind [from *ether down he shed Blood-tinctured dew*. Cp.]. — 55. See 1, 3.—56. See 10, 160, sc. *ἴκοσμούντο*.—58. *οὐλιος*, *δλέθριος*, Sch. Root ὄλλυμι.

The fight begins and is sustained with equal success till mid-day. At length the Trojans are broken. Agamemnon scatters death before him. The Trojans, overwhelmed by the Greeks, fall back.

- 67 Οἱ δέ, ὡς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν
 68 δύγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἡ κριθῶν τὰ δὲ δράγματα ταρφέα πίπτει
 ὁς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
 δήσουν, οὐδέ τεροι μνώοντ' ὀλοοῖο φόβοιο·
 72 ἵσας δέ ὑσμίνῃ κεφαλὰς ἔχον· οἱ δὲ λύκοι ὡς
 θῦνον. Ἐρις δέ ἄρ' ἔχαιρε πολύστονος εἰζορόωσα·
 οἵη γάρ ρά θεῶν παρετύγχανε μαρναμένοισιν·
 οἱ δέ ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι
 76 σφοῖσιν ἐνὶ μεγάροισι καθείσατο, ἥχι ἕκαστῳ
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
 Πάντες δέ γηιώντο κελαινεφέα Κρονίωνα,
 οὐνεκ' ἄρα Τρώεσσιν ἐβούλετο κύδος ὀρέξαι.
 80 Τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νύσφι λια-
 σθεὶς
 τῶν ἄλλων ἀπάνευθε καθέζετο, κύδει γαίων,
 εἰζορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν,
 χαλκοῦ τε στεροπήν, ὀλλύντας τ' ὀλλυμένους τε.
 84 "Οφρα μὲν ἦν καὶ ἀέξετο ἴερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πίπτε δὲ λαός·
 ἡμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δεῖπνον
 οὐρεος ἐν βήσσησιν, ἐπει τ' ἐκορέσσατο χεῖρας
 88 τάμνων δένδρεα μάκρ', ἄδος τέ μιν ἰκέτο θυμόν,

67, sqq. Dio Chrysostomus, at the head of his second discourse *περὶ βασιλείας*, reports a very interesting conversation between Philip and Alexander the Great, while still very young, on the subject of H. Philip there praises the rural pictures of Hesiod; but Alexander answers him: Πολύ γε μᾶλλον (ἀρέσκει μοι) τὰ παρ' Ὁμήρῳ γεωργικά. "But in H. (says Philip) there is none but that of the shield" (in bk 18). Then Alexander recites to him the passage before us.—68. μάκαρ, as in Lat. *beatus*, rich. (See Theocritus, Idyl 10, entitled, *The Reapers*).—71. In prose they write οὐδέποτε, *neutri*—72. (*ιν*) ὑσμίνῃ. The ranks remained well in line. This comparison of the wolves has been pursued in its details by Virg. *Aen.* ii. 355, sqq. — 80. See l. 349, a situation imitated by Virg. *I.* 755, sqq. — 86, sqq. H. could not indicate the time or the hour of the day, except by an action taking place ordinarily at that hour. Another time is indicated by the word *βουλυτός*, 16, 779. Even in later times, when the day was regularly divided into hours, they still delighted in saying *πληθούσης ἀγορᾶς*, *περὶ λύχνων ἀφήν*, &c. — 87. Lit. "When he had satiated his hands (with toil)," i. e. "having wearied them." — 88. μάκρ', ἄδος, according to Heyne

- 89 σίτου τε γλυκεροῖο περὶ φρένας ἵμερος αἱρεῖ·
 τῆμος σφῆ ἀρετῆ Δαναοὶ ρήξαντο φάλαγγας,
 κεκλόμενοι ἐτάροισι κατὰ στίχας. Ἐν δὲ Ἀγαμέμ-
 νων
- 92 πρῶτος ὅρουσθε· ἔλε δὲ ἄνδρα Βιήνορα, ποιμένα λαῶν,
 αὐτόν, ἔπειτα δὲ ἑταῖρον, Ὁὐλῆα πλήξιππον.
 "Ητοι δὲ" ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δὲ ἴθὺς μεμαῶτα μετώπιον ὀξεῖ δουρὶ
- 96 νύξ, οὐδὲ στεφάνη δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δὲ αὐτῆς ἥλθε καὶ δστέου, ἐγκέφαλος δὲ
 ἔνδον ἄπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 Καὶ τοὺς μὲν λίπεν αὐθὶ ἄναξ ἄνδρῶν Ἀγαμέμνων,
 100 στήθεσι παμφαίνοντας, ἐπεὶ περίδυσε χιτῶνας·
 αὐτὰρ δὲ βῆρ "Ισόν τε καὶ" Ἀντιφον ἐξεναρίξων,
 νίε δύνω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἰν ἐνὶ δίφρῳ ἐόντας· δὲ μὲν νόθος ἡνιόχευεν,
 104 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτε Ἀχιλ-
 λεὺς
 "Ιδης ἐν κυημοῖσι δίδη μόσχοισι λύγοισιν,
 ποιμαίνοντ' ἐπ' ὅεσσι λαβών, καὶ ἔλυσεν ἀποίνων.
 Δὴ τότε γέ" Ἀτρείδης εὑρυκρέίων Ἀγαμέμνων
 108 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρὶ
 "Ἀντιφον αὖ παρὰ οὓς ἔλασε ξίφει, ἐκ δὲ ἔβαλ" ἵππων.
 Σπερχόμενος δὲ ἀπὸ τοῖν ἐσύλα τεύχεα καλά,

and Buttm., instead of μακρά, δόσ. See 10, 98.—95. Τὸ με-
 ταξὶ τῶν ὕπων, τὸ μεσόφρυνον, Sch. Or simply for τὸ μέτωπον.
 — 96. See 7, 12. σχέθε (ἐσχε), retained, stopped. — 98. See 7,
 171. — 100. In speaking of the dazzling whiteness of their skin,
 H. rallies them as having lived in effeminacy. περιδύνειν has
 two meanings, according as we take δύνειν = ἐνδύειν or = ἐκδύειν,
 for induere or exuere. Here περιδύνειν has the meaning of περιαιρεῖν,
 to take off from around; or, to remove a thing which surrounds, tol-
 lere aliquid quod circumdat. — 104. That is παραβάτης ἡν, a name
 which they gave to the combatant (23, 132); lit. "Who, having
 mounted the chariot (ἵπιβαίνων), had placed himself (παρά) by the
 side of the ἡνίοχος, auriga." — 105. Fm δέω, to bind, the conjugation
 in μι is regularly formed, δίδημι, but it did not remain in use.
 μόσχος, an offshoot, young branch; λύγος, a shrub like the osier
 (vitex agnus castus, Linn.). It is a question which of the two substances
 ought to play the part of adj., and different opinions have been
 given. But this inquiry was useless: μόσχοισι λύγοισι is a juxtaposition
 like σῦς κάπρος, ὄφνισιν αἴγυπτοισι, 7, 59, a juxtaposition
 of genus and species, as in French, mouche-gueule: lit. "flexible
 branches, sc. osiers;" for the λύγος is nothing but a kind of flexible
 branch, as it is a shrub which has no trunk. — 106. ἀποίνων, gen.

- 111 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νησὸν θοῆσιν
 112 εἰδεν, ὅτ' ἔξ "Ιδης ἄγαγεν πόδας ὥκὺς Ἀχιλλεὺς.
 'Ως δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ρηϊδίως συνέαξε, λαβὼν κρατεροῖσιν ὀδοῦσιν,
 ἐλθὼν εἰς εὐνήν, ἀπαλόν τέ σφ' ἤτορ ἀπηύρα·
 116 ἡ δ', εἴπερ τε τύχρσι μάλα σχεδόν, οὐ δύναται σφιν
 χραισμέν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἵκανει
 καρπαλίμως δ' ἦτε διὰ δρυμὰ πυκνὰ καὶ ὄλην,
 σπεύδουσ', ἴδρωνυσα, κραταιοῦ θηρὸς ὑφ' ὄρμῆς·
 120 ὃς ἄρα τοῖς οὐτὶς δύνατο χραισμῆσαι ὅλεθρον
 Τρώων, ἀλλὰ καὶ αὐτὸι ὑπ' Ἀργείοισι φέβοντο.
 Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἰππόλυχον μενε
 χάρμην,
 υἱέας Ἀντιμάχοιο δαΐφρονος, δις ῥά μάλιστα,
 124 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἴσασ' Ἐλένην δόμεναι ξανθῷ Μενελάῳ·
 τοῦπερ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων,
 εἰνὶ ἐνὶ δίφρῳ ἐόντας ὅμοῦ δὲ ἔχον ὡκέας ἵππους·
 128 ἐκ γάρ σφεας χειρῶν φύγον ἥνια σιγαλόεντα,
 τὰ δὲ κυκηθήτην· ὁ δὲ ἐναντίον ὕρτο λέων ὃς
 'Ατρείδης· τὰ δὲ αὐτὸν ἐκ δίφρου γουναζέσθην·
 Ζώγρει, Ἀτρέος υἱέ, σὺ δὲ ἄξια δέξαι ἀποινα·
 132 πολλὰ δὲ ἐν Ἀντιμάχοιο δόμοις κειμήλια κείται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
 τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι· ἀποινα,
 εἰ νῷ ζωοὺς πεπύθοιτ' ἐπὶ νησὶν Ἀχαιῶν.
 136 "Ος τώγε κλαίοντε προσαυδήτην βασιλῆα
 μειδιχίοις ἐπέεσσιν· ἀμείλικτον δὲ ὅπ' ἄκουσαν·
 Εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστόν,
 δις ποτὲ ἐνὶ Τρώων ἀγορῇ Μενέλαον ἀνωγεν,
 140 ἀγγελίην ἐλθόντα σὺν ἀντιθέψ 'Οδυσσῃ,
 αὐθὶ κατακτεῖναι, μηδὲ ἐξέμεν ἀψὲ ἐς Ἀχαιούς·
 νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην.
 "Η, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὡσε χαμᾶς,
 144 δουρὶ βαλὼν πρὸς στῆθος· ὁ δὲ ὑπτιος οὐδεὶς
 ἐρείσθη.

indicating the price.—113, sqq. One of H.'s most finished comparisons.—114. *Fm συνάγνυμι.* — 116. *εἴπερ*, although. — 128. See 5, 18.—129. *'Εταράχθησαν*, Sch. — 131, sqq. See 6, 46, sqq.—138. *δὴ* 'Av. coalesce in one syllable; see 1, 340. The same at 386. — 140. See

- 145 Ἰππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἔξενάριξεν,
χεῖρας ἀπὸ ξίφεῃ τμήξας ἀπό τ' αὐχένα κόψας·
ὅλμον δ' ὃς ἔσσευε κυλίνδεσθαι δι' ὄμιλου.
- 148 Τοὺς μὲν ἔαστι· δούλη πλεῖσται κλονέοντο φάλαγ-
γες,
τῷ ρῷ ἐνόρουστοι, ἂμα δὲ ἄλλοι ἔκκυνήμιδες Ἀχαιοί.
Πεζοὶ μὲν πεζοὺς ὅλεκον φεύγοντας ἀνάγκη,
ἴππεῖς δὲ ἵππης—ὑπὸ δέ σφισιν ὕρτο κονίη
- 152 ἐκ πεδίου, τὴν ὕρσαν ἐρίγδουνποι πόδες ἵππων—
χαλκῷ δηιόωντες. Ἀτὰρ κρείων Ἀγαμέμνων
αἰὲν ἀποκτείνων ἔπειτα, Ἀργείοισι κελεύων.
- 'Ως δέ ὅτε πῦρ ἀΐδηλον ἐν ἀξύλῳ ἐμπέσῃ ὑλῷ·
- 156 πάντη τούτη εἰλυφόων ἀνεμος φέρει, οἵ δέ τε θάμνοι
πρόρριζοι πίπτουσιν, ἐπειγόμενοι πυρὸς ὄρμῃ·
ῶς αἱρεῖται ὑπὸ Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
Τρώων φευγόντων, πολλοὶ δὲ ἐριαύχενες ἵπποι
- 160 κείνους ὅχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας,
τῆνιόχους ποθέοντες ἀμύμονας· οἵ δέ ἐπὶ γαίῃ
κείατο, γύπεσσιν πολὺ φίλτεροι ή ἀλόχοισιν.

4, 384.—141. Aor. infin. of ἔξιημι. Ἐξαφεῖναι, *Hes.*—147. The comparison with a *mortar* is singular. According to an explanation of *Hes.*, περιφερῆς λίθος μάρμαρος, it would here be a large round stone, of which, perhaps, they made mortars, by hollowing them. [Schol. κοῖλος λίθος εἰς δὲν κόπτεται δσπριν καὶ ἄλλα τινὰ, prob. shallower than our *mortars*.] Another explanation, in the *Onomasticon* of Pollux (11, § 162), bears a remarkable relation to this passage. According to that author, they called the part comprised between the nape of the neck and the sides (ἀπὸ αὐχένος τὸ σύμπαν ἥως ἰσχίων), the trunk, θώραξ καὶ ὅλμος.—153. *Infestantes, intradentes.*—155. ἀΐδηλος, see 2, 455. ἀξύλος, ‘woodless,’ gives no sense here. We are therefore thrown back upon the *a intensitatum* (or augmentative), to explain “which has much wood.” There are found, however, in all languages certain words which, though written in the same way, have different meanings, to be referred to different etymologies. If some of them have even ended by involving two directly opposite signis., it is nevertheless impossible to admit, in any language whatever, a syllable whose meaning is regularly arbitrary. Now, to give credit to all the explanations, in which grammarians call in the intervention of *a* augmentative, would be to admit the existence of such a one in Greek. Let us then simply remark, in the matter of ἀξύλος, that Porphyry and others attest the employment of this word for ἀξύλιστος or ἀξύλιεντος, “in which no cut has been made.”—156. εἰλυφάω and εἰλυφάλω (20, 492), an elongation of εἰλω, εἰλύω, volvo.—160. = κεινά (κενά). γεφύρας, see 4, 371.—161. ποθέοντες, see 2, 703 and 709.—162. *Grauiores* (*aspects*).

Hector is absent ; the Trojans flee towards the city. Already the king of Mycēnæ approaches the walls of Ilium, when Iris, sent by Zeus, engages the son of Priam to re-commence the fight : as soon as Agamemnon is wounded, Zeus will give the Trojans the victory for the rest of the day.

- 163 "Εκτορα δ' ἐκ βελέων ὑπαγε Ζεύς, ἐκ τε κονίης,
 164 ἐκ τ' ἀνδροκτασίης, ἐκ θ' αἵματος, ἐκ τε κυδοιμοῦ·
 'Ατρείδης δ' ἔπειτο σφεδανὸν Δαναοῖσι κελεύων.
 Οἱ δὲ παρ' Ἰλου σῆμα παλαιοῦ Δαρδανίδαο,
 μέσσον κάπ πεδίου, παρ' ἐρινεὸν ἐσσεύοντο,
 168 ἰέμενοι πόλιος· δὲ δὲ κεκληγῶς ἔπειτ' αἰεὶ
 'Ατρείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀπάτους.
 'Αλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοντο,
 ἐνθ' ἄρα δὴ ἴσταντο, καὶ ἀλλήλους ἀνέμιμνον.
 172 Οἱ δ' ἔτι κὰμ μέσσον πεδίον φοβέοντο, βρέες ᾧ,
 ἄστε λέων ἐφόβησε μολὼν ἐν νυκτὸς ἀμολγῷ,
 πάσας· τῇ δέ τ' ἵη ἀναφαίνεται αἰπὺς ὅλεθρος·
 τῆς δ' ἐξ αὐχέν' ἔαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,
 176 πρῶτον, ἔπειτα δέ θ' αἷμα καὶ ἔγκατα πάντα λα-
 φύσσει·
 ῶς τοὺς 'Ατρείδης ἔφεπε κρείων 'Αγαμέμνων,
 αἰὲν ἀποκτείνων τὸν ὄπιστατον· οἱ δ' ἐφέβοντο,
 πολλοὶ δὲ πρηνεῖς τε καὶ ὑπτιοὶ ἔκπεσον ἵππων
 180 'Ατρείδεων ὑπὸ χερσὶ· περιπρὸν γὰρ ἔγχει θύεν.
 'Αλλ' ὅτε δὴ τύχ' ἔμελλεν ὑπὸ πτόλιν αἰπύν τε τείχος
 ζεσθαι, τότε δὴ ρά πατήρ ἀνδρῶν τε θεῶν τε
 'Ιδης ἐν κορυφῆσι καθέζετο πιδήσσης,
 184 οὐρανόθεν καταβάς· ἔχε δὲ στεροπὴν μετὰ χερσίν.

163, 164. Aulus Gellius says of these two verses : *Nam quum omnis ista multa et continua nomina nihil plus demonstrent quam Praedium, hujus tamen rei varia facies delectabiliter aucto decore multis variisque verbis depicta est.* Dio Cassius has put them as an epigraph at the end of his Roman history (continued to the year 229 of our era).—
165. σφεδανός, an old word, having the same root and very probably the same meaning as σφοδρός. — **167.** = κατ(ά) πεδίον, and at 172 = κατ(ά) μέσον. ἐρινεόν, see 6, 433.—**168.** Ἐπιθυμοῦντες ἀνελθεῖν εἰς τὴν πόλιν, Sch. — **173.** νυκτὸς ἀμολγῷ means, according to the ancients, ἐν τῇ ἀκμῇ or ἐν τῷ ἀκμαιοτάτῳ τῆς νυκτός, at midnight. The root of the word is unknown, for it cannot be referred to ἀμλγῶ, to milk. [App. V.]—**174.** Μιχ δέ τινι αὐτῶν, Sch., i. e. the last in the general flight. See 178. In the following line the subject is still the same heifer, not a second. The comparison, besides, bears on the flight itself, and on the attack upon the least prompt of all; not at all on the number of the victims. — **180.** We have already

185 Ἰριν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσαν·

Βάσκ' ἵθι, Ἱρι ταχεῖα, τὸν Ἐκτορὶ μῦθον ἔνισπε.

"Οφρ' ἂν μέν κεν δρᾶς Ἀγαμέμνονα, ποιμένα λαῶν,
188 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ἀναχωρέιτω, τὸν δ' ἄλλον λαὸν αὐώχθω
μάρνασθαι δηζοισι κατὰ κρατερὴν ὑσμίνην.

Αὐτὰρ ἐπεί κ' ἡ δουρὶ τυπεῖς ἡ βλήμενος ἵψ,
192 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω,
κτείνειν εἰςόκε νῆας ἐϋσσέλμους ἀφίκηται,
δύῃ τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.

"Ως ἔφατ· οὐδὲ ἀπίθησε ποδῆνεμος ὠκέα Ἰρις,
196 βῆ δὲ κατ' Ἰδαίων δρέων εἰς Ἰλιον ἵρην·
εῦρ' υἱὸν Πριάμοιο δαίφρονος, Ἐκτορα δίον,
ἐσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἰρις·

200 Ἐκτορ, νιὲ Πριάμοιο, Δὺ μῆτιν ἀτάλαντε,
Ζεύς με πατὴρ προέηκε, τείν τάδε μυθῆσασθαι.

"Οφρ' ἂν μέν κεν δρᾶς Ἀγαμέμνονα, ποιμένα λαῶν,
θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
204 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἄνωχθι
μάρνασθαι δηζοισι κατὰ κρατερὴν ὑσμίνην.

Αὐτὰρ ἐπεί κ' ἡ δουρὶ τυπεῖς ἡ βλήμενος ἵψ
εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει,
208 κτείνειν, εἰςόκε νῆας ἐϋσσέλμους ἀφίκηαι,
δύῃ τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.

Hector exhorts his men and re-commences the combat. Agamemnon presses the Trojans. He slays Iphidamas, who has tried to wound him. Coon wishes to avenge his brother. He wounds Agamemnon with his spear, but immediately succumbs.

"Η μὲν ἄρ' ὁς εἰπούσ' ἀπέβη πόδας ὠκέα Ἰρις.

"Ἐκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
212 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν φέρετο πάντη,
δτρύνων μαχέσασθαι· ἔγειρε δὲ φύλοπιν αἰνήν.
Οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας·
216 ἀρτύνθη δὲ μάχη, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
πρῶτος ὅρουσ· ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάν-
των.

seen ἀποπρό, διαπρό.—192. = ἄληται.—201. τείν = σοι, a Dorian form.

- 218 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
δεῖτις δὴ πρῶτος Ἀγαμέμνονος ἀντίος ἥλθεν,
220 ἡ αὐτῶν Τρώων, ἡὲ κλειτῶν ἐπικούρων.
 Ἰφιδάμας Ἀντηνορίδης, ἡῦς τε μέγας τε,
δεὶς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μῆλων·
Κισσῆς τύνγ' ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα,
224 μητροπάτωρ, δεὶς τίκτε Θεανὼ καλλιπάρην.
 Αὐτὰρ ἐπεὶ ρ̄ ἥβης ἐρικυδέος ἵκετο μέτρου,
αὐτοὺν μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἦν
γῆμας δ', ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν,
228 σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἴ οἱ ἐποντο·
τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας ἔίσας,
αὐτὰρ δὲ πεζὸς ἐὼν εἰς Ἰλιον εἰληλούθει·
δεὶς ρὰ τότ' Ἀτρείδεω Ἀγαμέμνονος ἀντίος ἥλθεν.
 232 Οἱ δὲ δὴ σχεδὸν ησαν ἐπ' ἀλληλοισιν ίόντες,
 Ἀτρείδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος·
 Ἰφιδάμας δὲ κατὰ ζώνην, θώρηκος ἔνερθεν,
νύξ· ἐπὶ δὲ αὐτὸς ἔρεισε, βαρείη χειρὶ πιθήσας·
 236 οὐδὲ ἔτορε ζωστῆρα παναίδολον, αλλὰ πολὺ πρὶν
ἀργύρῳ ἀντομένη, μόλιβος ὁς, ἐτράπετ' αἰχμῇ.
 Καὶ τόγε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων
ἔλκ' ἐπὶ οἱ μεμαώς, ὥστε λίς· ἐκ δὲ ἄρα χειρὸς
 240 σπάσσατο· τὸν δὲ ἄορι πλῆξεν αὐχένα, λῦσε δὲ γυῖα.
 Ὡς δὲ μὲν αὐθὶ πεσὼν κοιμήσατο χάλκεον ὕπνον,
οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
κουριδίης, ἡς οὕτι χάριν ἴδε, πολλὰ δὲ ἔδωκεν·
 244 πρῶθ' ἐκατὸν βοῦς δῶκεν, ἐπειτα δὲ χίλι' ὑπέστη
αἰγας ὄμοιον καὶ δῖς, τά οἱ ἀσπετα ποιμαίνοντο.
 Δὴ τότε γ' Ἀτρείδης Ἀγαμέμνων ἐξενάριξεν,

218. See 2, 484.—224. According to some mythographers, Diomedes also married his aunt Egialea, sister of Deiphyle, his mother; both of whom were daughters of king Adrastus.—227. Μετὰ τὴν ἀκοήν τῆς ἐπιστρατείας τῶν Ἑλλήνων ελέθδόνα ἡ φάμην ἀκούσας, δητὶ ἐπεστράτευσαν τῷ Τροίᾳ, Sch.—229. A town on the Hellespont, between Abydos and Lampsacus.—234. See 2, 479.—236. Διέσοντι, Sch. Pres. τιτραίνω. — 237. Ἐκάμφθη, Sch. — 238. τόγε, sc. ἔγχος (v. 233). αἰχμῇ, which precedes, must be understood of the point.—239. Like a wounded lion which bites the javelin. Virg.: *Sauvus leo . . . Executiens cervice toros, fixumque latronis Impavidus frangit telum et fremit ore cruento,*” *Æn.* xii. 5, sqq.—241. “*Olli dura quies oculos et ferreus urget Somnus,* Virg. x. 745. *Cade, e già occhj, ch' appena aprir si ponno, Dura quiete preme e ferreo sonno,* Tasso, *Jerus. Deliv.* iii. 45.” Eichhoff.—243. See 1, 114. *Iba, in the*

- 247 βῆ δὲ φέρων ἀν' ὅμιλον Ἀχαιῶν τεύχεα καλά.
 248 Τὸν δ' ὡς οὖν ἐνόσησε Κόων, ἀριδείκετος ἀνδρῶν,
 πρεσβυγενῆς Ἀντηνορίδης, κρατερύν ρά ἐ πένθος
 ὄφθαλμοὺς ἐκάλυψε, κασιγνήτοι πεσόντος.
 Στῇ δ' εὐράξ σὺν δουρὶ, λαθὼν Ἀγαμέμνονα δῖον·
 252 νῦξε δὲ μιν κατὰ χείρα μέσην, ἀγκῶνος ἐνερθεν,
 ἀντικρὺ δὲ δέσχε φαεινοῦ δουρὸς ἀκωκή.
 'Ρίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ἀλλ' οὐδ' ὡς ἀπέληγε μάχης ἡδὲ πτολέμοιο,
 256 ἀλλ' ἐπόρουσε Κόωνι, ἔχων ἀνεμοτρεφὲς ἔγχος.
 "Ητοι οὐ Ιφιδάμαντα κασίγνητον καὶ δπατρὸν
 ἔλκε ποδὸς μεμαώς, καὶ ἀύτει πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἀν' ὅμιλον ὑπ' ἀσπίδος ὄμφαλοέσσης
 260 οὔτησε ξυστῷ χαλκήρει, λῦσε δὲ γυῖα·
 τοῖο δ' ἐπ' Ιφιδάμαντι κάρη ἀπέκοψε παραστάς.
 "Ενθ' Ἀντήνορος υἱες, ὑπ' Ἄτρειδῃ βασιλῆῃ
 πότμον ἀναπλήσαντες, ἔδυν δόμον Ἄιδος εἰσω.

Agamemnon pursues his success ; but forced by the pain of his wound, he ceases to fight, and after having exhorted the Greeks to continue the resistance, regains the camp. Immediately Hector calls the attention of the Trojans to it. He excites them by promising them the victory, and rushes upon the ranks of the Greeks, who fall in crowds beneath his blows.

- 264 Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν,
 ἔγχετ' τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν,
 ὄφρα οἱ αἷμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὥτειλῆς·
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἷμα,
 268 ὁξεῖαι δ' ὀδύναι δῦνον μένος Ἄτρειδαο.
 'Ως δ' ὅτ' ἀν ὠδίνουσαν ἔχῃ βέλος ὁξὺ γυναικα,

sense of *expertus erat*. ἔθωκε, see 9, 146. — 248—259. This battle was represented on the chest of Cypselus : see Pausanias v., ch. 19. ἀριδείκετος, *valde monstratus (digito)*, very distinguished, celebrated, ordinarily with gen. like the superlatives.—256. ἀνεμοτρεφές is twice found in H., 15, 625, ἀν. κῦμα, a wave swollen by the wind. Here they explain a spear nourished by the wind, and hardened by its breath. I doubt not that the explanation which follows, and which is found in the grammarians, is the true one : κοῦφον καὶ εὐκίνητον, rapid, lit. daughter of the wind. — 257. Ὁμόπατρον, Sch. See 2, 765.

268. ἀνήνοθε comes from an obsol. pres., ἀνίθω = ἀνθω, to spring forth, *emico* ; and it is thus that grammarians explain ἀνθος, *emicans*, the flower, referring it, however, wrongly to ἀναθορεῖν. [App.V.]—268. &c, see 1, 137. We know that the pain arising from a wound becomes

- 270 δριμύν, τό τε προϊεῖσι μογοστόκοι Εἰλείθυιαι,
‘Ηρης θυγατέρες, πικρὰς ὡδῖνας ἔχουσαι’
- 272 ὡς ὁξεῖ ὄδύναι δῦνον μένος Ἀτρείδαο.
‘Ἐς δίφρον δ’ ἀνδρούσε, καὶ ἡνιόχῳ ἐπέτελλεν
νησὸν ἔπι γλαφυρῆσιν ἐλαυνέμεν· ἦχθετο γὰρ κῆρ.
‘Ηύσεν δὲ διαπρύσιον Δαναοῖσι χεγωνώς’
- 276 Ὡ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ἡμεῖς μὲν νῦν νησὸν ἀμύνετε ποντοπόροισιν
φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
εἴσατε Τρώεσσι πανημέριον πολεμίζειν.
- 280 “Ως ἔφαθ· ἡνιόχος δ’ ἴμασεν καλλίτριχας ἵππους
νῆας ἔπι γλαφυράς τῷ δ’ οὐκ ἄκοντε πετέσθην·
ἀφρεον δὲ στήθεα, ράινοντο δὲ νέρθε κονίῃ,
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.
- 284 Ἐκτωρ δ’ ὡς ἐνόση, Ἀγαμέμνονα νόσφι κιόντα,
Τρωσί τε καὶ Λυκίοισιν ἐκέλετο μακρὸν ἀύσας·
Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
- 288 Οἰχετ’ ἀνὴρ ὥριστος, ἐμοὶ δὲ μέγ’ εὗχος ἔδωκεν
Ζεὺς Κρονίδης· ἀλλ’ ιθὺς ἐλαύνετε μώκυχας ἵππους
ἰφθίμων Δαναῶν, ίν’ ὑπέρτερον εὔχος ἀρησθε.
- “Ως εἰπὼν ὕτρωνε μένος καὶ θυμὸν ἐκάστου.
- 292 ‘Ως δ’ ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
σεύη ἐπ’ ἀγροτέρῳ συνὶ καπρίψῃ λέοντι·
ὡς ἐπ’ Ἀχαιοῖσιν σεῦε Τρώας μεγαθύμους
“Ἐκτωρ Πριαμίδης, βροτολοιγῷ ίσος” Αρηΐ.
- 296 Αὐτὸς δ’ ἐν πρώτοισι μέγα φρονέων ἐβεβήκει·
ἐν δ’ ἐπεο̄ ὑσμίνῃ, ὑπεραεὶ ίσος ἀέλλῃ,
ητε καθάλλομένη ιοιδέα πόντον ὄρίνει.
“Ενθα τίνα πρῶτον, τίνα δ’ ὕστατον ἔξενάριξεν

more acute when the blood ceases to flow.—270. μογοστόκοι. Αἱ μόγους τίκτουσαι, *dolorum creatrices*, the explanation of Aristarchus. Here and 19, 119, H. employs the plural Εἰλείθυιαι, goddesses who preside over our birth. Elsewhere he only names one, absolutely; just as he sometimes says Μοῦσα, sometimes Μοῦσαι. We find in Plutarch an ingenious homage rendered to the poet with reference to this picture, *De amore proliis*, p. 496, δ : Ταῦτα οὐχ “Ομηρον αἱ γυναικες, ἀλλ’ Ομηρίδα γράψαι λέγουσι, τεκούσαν ἡ τίκτουσαν ἦτι, καὶ τὸ μίγμα τῆς ἀλγηδόνος ὅμοι πικρὸν καὶ ὅξεν γινόμενον ίν τοῖς σπλαγχνοῖς ἔχουσαν.” — 282. Ἡφρίζον, δίφροῦ ἐπληροῦντο, Σολ.—288. == δ ἀριστος. — 290. The gen. depends on ιθύς.—293. καπρίς is a subst.; see 414, and the n. 105. — 297. Fm ἀημι, which blows above us, or high. — 298. Violet-coloured (*τὸ μέλαν ιον*, Theo-

300 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν;

Ἄσαισον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,
καὶ Δρόποτα Κλυτίδην καὶ Ὀφέλτιον ἡδὲ Ἀγέλαον,
Αἴσυμνόν τ' Ὡρούν τε καὶ Ἰππόνοον μενεχάρμην.

304 Τοὺς ἄρ' ὅγ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
πληθύν· ὡς ὀπότε νέφεα Ζέφυρος στυφελίξῃ
ἀργεστᾶο Νότοιο, βαθείῃ λαλαπι τύπτων·

πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
308 σκίδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἴωῆς·
ὡς ἄρα πυκνὰ καρήθ' ὑφ' Ἔκτορι δάμνατο λαῶν.

The Greeks are about to give way, when Ulysses and Diomédēs dash together on the enemy, whom they throw into disorder. Hector perceives them, and rushes upon them; but Diomédēs strikes him a blow on the head, which stuns him, and forces him to retire. An arrow from Paris wounds Diomédēs in the foot. Paris applauds himself for it. Diomédēs answers him with contempt, and, protected by Ulysses, quits the field. Ulysses, left alone, resolves to await the onset of the Trojans.

*Ἐνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο,
καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
312 εἰ μὴ Τυδείδη Διομήδει κέκλετ' Ὁδυσσεύς·

Τυδείδη, τί παθόντε λελάσμεθα θιύριδος ἀλκῆς;
ἄλλ' ἄγε δεῦρο, πέπουν, παρ' ἔμ' ἵστασο· δὴ γὰρ
ἔλεγχος

ἐσσεται, εἴ κεν νῆας ἔλη κορυθαίολος Ἔκτωρ.

316 Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διο-
μήδης·

*Ητοι ἔγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
ἡμέων ἔσσεται ἥδος, ἐπεὶ νεφεληγερέτα Ζεὺς

Τρωσὸν δὴ βρέλεται δοῦναι κράτος ἡέπερ ἡμῖν.

320 *Η, καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμᾶζε,
δουρὶ βαλάων κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὁδυ-
σσεὺς

phrastus), elsewhere μέλανα. — 305. See 2, 147. As the impetuous Zephyr dissipates the clouds piled up by Notus, in like manner Hector dissipates the compact ranks of the Greeks and clears them by death. — 306. ἄργεστής, adj. rapid; according to others, white (in prose, λευκόνοτος, *albus Notus* in Hor.); ἄργεστης, subst., the name of a north-west wind. The gen. depends on νέφη, πυνθ Noti (ab *Noto adductas*). — 307. τρόφι, neut. of an old adj. τρόφις = τρο-
φίς, or γραφερός, large, gross.

313. Ἐπιλελήσμεθα, Sch. — 314. See 2, 235. — 318. See 1, 576

322 ἀντίθεον θεράποντα, Μολίονα, τοῖο ἄνακτος.

Τοὺς μὲν ἔπειτ' εἴασαν, ἐπεὶ πολέμου ἀπέπαισαν·

324 τὰ δ' ἀν' ὅμιλον ἰόντε κυδούμεον, ὡς ὅτε κάπω
ἐν κυσὶ θηρευτῆσι μέγα φρυνέοντε πέσητον·

ῶς ὅλεκον Τρῶας παλινορμένω· αὐτὰρ Ἀχαιοὶ
ἀσπασίως φεύγοντες ἀνέπνεον Ἐκτορα δίον.

328 "Ενθ' ἐλέτην δίφρον τε καὶ ἀνέρε, δῆμου ἀρίστω,
υἱε δύῳ Μέροπος Περκωσίου, δις περὶ πάντων
ἥδεε μαντοσύνας, οὐδὲ οὐς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τὰ δέ οἱ οὔτι

332 πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης,
θυμοῦ καὶ ψυχῆς κεκαδών, κλυτὰ τεύχε' ἀπηύρα.

Ίππόδαμον δ' Ὁδυσεὺς καὶ Ὑπείροχον ἔξενάριξεν.

336 "Ενθα σφιν κατὰ ἵσα μάχην ἐτάνισσε Κρονίων,
ἔξ "Ιδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριξον.

"Ητοι Τυδέος οὐδὸς Ἀγάστροφον οὔτασε δουρὶ¹
Παιονίδην ἥρωα κατ' ἰσχίον· οὐδὲ οἱ ἵπποι

340 ἐγγὺς ἔσαν προφυγεῖν· αάσατο δὲ μέγα θυμῷ.

Τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν· αὐτὰρ ὁ
πεζὸς

θῦνε διὰ προμάχων, εἶως φίλον ὕλεσε θυμόν.

"Εκτωρ δ' ὁξὺ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐ-
τοὺς

344 κεκληγώς· ἄμα δὲ Τρώων εἴποντο φάλαγγες.

Τὸν δὲ ἴδων ρίγησε βοὴν ἀγαθὸς Διομήδης,
αἴψα δ' Ὁδυσσῆα πρυξεφώνεεν, ἐγγὺς ἐόντα·

Νῶϊν δὴ τόδε πῆμα κυλίνδεται, δβριμος Ἐκτωρ·

348 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.

"Η ρά, καὶ ἀμπεπαλῶν προίει δολιχόσκιον ἔγχος,
καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκύμενος κεφαλῆφιν,
ἄκρην καὶ κύρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκος;

352 οὐδ' ἵκετο χρόα καλόν· ἐρύκακε γὰρ τρυφάλεια,
τρέπτυχος, αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

¹ Οφέλεια, Sch. — 319. = βούλεται. See 1, 117. — 324. Ἐθορέβουν,
ἐτάρασσον, Sch.—326. Ἐκ τῆς φυγῆς ἐπιστραφέντες, εἰς τούτων
ὅρμησαντες, Sch. — 329. See p. 229, and 2, 831—834. — 334. χέ-
ματ, cedo, not used in the act. χάζω, 2 aor. ἐκαδον, or Epic κίκαδον,
to cause to recoil, deprive of a thing, with the gen. In the mid.
4, 497, and elsewhere. — 336. Ως ἐκ μεταφορᾶς εἴρηται σχοινιον,
Ευσθ. — 340. See 9, 116. — 351. κατ(ά) κόρ. — 353. See 5, 182. —

- 354** Ἔκτωρ δ' ὥκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὄμιλῳ·
στῇ δὲ γνὺξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ
- 356** γαῖης ἀμφὶ δὲ ὅσσε κελαινὴ νὺξ ἐκάλυψεν.
Οφρὰ δὲ Τυδείδης μετὰ δούρατος φῆχετ' ἐρώήν,
τῆλε διὰ προμάχων, δθι οἱ καταείσατο γαῖης,
τόφρ' Ἔκτωρ ἄμπυντο, καὶ ἀψὲ ἐς δίφρον ὄρούσας
- 360** ἔξελασ' ἐς πληθύν, καὶ ἀλεύατο Κῆρα μέλαιναν.
Δουρὶ δὲ ἐπαίσσων προσέφη κρατερὸς Διομήδης·
Ἐξ αὐτοῦ ἔφυγες θάνατον, κύον· ἢ τέ τοι ἄγχι
ἥλθε κακόν· νῦν αὗτέ σ' ἐρύσσατο Φοῖβος Ἀπόλ-
λων,
- 364** φιλέλλεις εὐχέσθαι, ἵων ἐς δοῦπον ἀκόντων.
Ἡ θήνη σ' ἔξανύω γε καὶ ὑστερον ἀντιβολίσας,
εἴ τού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθύς ἐστιν.
Νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχείω.
- 368** Ἡ, καὶ Παιονίδην δουρικλυτὸν ἔξενάριξεν.
Αὐτὰρ Ἀλέξανδρος, Ἐλένης πόσις ἡγκόμοιο,
Τυδείδη ἐπὶ τόξα τιταίνετο, ποιμένι λαῶν,
στήλῃ κεκλιμένος, ἀνδροκμήτῳ ἐπὶ τύμβῳ
- 372** Ἰλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
Ἡτοι ὁ μὲν θώρηκα Ἀγαστρόφου ἴφθίμοιο
αἴνυτ' ἀπὸ στήθεσφι παναίολον, ἀσπίδᾳ τ' ὕμων,
καὶ κόρυθα βριαρήν· δὲ τόξου πῆχυν ἄνελκεν,
- 376** καὶ βάλεν, οὐδὲ ἄρα μιν ἄλιον βέλος ἐκφυγε χει-
ρός,
ταρσὸν δεξιτεροῖο ποδός· διὰ δὲ ἀμπερὲς ἵὸς
ἐν γαίῃ κατέπηκτο· δὲ μάλα ἡδὺ γελάσσας
ἐκ λόχου ἀμπίδησε καὶ εὐχόμενος ἐπος ηῦδα·
- 384.** Ἀμέτρητον, πολύτιμον (πλέθρον) γάρ εἶδος μέτρου, *Apoll.*
— **355, 356.** See 5, 309, 310. — **357.** *Properavit ad iactum hastam*
= *ad petendam, or repetendam hastam quam jecerat [hastened after,*
i. e. to fetch]. — **358.** *Ubi deciderat humi, aor. of κατα-εῖμι.* See
4, 138. We shall see the fut. ἐπιείσομαι at 367. — **359.** See 5,
697. — **364.** Absolutely, as we say in English, “to whom thou *wilt address thy prayers;*” instead of, “to whom it is probable that thou *addressest,” &c.* The grammarians explain μέλλεις by ξο-
κας (*verisimile est te . . .*), 14, 115, and elsewhere. — **365.** ἔξανύω,
conficio = conficiam, as of a thing which cannot fail to be accomplished. — **371.** *Manu facto, aggesto*, in opposition to a natural mound. — **375.** πῆχυς, *cubitum*, the curve of the bow, the part of the middle where they grasped it to bend it, and discharge the arrow. **τόξα**, a denomination proper to the two extremities, in Lat. *cornua*: hence the plur. in this word, though there is only question of one bow. — **376.** A union of the two constructions of ἐκφυγεῖν *τινά* and *τινός*:

- 380 Βέβληαι, οὐδ' ἄλιον βέλος ἔκφυγεν· ὡς ὅφελόν
τοι
νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.
Οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
οἵτε σε πεφρίκασι, λέουνθ' ὡς μηκάδες αἴγες.
384 Τὸν δὲ οὐ ταρβήσας προσέφη κρατερὸς Διομῆτ
δῆς.
Τοξότα, λωβητήρ, κέρας ἀγλαέ, παρθενοπῖτα,
εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
οὐκ ἄν τοι χραίσμησι βιὸς καὶ ταρφέες ιοί.
388 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὔχεαι αὔτως.
Οὐκ ἀλέγω, ᾧσει με γυνὴ βάλοι η πάις ἀφρων
κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο.
“Η τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἰ ὀλίγον περ ἐπαύρῃ,
392 δέξιν βέλος πέλεται, καὶ ἀκήριον ἄνδρα τίθησιν
τοῦ δὲ γυναικὸς μέν τ' ἀμφίδρυφοί εἰσι παρειαί,
παῖδες δὲ ὁρφανικοί· οὐ δέ θ' αἷματι γαῖαν ἐρεύθων

fugit eum de manibus (elapsa).—377. = διαμπερές δέ. — 380. Pronounce βέβλεαι.—384. “The character of Diomèdès, opposed to that of Paris, creates here a great beauty. Paris thinks he has done a great exploit in wounding Diomèdès in the foot, concealing himself behind a tomb; and Diomèdès, with his foot nailed to the earth, treats his wound as a mere scratch, and defies his enemy still.” *Mad. Dacier.*—385. *τοξότα*, equiv. to a reproach, “coward.” The force of the word λωβητήρ appears especially in the words of Priam, 24, 239. There was a kind of head-dress called *κέρας*, *horn*. Hence, several commentators, both ancient and modern, have thought they must draw the explanation of *κέρας* (*κέρατι*) ἀγλαέ, “thou who art brilliant with (or proud of) thy hair curled to a point.” But this explanation cannot be supported by any example in the whole of Epic poetry. We adopt then, with Sptz., the interpretation of *Aristarchus*: *τόξῳ ἀγαλλόμενε, σεμνυνούμενε*, “proud of thy *horn* (bow).” I see that Dugas Montb. rejects this explanation for the same reason that we have rejected the other. “In H. (says he) the word *κέρας* is always employed in the proper sense of *horn*, and never means a bow.” That is true: but we must take into account the situation. Diomèdès uses a term of contempt. He names the *material* (see 4, 105, sqq.) instead of the *thing*; in the same way as Boileau says, Sat. V.: “Si de tant de héros célèbres dans l'histoire Il ne peut rien offrir aux yeux de l'univers Que de vieux parchemins qu'ont épargnés les vers.” *παρθενοπῖτα*. *Παρθένους δπιπτεύων* (see 4, 371), *οἶον περισκοπῶν*, *Apoll.* The explanation recently given by a living scholar, “one who deceives, seduces young maidens,” is false, and of this we may be convinced by a passage of the Od., 19. 67.—386. See 138. — 388. See 4, 139, and 6, 400. — 391. *ἐπαυρεῖν* (aor. of *ἐπαυρίσκω*, to touch, reach).—392. *ἄνδρα*, a reading of Aristarchus;

395 πύθεται· οίωνοι δὲ περὶ πλέες ἡὲ γυναῖκες.

396 "Ως φάτο· τοῦ δ' Ὁδυσεὺς δουρικλυτὸς ἐγγύθειν
ἔλθων

ἔστη πρόσθ· ὁ δ' ὅπισθε καθεζόμενος βέλος ὥκν
ἐκ ποδὸς ἔλκ· ὀδύνη δὲ διὰ χροὸς ἥλθ' ἀλεγεινῇ.

'Ες δίφρον δ' ἀνόρουστε, καὶ ἡνιόχῳ ἐπέτελλεν,

400 νησοῖν ἔπι γλαφυρῷσιν ἐλαυνέμεν· ἦχθετο γὰρ κῆρ.

Οἰώθη δ' Ὁδυσεὺς δουρικλυτός, οὐδέ τις αὐτῷ

'Αργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·

δχθῆσας δ' ἄρα εἴπε πρὸς δὺ μεγαλήτορα θυμόν·

404 "Ωμοι ἐγώ, τί πάθω; μέγα μὲν κακόν, αἴκε φέ-
βωμαι

πληθὺν ταρβήσας· τὸ δὲ ρίγιον, αἴ κεν ἀλώω
μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.

'Αλλὰ τίνι μοι ταῦτα φίλος διελέξατο θυμός;

408 οίδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο·

δις δέ κ' ἀριστεύῃσι μάχῃ ἔνι, τὸν δὲ μάλα χρεὼ
ἔσταμεναι κρατερῶς, ητ' ἔβλητ', ητ' ἔβαλ' ἄλλον.

Ulysses is isolated, and surrounded by Trojans. Socus wounds him, but falls mortally wounded by his hand. Ulysses wounded calls for help; Menelaus exhorts Ajax to fly to his succour. Ajax protects Ulysses, while Menelaus drags him from the fight.

"Εως δὲ ταῦθ' ὕρμαινε κατὰ φρένα καὶ κατὰ θυμόν,

412 τόφρα δὲ ἐπὶ Τρώων στίχεις ἥλυθον ἀσπιστάων·

ἔλσαν δὲ ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.

'Ως δὲ τε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηὸι
σεύνωνται, δὲ τ' εἰσι βαθείης ἐκ ξυλόχοιο,

416 θίγων λευκὸν ὀδόντα μετὰ γναμπτῆσι γένυσσιν·

ἀμφὶ δέ τ' ἀίσσονται· ὑπαὶ δὲ τε κόμπους ὀδόντων

γίγνεται· οἱ δὲ μένουσιν ἄφαρ, δεινόν περ ἐόντα·

ῶς ρὰ τότ' ἀμφ' Ὁδυσῆα Διὺ φίλον ἐστεύοντο

420 Τρῶες. "Ο δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην

οὐτασεν ὕμον ὑπερθεν ἐπάλμενος ὀξεῖ δουρὶ·

αὐτῷρ ἔπειτα Θόωνα καὶ "Εννομον ἔξενάριξεν"

Χερσιδάμαντα δὲ ἔπειτα, καθ' ἵππων ἀΐξαντα,

αίψα in other texts. — 395. See 2, 700. — 395. Σήπεται, Sch. = πλείσινες. See 162.—403. See 1, 517.—405. See ibidem, 325.

411. See ibid., 193.—413. See ibid., 409. — 414, sqq. Imitated by Virg. *AEn.* x. 707, sqq. The Lat. poet has left out here the detail of sharpening the teeth, but he recalls it in the Georgics, iii. 255: "Ipse ruit dentesque Sabellicus exacuit sus." — 418. μένουσιν (αὐ-

- 424 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὄμφαλοέσσης
νύξεν· ὁ δὲ ἐν κονίγσι πεσὼν ἔλε γαῖαν ἀγοστῷ.
Τοὺς μὲν ἔασ', ὁ δὲ ἄρ' Ἰππασίδην Χάροπ' οὐτασε
δουρέ,
αὐτοκασίγυητον εὐηγενέος Σώκοιο.
- 428 Τῷ δὲ ἐπαλεξήσων Σῶκος κίεν, ἵσοθεος φώς·
στῇ δὲ μάλ' ἐγγὺς ἴων καὶ μιν πρὸς μῦθον ἔειπεν·
“Ω Ὁδυσεῦ πολύαινε, δόλων ἀτ' ἡδὲ πόνοιο,
σήμερον ἦ δοιοῖσιν ἐπεύξεαι Ἰππασίδησιν,
- 432 τοιώδε ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας·
ἦ κεν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης·
“Ως εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔίσην·
διὰ μὲν ἀσπίδος ἥλθε φαεινῆς ὑβριμον ἔγχος,
- 436 καὶ διὰ θώρηκος πολυδαιδάλου ἥρήρειστο·
πάντα δὲ ἀπὸ πλευρῶν χρόα ἔργαθεν, οὐδέ τ' ἔασεν
Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
Γνῶ δὲ Ὁδυσεὺς ὃ οἱ οὔτι βέλος κατὰ καίριον ἥλθεν
- 440 ἄψ δὲ ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν·
“Α δεῖλ’, ἦ μάλα δή σε κιχάνεται αἰπὺς ὅλεθρος.
“Ητοι μέν ρ’ ἔμ’ ἐπαυσας ἐπὶ Τρώεσσι μάχεσθαι·
σοὶ δὲ ἐγὼ ἐνθάδε φημὶ φόνου καὶ Κῆρα μέλαιναν
- 444 ἥματι τῷδε ἔσσεσθαι, ἐμῷ δὲ ὑπὸ δουρὶ δαμέντα
εὗχος ἐμοὶ δώσειν, ψυχὴν δὲ “Αἰδί κλυτοπώλῳ.
“Η, καὶ ὁ μὲν φύγαδ’ αὐτὶς ὑποστρέψας ἐβεβήκει·
τῷ δὲ μεταστρεφθέντι μεταφρένω ἐν δόρυ πῆξεν
- 448 ὕμων μεστηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
Δούπησεν δὲ πεσών· ὁ δὲ ἐπεύξατο δῖος Ὁδυσσεύς·
“Ω Σῶχ’, Ἰππάσου υἱὲ δαΐφρονος, ἵπποδάμοιο,
φθῆ σε τέλος θανάτοιο κιχήμενου, οὐδὲ ὑπάλυξας.
- 452 Α δεῖλ’, οὐ μὲν σοίγε πατήρ καὶ πότνια μήτηρ
ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ’ οἰωνοὶ

*tón), sustinent, meet his assault.—424. πρότμησις, the region of the navel, the parts near the reins : lit. what is cut first (*προτίμων*) in the victim. M. Bothe, in fixing to this etymology the sign of doubt, has not thought of the word *σφαγή*, the throat, a term which has in like manner been transferred from the victim to the human kind.—425. Τῷ πλατεῖ τῆς χειρός, τῷ δρακὶ, Sch. *Palma*.—427. = εὐγενοῦς.—430. See 6, 203. — 434, sqq. See 3, 356, sqq. — 437. See 5, 147. It separated the entire skin from the flesh, and took the skin off his side, but did not touch the vitals.—439. See 4, 185.—441. θελός, in the sense of *δειλαῖος*, unhappy.—445. See 5, 654.—448. See 8, 157.—453. καθαιρεῖν, *detrahere*, to draw down, cause to descend, lower*

- 454 ὡμησταὶ ἐρύουσι, περὶ πτερὰ πυκνὸν βαλόντες.
 Αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί.
- 456 "Ως εἰπὼν Σώκοιο δαΐφρονος ὅβριμον ἔγχος
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὄμφαλοέσσης"
 αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάθυμοι δπως ἴδον αἷμ' Ὁδυσῆος,
 460 κεκλόμενοι καθ' ὅμιλον, ἐπ' αὐτῷ πάντες ἔβησαν.
 Αὐτὰρ δγ' ἔξοπίσω ἀνεχάζετο, αὐτε δέ ἔταίρους·
 τρὶς μὲν ἔπειτ' ἥσεν, δσον κεφαλὴ χάδε φωτός,
 τρὶς δέ ἄιεν ιάχοντος Ἀρηίφιλος Μενέλαος·
- 464 αἴψα δέ ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἔόντα·
 Αἴαν Διογενές, Τελαμώνιε, κοίρανε λαῶν,
 ἀμφί μ' Ὁδυσσῆος ταλασίφρονος ἵκετ' αὔτη,
 τῷ ἵκέλῃ, ὡςεί ἐ βιψάτο μοῦνον ἔόντα
- 468 Τρῶες, ἀποτμήξαντες ἐνὶ κρατερῷ ὑσμίνη.
 'Αλλ' ἴομεν καθ' ὅμιλον ἀλεξέμεναι γάρ ἄμεινον.
 Δείδω, μῆτι πάθησιν ἐνὶ Τρώεσσι μονωθείς,
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.
- 472 "Ως εἰπὼν ὁ μὲν ἡρχ', ὁ δέ ἄμ' ἔσπειτο ἰσόθεος
 φώς·
 εῦρον ἔπειτ' Ὁδυσῆα Διὸν φίλον ἀμφὶ δέ ἄρ' αὐτὸν
 Τρῶες ἔπονθ', ώς εἴ τε δαφοινοὶ θῶες ὅρεσφιν
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, δντ' ἔβαλ' ἀνὴρ
 476 ἱψ ἀπὸ νευρῆς τὸν μέν τ' ἥλυξε πόδεσσιν
 φεύγων, ὅφρ' αἷμα λιαρὸν καὶ γούνατ' ὄρώρη·

(the eyelids), an expression which very well paints the action of closing the eyes of the dead. — 454. Ionic fut. for ἐρύουσι. — 455. κτερίζειν, to inter with pomp, make a solemn funeral. See 24, 38.— 458. κῆδε, see 5, 400. — 462. "Οσον ἡ εεφαλὴ τοῦ ἀνδρὸς ἴσχυσεν χωρῆσαι (lit. contain) μέγεθος φωνῆς, *Apoll.* Fm χανδάνω, ἔχαδον (whence κάδος, *cadus*). We should have expected rather to find here the word *mouth*, *throat*, as Theocritus says: Τρὶς μὲν Ὅλαν ἀστεν, δσον βαθὺς ἥρυγε λαιμός. But H. speaks here as a spectator of the extreme effort which Ulysses makes. The whole head of one who cries out at the top of his voice, is contracted, stretched by the effort to propel the sound; which is what the poet expresses when he says, "he cried with the whole capacity of his head;" and the French language by the colloquial expressions, *orient de toute sa tête*, *crier à pleine tête*. — 474. "The hero says that in going to visit the sources of the Simois, he traversed forests filled with jackals, θῶες. These animals live in numerous troops in hot countries, and therefore H. says θῶες in the plur. ; and not to make a miserable jingle of words between θῶες and Τρῶες, as say the petty Scholiasts." Dugas Montb. This is one of H.'s most finished pictures. According to

- 478 αὐτὰρ ἐπειδὴ τόνγε δαμάσσεται ὡκὺς ὄϊστός,
ώμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
480 ἐν νέμει σκιερῷ· ἐπὶ τε λίν ἥγαγε δαίμων
σίντην· θῶες μέν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
ῶς ῥά τότ’ ἀμφ’ Ὁδυσῆα δαίφρονα, ποικιλομήτην,
Τρῶες ἐπον πολλοί τε καὶ ἄλκιμοι· αὐτὰρ ὅγ’ ἥρως
484 ἀΐσσων φέγχει ἀμύνετο νηλεὲς ἥμαρ.
Αἴας δὲ ἐγγύθεν ἥλθε, φέρων σάκος ἥντε πύργον,
στῆ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
“Ητοι τὸν Μενέλαος Ἀρήιος ἔξαγ’ δμίλου,
488 χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἥλασεν ἵπτους.

Ajax scatters death among the Trojans. On the other wing, Hector vigorously presses Nestor and Idomeneus. Machaon is wounded by an arrow from Paris. Nestor, by the advice of Idomeneus, carries Machaon in his chariot out of the fight.

- Αἴας δὲ Τρῶεσσιν ἐπάλμενος εἶλε Δόρυκλον
Πριαμίδην, νόθον νίόν· ἐπειτα δὲ Πάνδοκον οὕτα·
οὕτα δὲ Λύσανδρον καὶ Πύρασον ἥδε Πυλάρτην.
492 ‘Ως δὲ ὅποτε πλήθων ποταμὸς πεδίονδε κάτεισιν
χειμάρρους κατ’ ὅρεσφιν, ὀπαζόμενος Διὸς ὅμβρῳ,
πολλὰς δὲ δρῦς ἀζαλέας, πολλὰς δὲ τε πεύκας
ἐξφέρεται, πολλὸν δέ τ’ ἀφυσγετὸν εἰς ἄλα βάλλει·
496 ὡς ἐφεπε κλονέων πεδίου τότε φαέδιμος Αἴας,
δαίζων ἴππους τε καὶ ἀνέρας. Οὐδέ πω Ἐκτωρ
πεύθετ’, ἐπεὶ ῥά μάχης ἐπ’ ἀριστερὰ μάρνατο πάσκε,
ὅχθας πάρο ποταμοῖο Σκαμάνδρου· τῇ ῥά μάλιστα
500 ἀνδρῶν πῆπτε κάρηνα, βοὴ δὲ ἀσθεστος ὀρώρει
Νέστορά τ’ ἀμφὶ μέγαν καὶ Ἀρήιον Ἰδομενῆα.
“Ἐκτωρ μὲν μετὰ τοῖσιν δμίλει, μέρμερα ρέζων
ἐγχεῖ θ’ ἵπποσύνῃ τε· νέων δὲ ἀλάπαζε φάλαγγας.
504 Οὐδὲ ἄν πω χάζοντο κελεύθον δῖοι Ἀχαιοί,

Aristotle, the jackal and the lion are enemies. — 476. τὸν ἄλυκον, *tenatorem cervus*. — 477. See 9, 610. — 478. = δαμάσηται. — 483. ἀμφέπειν, to be busy about, to care for. See 7, 316.

492, sqq. See Virg. *En.* ii. 305, sqq. — 495. Εἰς αὐτὸν φίρει, Sch. Otherwise ἐξφέρεται is said of what one eats, *ingurgitare*. ἀφυσγετός, a mass of impurities and all kinds of things which the river swallows and mixes with the mud; probably from ἀφύσσειν, to draw. — 496. *Pereadēbat, peroursabat* οαπρῦτ. κλονέω, to agitate, push before one, what is vulgarly called turn topsy-turvy. — 503. Τῷ τοῦ ἵππου ἀρετῷ, ἐμπειρίᾳ, *Eustath.* By his skill in fighting on the chariot. — 504. καλεύθον, sc. πολεμικῆς, the march against the

- 505 εὶ μὴ Ἀλέξανδρος, Ἐλένης πύσις ἡγκόμοιο,
παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
ἰῷ τριγλώχινι βαλὼν κατὰ δεξιὸν ὄμοιον.
 508 Τῷ ρά περίδδεισαν μένεα πνείουτες Ἀχαιοῖ,
μήπως μιν, πολέμοιο μετακλινθέντος, ἔλοιεν.
 Αὐτίκα δὲ Ἰδομενεὺς προσεφώνεε Νέστορα δῖον
 "Ω Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
 512 ἄγρει, σῶν ὄχέων ἐπιβήσεο· πάρ δὲ Μαχάων
βαινέτω· ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους.
 Ἰητρὸς γάρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
[ιούς τ' ἐκτάμνειν ἐπί τ' ἥπια φάρμακα πάσσειν].
 516 "Ως ἔφατ· οὐδὲ ἀπίθησε Γερήνιος ἵππότα Νέστωρ.
 Αὐτίκα δὲ ὃν ὄχέων ἐπεβήσετο· πάρ δὲ Μαχάων
βαῖν· Ἀσκληπιοῦ σίδης ἀμύμονος Ἰητῆρος·
μάστιξεν δὲ ἵππους, τὼ δὲ οὐκ ἄκοντε πετέσθην
 520 νῆας ἐπι γλαφυράς· τῇ γάρ φίλον ἐπλετο θυμῷ.

Hector, informed of the disorder carried by Ajax into the Trojan ranks, traverses the field, scattering death among the Greeks. But Zeus does not permit him to encounter Ajax, into whose heart he inspires fear, so that he retires fighting. Eurypylus ranges himself by his side; but soon, wounded by an arrow of Paris, he quits the fight. At his voice the Greeks advance to support Ajax.

- Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν,
 "Εκτορι παρβεβάως, καὶ μιν πρὸς μῆθον ἔειπεν·
 "Ἐκτορ, νῷ μὲν ἐνθάδ' ὅμιλόμεν Δαναοῖσιν,
 524 ἐσχατῆ πολέμοιο δυςηχέος· οἱ δὲ δὴ ἄλλοι
Τρῶες ὀρίνονται ἐπιμίξει, ἵπποι τε καὶ αὐτοί.
 Αἴας δὲ κλονέει Τελαμώνιος· εὗ δέ μιν ἔγνων·
 εὔρὺ γάρ ἀμφ' ὄμοισιν ἔχει σάκος· ἄλλὰ καὶ ἡμεῖς
 528 κεῖσθε ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα
ἵππηες πεζοί τε, κακὴν ἕριδα προβαλόντες,
ἄλλήλους δλέκουσι, βοὴ δὲ ἀσβεστος ὅρωρεν.
 "Ως ἄρα φωνήσας ἴμασεν καλλίτριχας ἵππους
 532 μάστιγι λιγυρῷ· τοι δὲ πληγῆς ἀΐοντες
ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιούς,

enemy.—509. μετακλίνεσθαι, to lean, incline to the other side.—
 520. τῇ, sic.

520. = ιθύνωμεν.—529. ἕριδα προβαλέμιν, lit. to cast forward the strife: to engage in fight; doubtless by a metaphor drawn from missile weapons. In the same way ἕριδα προφέρεσθαι, 3, 7. — 532. Πληγῆς αἰσθόμενοι, Soh. The description that follows is imitated by

- 534 στείβουντες νέκυας τε καὶ ασπίδας· αἷματι δ' ἄξων,
νέρθεν ἄπας πεπάλακτο, καὶ ἄντυγες αἱ περὶ δίφρου,
536 ἀς ἄρ' ἀφ' ἵππείων ὁπλέων ράθαμιγγες ἔβαλλον,
αἱ τ' ἀπ' ἐπισσώτρων. 'Ο δὲ ἵετο δῦναι ὅμιλον
ἀνδρόμεον ρῆξαι τε, μετάλμενος· ἐν δὲ κυδοιμὸν
ἡκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
540 Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
ἔγχει τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν.
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γάρ οἱ νεμεσᾶθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]

- 544 Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὥρσεν
στῇ δὲ ταφών, ὅπιθεν δὲ σάκος βάλεν ἐπταβόειων·
τρέσσε δὲ παπτήνας ἐφ' ὅμιλου, θηρὶ ἐοικώς,
ἐντρυπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
548 'Ως δ' αἴθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
ἐσσεύοντο κύνες τε καὶ ἀνέρες ἀγροιῶται,
οἵτε μιν οὐκ εἰώσι βοῶν ἐκ πίαρ ἐλέσθαι,
πάνυνχοι ἐγρήστουντες· ὁ δὲ κρειῶν ἐρατίζων
552 ιθύει, ἀλλ' οὔτι πρήσσει· θαμέες γάρ ἄκουντες
ἀντίοι ἀΐσσουντι θρασειάων ἀπὸ χειρῶν,
καιόμεναι τε δεταί, τάστε τρεῖ, ἐσσύμενός περ·
ἡῶθεν δ' ἀπονόσφιν ἔβῃ τετιηότι θυμῷ·
556 ὡς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ
ἥϊε, πόλλ' ἀέκων· περὶ γάρ δίε νησὶν Ἀχαιῶν.
'Ως δ' ὅτ' ὄνος παρ' ἄρουραν ἴων ἐβιήσατο παῖδας

Virg., *AEn.* xii. 337, sqq. — 537. αἱ τε (ράθαμιγγες αἱ) ἀπὸ τῶν
ἔπιστρων. — 539. Lit., “he drew back, or removed very little from
the lance;” i. e. he did not quit it; he kept fighting on. — 543. A
line interpolated, if we may trust the quotation of the passage by
Aristarchus and Plutarch. ὅτ' = ὅτι. — 544. = Αἴαντι, here and 573.
— 545. ταφών, see 24, 360. — 546. Διὰ δέος ὑπεχώρησε, Sch. — 547.
See 6, 496. “Εστι σὲ ἀ μείβειν γόνυ γονυδές τὸ βραχὺ προποδίζειν καὶ μὴ μακρὰ βιβάζειν. Eustath. Lit. “to change one knee
for the other,” i. e. to put alternately one foot before the other. This
slow and courageous retreat gives occasion to two comparisons; in
the one figures the lion, of which Aristotle says (*Hist. of Animals*, ix
ch. 31), “that he never flies on the plain,” ἀλλ' ἔδν καὶ διὰ τλῆσις
δναγκασθῆ τῶν θηρευόντων ὑπαγαγεῖν, βάδην ὑποχωρεῖ
καὶ κατὰ σκέλος καὶ κατὰ βραχὺ ἵπιστροφόμενος:
he only flies when he arrives at covered places. Virg. has imitated
this whole passage, *AEn.* ix. 789, sqq. — 548. Τὸ μέσον τῆς αὐλῆς,
ὅπου τῶν βοῶν αἱ στάσις, Sch. — 550. See 176. — 554. δετῆ, fm διε,
τινῶτα, ligata, a faggot of pieces of wood cut thin and tied together,
a torch. — 557. See 5, 566. — 558. As we have said above, the mode

- 559 νωθής, ω̄ δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἐάγη,
 560 κείρει τ' εἰςελθὼν βαθὺ λήιον· οἱ δέ τε παιδες
 τύπτουσιν ρόπαλοισι· βίη δέ τε νηπίη αὐτῶν·
 σπουδῇ δ' ἔξηλασσεν, ἐπει τ' ἐκορέσσατο φορβῆς·
 ὃς τότ' ἔπειτ Αἴαντα μέγαν, Τελαμώνιον υίον,
 564 Τρῶες ὑπέρθυμοι τηλέκλειτοι τ' ἐπίκουροι,
 νύσσοντες ξυστοῖσι μέσον σάκος, αἰὲν ἐποντο.
 Αἴας δὲ ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς,
 αὗτις ὑποστρεφθείς, καὶ ἐρητύσασκε φάλαγγας
 568 Τρώων ἵπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν.
 Πάντας δὲ προεέργει θοὰς ἐπὶ νῆας ὁδεύειν·
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὸν
 ἴσταμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 572 ἄλλα μὲν ἐν σάκει μεγάλῳ πάγεν, δρμενα πρόσσω·
 πολλὰ δὲ καὶ μεσηγὸν, πάρος χρόα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χρόδες ἄσαι.
 Τὸν δὲ ὡς οὖν ἐνόηστο Εὐάλμονος ἀγλαὸς υἱός,
 576 Εὐρύπυλος, πυκινοῖσι βιαζόμενον βελέεσσιν·
 στῇ ρά παρ' αὐτὸν ἴών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἥπαρ ὑπὸ πραπίδων, εἴθαρ δὲ ὑπὸ γούνατ' ἔλυσεν·
 580 Εὐρύπυλος δὲ ἐπόρουσε καὶ αἰνυτο τεύχε' ἀπ' ὕμων.
 Τὸν δὲ ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 Ἐλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν διστῷ
 584 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 *Αψ δὲ ἑτάρων εἰς ἔθνος ἔχάζετο, Κῆρος ἀλεείνων·
 ἥσσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς.
 *Ω φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 588 στῆτ' ἐλειχθέντες καὶ ἀμύνετε νηλεὲς ἡμαρ

of regarding animals, and of putting them on a parallel with men, is very variable, and changes greatly according to the people and the epochs of civilization. For H., this comparison of Ajax with an ass is quite as noble as that with a lion, which precedes. It is the same in Holy Scripture, “Isachar (says Jacob in blessing his sons) *asinus fortis, accubans inter terminos.*” ἐβιήσατο ταῖδας is just the same as in English, “force the guard,” the boys his guardians, his conductors; i. e. entered in spite of them into the corn-field. — 580. *κέρας* and *tondere* are often said of animals browsing on the herbage, as in French, *tondre*. — 589. Fm. *εἴργω*. ‘Εκώλυε τοὺς Τρῶας ἐμπίπτειν ταῖς ναοῖς, Sch.—572. = *ἱπάγησαν*.—573. ‘Εφάψασθαι, *ἱπιθίγιν*, Sch.—574. The poet attributes to the javelin the sentiment and

- 589 Αἴανθ', δις βελέεσσι βιάζεται· οὐδέ εἴ φημι
φεύξεσθ' ἐκ πολέμου δυσηχέος· ἀλλὰ μᾶλ' ἄντην
ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον νίόν.
592 Ὡς ἔφατ' Εὑρύπυλος βεβλημένος· οἱ δὲ παρ'
αὐτὸν
πλησίοι ἔστησαν, σάκε' ὄμοισι κλίναντες,
δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἡλυθεν Αἴας,
στῇ δὲ μεταστρεφθείς, ἐπεὶ ἵκετο ἔθυος ἔταίρων.
596 Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο.

Achilles perceives Nestor. He sends Patroclus to ask him what wounded warrior he is carrying back. Patroclus rejoins Nestor in his tent and recognizes Machaon. Nestor tells him of the disorder of the Greeks. He deplores the obstinacy of Ajax; then, carrying himself back to the days of his youth, he relates to Patroclus how once he fought with the Eleans, and, in spite of his father, saved his country.

- Νέστορα δ' ἐκ πολέμου φέρον Νηλήιαι ἵπποι
ιδρῶσαι· ἥγον δὲ Μαχάονα, ποιμένα λαῶν.
Τὸν δὲ ἴδων ἐνόψει ποδάρκης δίος Ἀχιλλεύς·
600 ἔστήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηῆ,
εἰςυρόων πόνον αἰπὺν ἰώκα τε δακρυδεσσαν.
Αἴψα δ' ἔταῖρον ἐδὼν Πατροκλῆα προσέειπεν,
φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίθεν ἀκούσας
604 ἔκμολεν Ισος "Αρηὶ· κακοῦ δ' ἄρα οἱ πέλεν ἀρχῆ.
Τὸν πρότερος προσέειπε Μενοιτίου ἄλκιμος νιός·
Τίπτε με κικλήσκεις, Ἀχιλλεῦ; τί δέ σε χρεὼ
ἐμεῖο;
Τὸν δ' ἀπαμειβόμενος προσέφη πύδας ὡκὺς Ἀχιλλεύς·
608 Διε Μενοιτιάδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
νῦν δίω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
λιστσομένους· χρειώ γὰρ ἱκάνεται οὐκέτ' ἀνεκτός.
'Αλλ' ίθι νῦν, Πάτροκλε Διὶ φίλε, Νέστορ' ἔρειο,

the desire of him who hurls it.—579. See 5, 337.—593. = εἰς ὄφρος.—598. δέμας, *instar*, in the *accus.*, as elsewhere δίκην, τρόπον, *modo*, *more*, with gen.

600. πρύμνη, adj. as 7, 383 ; 10, 35.—601. ἱώκα, *heteroölitæ scena*, formed after another declension, of ἱώκη (see 5, 521, 740). The existence of the nom. ἱώξ cannot be established.—603. Speaking of the vessel, on board of which he was. κλισίθεν depends on ξύρων.—604. In the same way Aeneas, "Hinc mihi prima mati lata!" *Aen.* ii. 97.—606. For the construction see 9, 75.—609. See 1, 407.

612 δυτινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.

"Ητοι μὲν τάγ' ὅπισθε Μαχάονι πάντα ἔοικεν,
τῷ 'Ασκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὅμματα φωτός·
ἴπποι γάρ με παρήξαν πρόσσω μεμανῖαι.

616 "Ως φάτο· Πάτροκλος δὲ φίλω ἐπεπείθεθ' ἐταίρῳ·
βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δὲ δὴ κλισίην Νηληϊάδεω ἀφίκοντο,
αὐτοὶ μέν ρ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν·

620 ἴππους δὲ Εύρυμέδων θεράπων λύε τοῖο γέροντος
ἔξ ὁχέων· τοὶ δὲ ἵδρω ἀπεψύχοντο χιτώνων,
στάντε ποτὶ πνοιὴν παρὰ θιν' ἀλός· αὐτὰρ ἔπειτα
ἔς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι κάθιζον.

624 Τοῖσι δὲ τεῦχε κυκεῖω ἐϋπλόκαμος 'Εκαμήδῃ,
τὴν ἄρετ' ἐκ Γενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,
θυγατέρ' Ἀρσινόου μεγαλήτορος, ἦν οἱ Ἀχαιοὶ¹
ἔξελον, οὕνεκα βουλῇ ἀριστεύεσκεν ἀπάντων·

628 ἡ θφωΐν πρῶτον μὲν ἐπιπροσῆλε τράπεζαν
καλήν, κυανόπεζαν, ἐῦξοον² αὐτὶ ἀρ ἐπ' αὐτῆς
χάλκειον κάνεον· ἐπὶ δὲ κρόμυον, ποτῷ δψον,
ἡδὲ μέλι χλωρόν, παρὰ δὲ ἀλφίτου ἱεροῦ ἀκτήν·

632 πὰρ δὲ δέπας περικαλλές, δοικοθεν ἡγ' ὁ γεραιός,
χρυσείοις ἥλοισι πεπαρμένον· οὕτα δὲ αὐτοῦ
τέσσαρ' ἔσταν, δοιαὶ δὲ πελειάδες ἀμφὶς ἔκαστον
χρύσειαι νεμέθουντο· δύω δὲ ὑπὸ πυθμένες ἤσαν.

636 "Ἀλλος μὲν μογέων ἀποκινήσασκε τραπέζης,
πλεῖον ἐύν· Νέστωρ δὲ γέρων ἀμογητὶ ἀειρεν.
Ἐν τῷ ρά σφι κύκησε γυνή, εἰκυῖα θεῆσιν,

— 621, 622. Πρὸς ἀγεμον ἐπιστραφέντες τὸν ἵδρωτα ἤξηραίνοντο, Sch. — 624. = κυκεῖνα, fm κυκάω, τίσσο. The ingredients of this drink are named at 638, sqq. — 625. See 9, 188. — 627. Ἐξαίρετον ἔδωκαν, Sch. Exemerunt = eximiam dederunt. — 628. ἐπιπροσῆλλα, to push forward towards one. — 630. θφων was the generic name of every thing they ate with bread, and which gave it a relish. Here the onion is qualified by ποτῷ δψον, "a seasoning of the drink," because it excites thirst. — 631. χλωρόν, fresh. ἀκτή, fm ἀγνυμι, frango: frumenti fractura, i. e. frumenta or hordea tusa. This flour gave what the Latins call *puls*; which, when dried, formed a kind of cake, which they ate either dry, or moistened. ἵερον, as 5, 499, ἵερος κατ' ἀλωάς. Hesiod has said Δημήτερος ἵερὸν ἀκτήν. — 633. See 1, 246. ἄτρα, the handles. In German, *aure* and *ansæ* are also expressed by the same word; but custom has introduced a distinction by the vowels; the first *atr*, plur. *ohren*; the second *atr*, plur. *ansæ*. — 635. A lengthening of νέμομαι, *pascere*. Νεμομέναις,

- 639 οῖνῳ Πραμνείῳ, ἐπὶ δὲ αἴγειον κυῆ τυρὸν
 640 κυῆστι χαλκείη, ἐπὶ δὲ ἄλφιτα λευκὰ πάλυνεν·
 πινέμεναι δὲ ἐκέλευσεν, ἐπεὶ δὲ ὥπλισσε κυκεῖω.
 Τῷ δὲ ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἄλλήλους ἐνέποντες·
 644 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἵσθιος φώς.
 Τὸν δὲ ἴδων ὁ γεραῖος ἀπὸ θρόνου ὥρτο φαεινοῦ,
 ἐς δὲ ἄγε χειρὸς ἐλών, κατὰ δὲ ἐδριάσθαι ἄνωγεν.
 Πάτροκλος δὲ ἐτέρωθεν ἀναίνετο, εἰπέ τε μῆθον·
 648 Οὐχ ἔδος ἐστι, γεραιὲ Διοτρεφές, οὐδέ με πείσεις.
 Αἰδοῖος, νεμεσητὸς δὲ με προέηκε πυθέσθαι,
 δυτινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς
 γιγνώσκω· δρόω δὲ Μαχάονα, ποιμένα λαῶν.
 652 Νῦν δὲ ἐπός ἐρέων πάλιν ἄγγελος εἷμ' Ἀχιλῆς·
 εὐδὲ σὺ οἰσθα, γεραιὲ Διοτρεφές, οἶος ἐκεῖνος
 δεινὸς ἀνήρ· τάχα κεν καὶ ἀναίτιον αἰτιόφτο.
 Τὸν δὲ ἡμείβετε ἐπειτα Γερήνιος ἱππότα Νέστωρ·
 656 Τίπτε τ' ἄροι ὡδὸς Ἀχιλεὺς ὀλοφύρεται υἱας Ἀχαιῶν,
 δσσοι δὴ βέλεσιν βεβλήταται; οὐδέ τι οἰδεν
 πένθεος δσσον δρωρε κατὰ στρατόν. Οἱ γὰρ ἄρι-
 στοι
 ἐν νησὶν κέαται βεβλημένοι οὐτάμενοι τε.
 660 Βέβληται μὲν δὲ Τυδείδης, κρατερὸς Διομήδης·
 οὔτασται δὲ Ὁδυσεὺς δουρικλυτός, ἢδ' Ἀγαμέμνων·
 [βεβληται δὲ καὶ Εύρύπυλος κατὰ μηρὸν διστῷ]
 τοῦτον δὲ ἄλλον ἐγὼ νέον ἦγαγον ἐκ πολέμοιο,
 664 ἵψα ἀπὸ νευρῆς βεβλημένον. Αὐτὰρ Ἀχιλλεύς,
 ἐσθλὸς ἐών, Δαναῶν οὐ κήδεται οὐδὲ ἐλεαίρει.
 Ἡ μένει, εἰςόκε δὴ νῆες θοαὶ ἄγχι θαλάσσης,
 Ἀργείων ἀέκητι, πυρὸς δηϊοιο θέρωνται,
 668 αὐτοὶ τε κτεινώμεθε ἐπισχερώ; —οὐ γὰρ ἐμὴ ἵς

τοντέστι ζώσαις, ἐφέκεισαν αἱ πέλειαι, Sch. — 639. Pliny, *Nat. Hist.* xiv. 6: “Pramnio vino etiam nuno honos durat. Nascitur Smyrnae regione, iuxta delubrum Matris deum.” Father Hardouin adds: *et in Icaro insula, ubi scopulus Pramnus, et in Lesbo, et in Ephesino agro.* Κνη, imperf. of κνῆμι = κνάω, to step up.—648. *Nuno non est sessio, i. e. sedendi tempus.* — 649. νεμεσητός (*ἐστιν*) δε με . . . — 652. We must join πάλιν εἷμι, redibo. — 658. πάνθον depends on τι. — 659. = κεῖνται. — 662. This line, wanting in the best MSS., has been inappropriately transported hither from 16, 27, for Nestor knew not of the wound received by Eurypylus. — 667. δέκητι, adv. construed with gen., against the will of the Greeks. For the rest of the line see

669 ἔσθ' οἵη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.

Εἴθ' ὡς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη,

ὡς ὁπότ' Ἡλείοισι καὶ ἡμῖν νεῦκος ἐτύχθη

672 ἀμφὶ βοηλασίῃ, δτ' ἐγὼ κτάνον 'Ιτυμονῆα,

ἐσθλὸν 'Υπειροχίδην, δς ἐν "Ἡλιδὶ ναιετάσκεν,

ρύσι' ἐλαυνόμενος. Ο δ' ἀμύνων ὃσι βόεσσιν

ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,

676 κὰδ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιῶται.

Ληῆδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,

πεντήκοντα βοῶν ἀγέλας, τόσα πώεα οἰῶν,

τόσσα συῶν συβόσια, τόσ' αἰτόλια πλατέ' αἰγῶν,

680 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα,

πάσας θηλείας, πολλῆσι δὲ πῶλοι ὑπῆσαν.

Καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηλήιον εἴσω

ἐννύχιοι προτὶ ἄστυ· γεγήθει δὲ φρένα Νηλεύς,

684 οὐνεκά μοι τύχε πολλὰ νέψ πόλεμόνδε κιόντι.

Κήρυκες δ' ἐλίγαινον ἄμ' ἡοῖ φαινομένηφιν,

τοὺς ἴμεν, οίσι χρεῖος ὄφείλετ' ἐν "Ἡλιδὶ δίη·

6, 331, and 2, 415. — 668. ἀπισχερώ, in succession, in file, one after the other ; in prose, ἀφεξῆς.—670, sqq. The digression we are going to read has raised an outcry of reproaches against H., or against those who are thought to have arranged these poems in the order in which they have come down to us. Almost all the commentators find it entirely misplaced. It seems, however, that the appropriateness of this digression is easy to discover. Let us disengage it from the details, in which the Homeric poetry delights, from that prolixity which comes with a good grace from the mouth of an old man, and here is, at the bottom, the narrative of Nestor : “The Epēans, irritated at the success of the Pylians, came with their whole force to crush the town of Pylos. My father forbade me to fight ; he hid my horses. I fought, in spite of him, without my chariot. The first enemy I killed was the king's son-in-law, and I struck terror into the Epēans. Zeus gave me a complete victory, and our town was saved.” This story, addressed to Patroclus, is perfectly in keeping. It is an indirect way of saying to him, “All the Greeks are in danger of yielding beneath the blows of the Trojans ; allow thyself to be persuaded, and fight in spite of Achilles. Zeus will give thee the victory.” Such is the object of Nestor's long speech. The example of a similar position, and the success of a generous resolution, ought to predispose the mind of Patroclus to yield to the direct solicitations, which Nestor will address to him, beginning at 765. I shall repeat, then, on the subject of this digression, the dictum of Horace : (*Homerus*) *nil molitur inepte.*—672. Περὶ βοῶν ἀπελασίας, Sch.—674. Middle : *miki abigens (ex ipseis armentis) pignora*, for a debt to the Eleans ; see 686. — 677. Ληῆδα, see 9, 125.—679. In words of four short syllables, Epic poetry lengthens one of them, for the exigency

- 687 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἀνδρες
 688 δαίτρευον πολέσιν γάρ Ἐπειοὶ χρεῖος ὄφειλον,
 ώς ἡμεῖς παῦροι, κεκακωμένοι, ἐν Πύλῳ ἡμεν·—
 ἐλθὼν γάρ ρ' ἐκάκωσε βίτη Ἡρακληίη
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν δσσοι ἄριστοι.
 692 Δώδεκα γάρ Νηλῆος ἀμύμονος νίέες ἡμεν·
 τῶν οἵος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 Ταῦθ' ὑπερηφανέυντες Ἐπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανώντο.—
 696 Ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἰῶν
 εἶλετο, κρινάμενος τριηκόσι' ἥδε νομῆας.
 Καὶ γάρ τῷ χρεῖος μέγ' ὄφειλετ' ἐν Ἡλιδὶ δέῃ,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὅχεσφιν,
 700 ἐλθόντες μετ' ἀεθλα· περὶ τρίποδος γάρ ἔμελλον
 θεύσεσθαι· τοὺς δ' αὐθὶ ἄναξ ἀνδρῶν Αὐγείας
 κάσχεθε· τὸν δ' ἐλατῆρ' ἀφίει, ἀκαχήμενον ἵππων.
 Τῶν ὁ γέρων ἐπέων κεχολωμένος ἥδε καὶ ἔργων,
 704 ἔξελετ' ἀσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκεν
 [δαιτρεύειν, μήτις οἱ ἀτεμβόμενος κίοι ἵσης].
 Ἡμεῖς μὲν τὰ ἔκαστα διείπομεν, ἀμφὶ τε ἄστυ
 ἔρδομεν ἵρᾳ θεοῖς· οἱ δὲ τρίτῳ ἥματι πάντες
 708 ἡλθον διώς αὐτοί τε πολεῖς καὶ μάνυσχες ἵπποι,
 πανσυδίη· μετὰ δέ σφι Μολίονε θωρήσσυντο,

of the hexameter.—681. See 10, 216.—688. Ἐμέριζον, Sch. Epēas, son of Poseidōn, was the first king of these countries ; his son Ἐλεῖς founded Elia. Hence Ἐπειοὶ and Ἡλεῖοι, two names of the same people. “The Epēans had to pay a debt to many amongst us ; for we remained few in number . . . , &c.” This apparent contradiction is explained in what follows, “by their long and violent hostilities, the Epēans had greatly reduced the number of the Pylians ; on which account those who remained had almost all experienced some loss in family or goods.”—690. After the murder of Iphitus, Hercules wished to be purified by the Pylians. They shut against him the gates of their town ; hence this war of the enraged hero, on which H. has given further details, 5, 392, sqq.—691. = ἔκταθος, fm *κτείνω*.—700. Elis bred excellent horses, and the idea of racing these animals arose there, as we see from the present passage, at a very early period. The Olympic games, however, were not founded till long after ; although Sophocles (Electra) makes them ascend to the heroic times. Nestor mentions, 23, 638, other races which had taken place, in his youth, at the funeral of Amarynceus, king of the Epēans.—701. θέα, and several other verbs have not fut. but in the middle.—702. = κατίσχε. Dolentem ob equos ; see 5, 24 ; 24, 560.—705. A line which the ancient critics judged, inappropriately, transported hither from the Odyss., 9, 42, and 549. — 709. See 2, 12,

- 710 παῖδ' ἔτ' ἔόντ', οὐπω μάλα εἰδότε θούριδος ἀλκῆς.
 Ἐστι δέ τις Θρυσσεστα πόλις, αἰπεῖα κολώνη,
 712 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατώντο διαρράισαι μεματεῖς.
 Ἄλλ' ὅτε πᾶν πεδίον μετεκλαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἥλθε θέουσ' ἀπ' Ὄλύμπου, θωρήσσεσθαι,
 716 ἔνυνχος, οὐδ' ἀέκοντα Πύλου κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσυμένους πολεμίζειν. Οὐδέ με Νηλεὺς
 εἴα θωρήσσεσθαι, ἀπέκρυψεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήια ἔργα.
 720 Ἀλλὰ καὶ ὡς ἱππεῦσι μετέπρεπον ἡμετέροισιν,
 καὶ πεζός περ ἐών· ἐπεὶ ὡς ἄγε νεῖκος Ἀθήνη.
 Ἐστι δέ τις ποταμὸς Μινυήος εἰς ἄλλα βάλλων,
 ἐγγύθεν Ἀρήνης, δθι μείναμεν Ἡῶ διαν
 724 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.
 Ἐνθεν πανσυδίη σὺν τεύχεσι θωρηχθέντες
 ἔνδιοι ἰκόμεσθ' ἱερὸν ρόδον Ἀλφειοῖο.
 Ἐνθα Διὶ ρέξαντες ὑπερμενεῖ ἱερὰ καλά,
 728 ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίη γλαυκωπιδί βοῦν ἀγαλαίην,
 δόρπον ἐπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσιν·
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἔκαστος
 732 ἀμφὶ ροὰς ποταμοῖο. Ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστυ διακραθέειν μεματεῖς·

"Pherecydes (p. 81, *Fragmenta Historiorum*, collect. Didot) says that the *Molions* or *Molianides* were called *Cleatus* and *Eurytus*, that they were sons of Poseidon and *Molione*, daughter of *Molius*, but that fame gave them Actōr for their father; indeed Nestor names them below 'Ακτορίωντες, sons of Actor.' Pherecydes adds that they were double; i. e. that the same body carried their two heads and four hands. This fable does not belong to the ideas of H. Nestor speaks of the two sons of Actor in 23, 638, sqq., as of two distinct persons. However it may be, Plutarch, in his 'Treatise on Fraternal Love,' alludes to this opinion on the Molionides, "Now-a-days we are not less astonished when two brothers appear united, than if we saw the Molionides, whose two bodies were united by one nature." Dugas Month.—711. A town situated on the Alphēus, "fertile in reeds," θρύν. Above, 2, 592, it is called θρύν.—714. Διεληλύθεισαν, Sch. On δι after ὄτε, see 1, 137. — 716. This line forms a parenthesis.—721. ἤγε, conducted, governed.—722. According to Strabo and Pausanias, it is the river afterwards called Anigrus.—726. Μεσημβρινοί, Sch. On the south, see 8, 530. — 729. ἀγελαῖη, fm ἀγέλη, a herd; which they allow to feed with the herd, and do not yoke. It is the same thing as βοῦς ἀδμήτη, promised to Athēnē 10, 293. — 730.

734 ἀλλά σφι προπάροιθε φάνη μέγα ἔργον^ν Ἀρηος.

Εὗτε γὰρ ἡλιος φαέθων ὑπερέσχεθε γαίης,

736 συμφερόμεσθα μάχῃ, Διί τ' εὐχόμενοι καὶ Ἀθήνῃ
ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἐπλετο νεῖκος,
πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵπ-
πους,

Μούλιον αἰχμητῆν^ν γαμβρὸς δ' ἦν Αὔγείαο,

740 πρεσβυτάτην δὲ θύγατρ^ο εἶχε ξανθὴν Ἀγαμήδην,
ἡ τόσα φάρμακα ἥδη, δσα τρέφει εὐρεῖα χθών.

Τὸν μὲν ἐγὼ προισόντα βάλον χαλκήρει δουρὶ^ν
ἥριπε δ' ἐν κονίησιν^ν ἐγὼ δ' ἐς δίφρον ὀρούσας

744 στῆν ρά μετὰ προμάχοισιν. Ἀτὰρ μεγάθυμοι
Ἐπειολ

ἐτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα,
ἡγεμόν^ν ἱππήων, δς ἀριστεύεσκε μάχεσθαι.

Αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι Ισος^ν

748 πεντήκοντα δ' ἔλον δίφροις, δύο δ' ἀμφὶς ἔκαστον
φῶτες ὄδαξ ἔλον οῦδας, ἐμῷ ὑπὸ δουρὶ δαμέντες^ν
καὶ νῦ κεν Ἀκτορίωνε Μολίονε παῖδ^ο ἄλαπαζα,
εὶ μή σφωε πατήρ εὐρυκρείων^ν Ενοσίχθων

752 ἐκ πολέμου ἐσάωσε, καλύψας ἡέρι πολλῆ.

"Ενθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξεν^ν

τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,

κτείνοντές τ' αὐτοὺς ἀνά τ' ἐντεα καλὰ λέγοντες,

756 δόφρ^ο ἐπὶ Βουπρασίον πολυπύρου βήσαμεν ἵππους,
πέτροης τ' Ὄλενίης, καὶ Ἀλεισίον ἐνθα κολώνη
κέκληται· δθεν αὐτις ἀπέτραπε λαὸν Ἀθήνη.

"Ενθ^η ἄνδρα κτείνας πύματον λίπον^ν αὐτὰρ Ἀχαιοὶ

760 ἀψ ἀπὸ Βουπρασίοιο Πύλονδ^ο ἔχον ὡκέας ἵππους,
πάντες δ' εὐχετόωντο θεῶν Διί, Νέστορι τ' ἄνδρῶν.

"Ως ἔον, εἴποτ^ο ἔον γε μετ' ἄνδράσιν. — Αὐτὰρ
Ἀχιλλεὺς

οἰος τῆς ἀρετῆς ἀπονήσεται· ἡ τέ μιν οἴω

764 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς δληται.

τέλος, see 10, 56.—735. Neut. signif. : *rose upon the earth.* φάεω, “brilliant,” is never a proper name in H. — 741. What they call, *simples.* — 749. See 2, 418. — 752. See 3, 381; 5, 776.—753. See 1, 353.—754. σπιδής, an old adj. which means *extended*. — 756, sqq. A town and places in Elis ; see 2, 615, sqq. Alisius, one of the unfortunate aspirants to the marriage of Hippodamia, daughter of Pelops. — 762. = *ην.* The sense will be explained by our n., 3, 180.—763.

- 765 Ὡ πέπον, η μὲν σοίγε Μενοίτιος ὡδὸς ἐπέτελλεν
 ῆματε τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπειν
 νῶῃ δέ τ' ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὁδυσσεύς,
768 πάντα μάλ' ἐν μεγάροις ἡκούμομεν ὡς ἐπέτελλεν.
Πηλῆος δὲ ἱκόμεσθα δόμους εὐναιετάοντας,
λαὸν ἀγείροντες κατ' Ἀχαιΐδα πουλυβότειραν.
"Ενθα δὲ ἐπειθ' ἥρωα Μενοίτιον εὑρομεν ἔνδον,
772 ἡδὲ σέ, πάρ δὲ Ἀχιλῆα. Γέρων δὲ ἵππηλάτα Πηλεὺς
πίονα μηρὶ ἔκαιε βοὸς Διὸς τερπικεραύνῳ
 αὐλῆς ἐν χόρτῳ ἔχε δὲ χρύσειον ἄλεισον,
 σπένδων αἴθοπα οἶνον ἐπ' αἰθομένοις ἴεροῖσιν.
776 Σφῶι μὲν ἀμφὶ βοὸς ἐπετον κρέα, νῶῃ δὲ ἐπειτα
 στῆμεν ἐνὶ προθύροισι· ταφὼν δὲ ἀνόρουσεν Ἀχιλ-
 λεύς,
 ἐς δὲ ἄγε χειρὸς ἑλών, κατὰ δὲ ἐδριάσθαι ἄνωγεν,
 ξείνια τ' εὗ παρέθηκεν, ἃ τε ξείνοις θέμις ἐστίν.
780 Αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτῆτος,
 ἡρχον ἐγὼ μύθοιο, κελεύων ὑμμ' ἄμ' ἐπεσθαι·
 σφῶ δὲ μάλ' ἡθέλετον, τῷ δὲ ἄμφῳ πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ώ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆη
784 αἰὲν ἀριστεύειν καὶ ὑπερόχον ἔμμεναι ἄλλων·
 σοὶ δὲ αὐθ' ὡδὸς ἐπέτελλε Μενοίτιος, "Ακτορος νίός"
 Τέκινον ἐμόν, γενεῆ μὲν ὑπέρτερός ἐστιν Ἀχιλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δὲ δύγε πολλὸν ἀμεί-
 νων".
788 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος, ηδὲ ὑποθέσθαι,
 καὶ οἱ σημαίνειν δὲ πείσεται εἰς ἀγαθόν περ.
 "Ως ἐπέτελλ' δὲ γέρων, σὺ δὲ λήθεαι. Ἀλλ' ἔτι καὶ
 νῦν
 ταῦτ' εἴποις Ἀχιλῆη δαΐφρονι, αἴ κε πίθηται.
792 Τίς δὲ οἰδεὶ κέν οἱ σὺν δάιμονι θυμὸν ὁρίναις
 παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἐταίρου.

Will alone profit by his valour ; see 24, 556.—764. The translation *post deploraturum* is insufficient. It does not explain the idea of change implied in *μετά*. — 769. *Veneramus*.—773. See 1, 460.—774. "Ἐν τῷ περιφράγματι ἡ περιωρισμένῳ τόπῳ τῆς αὐλῆς, Sch. The altar of Zeus Herkeius, ἕρκειος, fm ἔρκος, an enclosure. — 776. See n., 483.—777. See 9, 193.—778. Θέμις ἐστί (*παραθεῖναι*).—784. See 6, 208. — 788. Instead of imperatives. πυκινόν, discreet, prudent, wise. See 2, 55. — 789. This passage proves that *σημαίνειν* is very much less strong than "to command, give orders," as ordinarily translated. Although the context often gives it this sense, the verb itself

- 794 Εἰ δέ τινα φρεσὶν ἥσι θεοπροπίην ἀλεείνει,
καὶ τινά οἱ πάρ Ζηνὸς ἐπέφραδε πότνια μῆτηρ,
796 ἀλλὰ σὲ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθι
Μυρμιδόνων, αἱ κέν τι φόως Δαναοῖσι γένησαι
καὶ τοι τεύχεα καλὰ δόγτω πόλεμόνδε φέρεσθαι,
αἱ κέ σε τῷ ἵσκοντες ἀπόσχωνται πολέμῳο
800 Τρῶες, ἀναπνεύσωσι δ' Ἀρήιοι νίες Ἀχαιῶν
τειρόμενοι: ὀλίγη δέ τ' ἀνάπνευσις πολέμῳο.
‘Ρεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας ἀütῃ
ώσαισθε προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάνων.

Patroclus, regaining the ships of Achilles, meets Eurypylus. They deplore together the evils of the Greeks, and, on the demand of Eurypylus, Patroclus conducts him to the camp, and attends to his wounds.

- 804 “Ως φάτο” τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὅρινεν
βῆ δὲ θέειν παρὰ νῆας ἐπ’ Αἰακίδην Ἀχιλῆα.
‘Αλλ’ δτε δὴ κατὰ νῆας Ὁδυσσῆος θείοιο
ἰξε θέων Πάτρουκλος, ἵνα σφ’ ἀγορή τε θέμις τε
·808 ἥην, τῇ δὴ καὶ σφι θεῶν ἐτετέύχατο βωμοί·
ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησεν,
Διογενῆς Εὐαιμονίδης, κατὰ μηρὸν διεστῶ,
σκάζων ἐκ πολέμου κατὰ δὲ νότιος ρέεν ιδρῶς
812 ὄμον καὶ κεφαλῆς ἀπὸ δὲ ἔλκεος ἀργαλέοιο
αἷμα μέλαν κελάρυζε· νόσος γε μὲν ἔμπεδος ἦεν.
Τὸν δὲ ἴδων ὡκτειρε Μενοιτίου ἀλκιμος υίος,
καὶ ρὸ δὲ ὀλοφυρόμενος ἔπεια πτερόεντα προςηύδα·
816 ‘Α δειλοί, Δαναῶν ἡγήτορες ἡδὲ μέδουντες,
ῶς ἄρ’ ἐμέλλετε, τῆλε φίλων καὶ πατρίδος αἴτης,
ἄσειν ἐν Τροίη ταχέας κύνας ἀργέτι δημῶ;·
‘Αλλ’ ἄγε μοι τόδε εἰπέ, Διοτρεφὲς Εὐρύπυλ’ ἥρως’

preserves that of “to point out what is to be done.” — 793. See 6, 62.—794, sqq. This presage is expressed in 9, 410, and elsewhere. — 796. Aor. of *προΐημι*. — 797. φῶς, see 6, 6.—799. Elsewhere ἵσκον. — 801. *Parva (nunc est) respiratio a pugna*; i. e. we fight without cessation. [Lucas repeats ἀνάπνευσις with ὀλίγη: ‘*enon short breathing-time is (still) a breathing-time in war*,’ i. e. is a valuable time for recruiting the strength and spirits of the soldiers. So S.]

806. Among the vessels drawn up on shore, those of Ulysses occupied the centre; see 8, 222, sqq. A sort of public place had been there contrived, for the meetings of the army, for the proclamation of orders, and for deliberations (ἀγορή), for the exercise of justice (θεμις), and for the celebration of the sacrifices. — 818. δέσμων, see 6, 289, also 21, 127. ἀργέτα δημῶν (remark the accent). Elsewhere

- 820 ή ρ' ἔτι που σχήσουσι πελώριον "Εκτορ' Ἀχαιοί,
η̄ ἥδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες;
Τὸν δ' αὐτὸν Εύρύπυλος βεβλημένος ἀντίον ηῦδα·
Οὐκέτι, Διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν
824 ἔσσεται, ἀλλ' ἐν νησὶ μελαίνῃσιν πεσέονται.
Οἱ μὲν γάρ δὴ πάντες, δσοι πάροις ησαν ἄριστοι,
ἐν νησὶν κέαται βεβλημένοι οὐτάμενοί τε,
χερσὶν ὑπὸ Τρώων τῶν δὲ σθένος ὅρνυται αἰέν.
828 Ἄλλ' ἐμὲ μὲν σὺ σάωσον, ἄγων ἐπὶ νῆα μέλαιναν
μηροῦ δὲ ἔκταμ' ὁῖστον, ἀπ' αὐτοῦ δὲ ἀλμα κελαινὸν
νίζει ὕδατι λιαρῷ· ἐπὶ δὲ ἡπια φάρμακα πάσσε,
ἐσθλά, τὰ σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
832 δὸν Χείρων ἐδίδαξε, δικαιότατος Κενταύρων·
ἰητροὶ μὲν γάρ, Ποδαλείριος ἡδὲ Μαχάων,
τὸν μὲν ἐνὶ κλισίγησιν δίομαι Ἐλκος ἔχοντα,
χρητίζοντα καὶ αὐτὸν ἀμύμοιος Ιητῆρος,
836 κεῖσθαι· ὁ δὲ ἐν πεδίῳ Τρώων μένει ὀξὺν "Αρηα.
Τὸν δὲ αὐτε προξέειπε Μενοιτίου ἄλκιμος υἱός·
Πῶς τ' ἄρ' ἔοι τάδε ἔργα; τί ρέξομεν, Εύρύπυλ'
ἥρως;
ἔρχομαι, ὅφερ' Ἀχιλλῆος δαίφρονι μῦθον ἐνίσπω,
840 δὸν Νέστωρ ἐπέτελλε Γερήνιυσ, οὐροῖς Ἀχαιῶν·
ἀλλ' οὐδὲ ᾧς περ σεῖο μεθήσω τειρομένοιο.
Ἡ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
ἐξ κλισίην· θεράπων δὲ ἵδων ὑπέχενε βοείας.
844 Ἐνθα μιν ἐκτανύσας, ἐκ μηροῦ τάμνε μαχαίρῃ
ὀξὺ βέλος περιπευκές, ἀπ' αὐτοῦ δὲ ἀλμα κελαινὸν

ἀργῆτι, as 3, 419.—830. See 5, 401. — 831. προτὶ (= πρὸς) Ἀχιλλέα, ab Achille.—832. We have seen Chiron teaching medicine to Esculapius himself, 4, 219. Chiron was an exception among these centaurs, an unjust and violent race, mentioned 1, 268, under the name of Φῆρες, an Aeolian form of θῆρες, whence the Lat. *ferus*. — 833. Nom. *absolute*. The sentence is begun to be thus continued: ὁ μὲν, ᾧς οἰομαι, ἐλκος ἔχων . . . κεῖται. It is not till the second member that the nom. reappears: δὲ . . . — 838. M. Thiersch has corrected πῶς κ' ἄρ' ἔοι (in prose, πῶς ἀν οὖν εἶη), which diminishes the liveliness of the expression.—840. See 8, 80.—841. = οὐδὲ οὐτως τοῦ περ. “The poet disposes this accident thus for the sake of probability, that Patroclus, remaining with Eurypylus, may stop long enough to witness the attack on the entrenchments, and that the great danger he sees with his own eyes may excite him to make more vigorous efforts to bend Achilles.” Eustath. (translated by Madame Dacier.) — 843. Υπίστρωσε, Sch. See 7 86.—845. Else-

846 νίζ̄ ὕδατι λιαρῷ· ἐπὶ δὲ ρίζαν βάλε πικρήν,
χερσὶ διατρίψας, ὀδυνήφατον, ἢ οἱ ἀπάσας
846 ἔσχ̄ ὡδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δὲ
αἷμα.

where ἔχετευκίς. See 1, 51.—**846.** It was, according to some, the root of the Achillea (*A. millefolium*. Linn.) ; to others, that of the *aristolochia*, called *ἰσχαιμός* (from *ἴσχειν* αἷμα, *oakibere cruxem*).

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Μ.

[Τειχομαχία.]

Hector and the Trojans drive back the Greeks to the ramparts.
Polydamas proposes to the Trojans to leave their chariots and horses
at the edge of the fosse and assail the wall. They form in five bodies
for the attack.

"Ως ό μὲν ἐν κλισίρσι Μενοιτίου ἄλκιμος νῦν
ιᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
Ἄργειοι καὶ Τρῶες δμιλαδόν. Οὐδ' ἄρ' ἔμελλεν
4 τάφρος ἔτε σχήσειν Δαναῶν καὶ τεῖχος ὑπερθεν
εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρου
ῆλασαν· οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
ὅφρα σφιν νῆάς τε θοὰς καὶ ληῆδα πολλὴν
8 ἐντὸς ἔχουν ρύοιτο· θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὕτι πολὺν χρόνον ἔμπεδον ἦεν.
Οφρα μὲν "Εκτῷρ ζώδος ἔην, καὶ μήνι' Αχιλλεύς,
καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἐπλεν,
12 τόφρα δὲ καὶ μέγα τεῖχος Αχαιῶν ἔμπεδον ἦεν.
Αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον δόσσοι ἄριστοι,
πολλοὶ δ' Αργείων, οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,

3, sqq. οὐδ' ἄρ' ἔμελλεν . . . , to the end of the 9th line. This whole sentence is clear and perfectly natural ; but how greatly does it differ from the periodical structure formed after the severe rules of the chastened style ! Those rules are the result of a philosophic labour of the human mind, which had not yet been undertaken at the epoch of the Ionian minstrels, but which presents itself, though in a still unfinished state, in Herodotus. This labour consisted in including the expression of a complex thought in a well-rounded whole, by means of the syntactical order, and the mutual and strictly logical dependence of the different parts of that thought. The pupil will gain an instructive insight into the difference of the two styles, if he tries to convert the contents of these eight lines into a period of regular prose. — 6. See 7, 445, sqq. — 11. = ἐπελεν (ετα). — 14. = ἐδάμησαν. ἀλίποντο, were left, survived, *superstitiae*

- 15 πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,
 16 Ἀργεῖοι δὲ ἐν νησὶ φίλην ἐς πατρὶδ' ἔβησαν·
 δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
 τεῖχος ἀμαλδῦναι, ποταμῶν μένος εἰςαγαγόντες,
 δοσοι ἀπ' Ἰδαίων ὄρέων ἄλαδε προφέουσιν,
 20 Ῥῆσός θ' Ἐπτάπορος τε, Κάρησός τε Ῥοδίος τε,
 Γρήνικός τε καὶ Αἴσηπος, διός τε Σκάμανδρος,
 καὶ Σιμόεις, δθι πολλὰ βοάγρια καὶ τρυφάλειαι
 κάππεσον ἐν κοινῇσι, καὶ ήμιθέων γένος ἀνδρῶν·
 24 τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλ-
 λων,
 ἐννῆμαρ δὲ ἐς τεῖχος ἵει ρόον· ὃς δὲ ἄρα Ζεὺς
 συνυεχές, ὅφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.
 Αὐτὸς δὲ Ἐννοσίγαιος, ἔχων χείρεσσι τρίαιναν,
 28 ἡγεῖτ· ἐκ δὲ ἄρα πάντα θεμείλια κύμασι πέμπεν
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοῖ·
 λεία δὲ ἐποίησεν παρ' ἀγάρροον Ἐλλήςποντον,
 αὗτις δὲ ἡσόνα μεγάλην φαμάθοισι κάλυψεν,
 32 τεῖχος ἀμαλδύνας· ποταμοὺς δὲ ἔτρεψε νέεσθαι
 καρρό ρόον, ὑπερ πρόσθεν ἵεν καλλίρροον ὕδωρ.
 Ως ἄρ τέλλον ὅπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμενα· τότε δὲ ἀμφὶ μάχῃ ἐνοπή τε δεδήει
 36 τεῖχος ἐνδητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν', Ἀργεῖοι δέ, Διὸς μάστιγι δαμέντες,
 νησὶν ἐπὶ γλαφυρῆσιν ἐελμένοι ἴσχανόωντο,
 Ἐκτορα δειδιότες, κρατερὸν μήστωρα φύβοι·

erant.—19. Ἰδαῖων δρέων, plur., with reference to the several peaks of Ida, whence descended these rivers, i. e. Lectus, Gargarum, Phalacrae, &c. — 20. Pliny says of these four rivers: *Homoer obtrati, nuno vestigia non habent.* — 21. The Granicus, celebrated for Alexander's victory. The Λίσηπος, mentioned above, 2, 825. — 22. Grammarians explain βοάγρια by ἀσπίδες ἐκ βοῶν ἀγρίων. However, as H., in regard to these bucklers, nowhere mentions wild bulls, there is another etymology from ἀγέιρω (*boum coria collecta, cumulata*), which merits consideration.—24. Ὄμοῦ, εἰς τὸ αὐτό, Sch.—28. Pronounced like συνυεχές. ἀλίπλοα, ὑπὸ τῆς θαλάσσης ἐπιπλεόμενα, Sch. *Marino fluctu superfusa.* This whole episode has been inspired in H. by religious sentiment. He could not abstain from mentioning incidentally the destiny of a great work executed without any invocation of the gods.—28. ἐξέπεμπεν, ἐπονεῖ. — 30. *Complanari, solo aquarit.* ἀγάρρος, ἀγαν ροώδη, Sch., having an impetuous current.—33. Ἱεν, in the sing. means, “where formerly each of them caused its water to flow.”—35. See 2, 92.—36. δούρατα, the timbers, planks.—38. Συγκεκλεισμένοι κατείχοντο, Sch. See 1, 403.

- 40 αὐτὸν δγ', ὡς τὸ πρόσθεν, ἐμάρνατο ἵσος ἀέλλη.
 'Ως δ' δτ' ἀν ἐν τε κύνεσσι καὶ ἀνδράσι θηρευτῆσιν
 κάπριος ἡὲ λέων στρέφεται, σθένει βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
- 41 ἀντίοι ἴστανται καὶ ἀκοντίζουσι θαμειὰς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὔποτε κυδάλιμον κῆρ
 ταρφεῖ οὐδὲ φοβεῖται· ἀγηνορή δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
- 48 ὅππη τ' ἰθύσῃ, τῇτ' εἴκουσι στίχες ἀνδρῶν·
 ὡς "Ἐκτωρ ἀν' ὅμιλον ἴων εἰλίσσεθ' ἔταιρους
 τάφρον ἐποτρύνων διαβαινέμεν. Οὐδέ οἱ ἵπποι
 τόλμων ὠκύποδες" μάλα δὲ χρεμέτιζον, ἐπ' ἄκρῳ
- 52 χείλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ, οὗτ' ἄρ' ὑπερθορέειν σχεδὸν οὕτε περῆσαι
 ῥηϊδίη· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἔστασαν ἀμφοτέρωθεν· ὑπερθεν δέ σκολόπεσσιν
- 56 δέξειν ἡρήρει, τοὺς ἔστασαν υἱες Ἀχαιῶν,
 πυκνοὺς καὶ μεγάλους, δηίων ἀνδρῶν ἀλεωρήν.
 "Ενθ' οὐ κεν ρέα ἵππος ἐντροχον ἄρμα τιταίνων
 ἐξβαίνη, πεζοὶ δὲ μενοίνεον, εἰ τελέουσιν.
- 60 Δὴ τότε Πουλυδάμας θρασὺν "Ἐκτορα εἶπε παραστάς·
 "Ἐκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὡκέας ἵππους·
 ἡ δὲ μάλ' ἀργαλέη περάαν· σκόλοπες γὰρ ἐν αὐτῷ
- 64 δέξεις ἔστασιν, ποτὶ δὲ αὐτοὺς τεῖχος Ἀχαιῶν·
 ἐνθ' οὐπως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι
 ἵππευσι· στεῖνος γάρ, θύτι τρώσεσθαι δίω.
 Εἰ μὲν γὰρ δὴ πάγχυ κακὰ φρονέων ἀλαπάζει
- 68 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετ' ἀρήγειν,

— 39. See 4, 328. — 43. πυργηδόν, *turmalim*, in *turmas*; see 4, 334.
 — 46. His valour slays him. This trait is greatly weakened by Virgil's imitation, *Aen.* ix. 552, "*esseque hand nescia morti Injicit.*"
 — 52. ἀπειδίσσετο, terrified so as to drive them back (*ἀπό*), frightened back, in German, *zurückschrecken*. — 54. ἐπηρεφής is properly said of that which forms a projecting roof: hence in H., *τίγραι ἐπηρεφέες, τύρεις impendentes*, rocks overhanging the sea; and here *κρημνοὶ* [*margines fossæ prominentiores*, H.], the summit of which forms or seems to form eaves. — 55. [ἴστασαν, *stabant*, is a syncopated pluperf. ; ἔστασαν, an Ep. abbreviation for ἔστησαν, *stauerant*, Sp.] — 57. ἀλεωρή, a means of avoiding (*ἀλίεσθαι*), a defense against. — 59. = ἐμενοίνων, sm. *μενονάω*, to think on, reflect. — 62. ἐλαύνομεν, we push (i. e. to make them pass); we urge (them through —). — 66. Στένωμα, *Sch.*; *angustia*. τρώσθαι, pass. for *τρωθήσεσθαι*. 'Ηττηθήσεσθαι, *Sch.* — 67. ἀλα-

- 69 ή τ' ἀν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
υωνύμιους ἀπολέσθαι ἀπ' Ἀργειος ἐνθάδ' Ἀχαιούς
εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
72 ἐκ νιγῶν, καὶ τάφρῳ ἐνιπλήξωμεν ὄρυκτῇ,
οὐκέτ' ἔπειτ' οὖτος οὐδὲ ἄγγελον ἀπονέεσθαι
ἄφορόν προτὶ ἀστυ, ἐλιχθέντων ὑπ' Ἀχαιῶν.
'Αλλ' ἄγεθ', ὡς ἀν ἐγὼν εἴπω, πειθώμεθα πάντες.
76 "Ιππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
"Εκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ
οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφῆπται.
80 "Ως φάτο Πουλυδάμας· ἄδε δὲ Ἐκτορι μῆβος
ἀπῆμαν·
αὐτίκα δὲ ἐξ ὁχέων σὺν τεύχεσιν ἀλτο χαμᾶζε.
Οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἡγερέθουντο·
ἄλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον "Εκτορα διον.
84 'Ηνιόχῳ μὲν ἔπειτα ἐψ ἐπέτελλεν ἔκαστος,
Ἴππους εὐ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ.
οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
πένταχα κοσμηθέντες, ἄμ' ἡγεμόνεσσιν ἔποντο.
88 Οἱ μὲν ἄμ' "Εκτορ' ἵσαν καὶ ἀμύμονι Πουλυδά-
μαντι,
οἱ πλεῖστοι καὶ ἄριστοι ἵσαν, μέμασαν δὲ μάλιστα
τεῖχος ρήξαμενοι κοίλης ἐπὶ νηυσὶ μάχεσθαι·
καὶ σφιν Κεβριόνης τρίτος εἴπετο· πὰρ δὲ ἄρο' ὑχ-
σφιν
92 ἄλλον, Κεβριόναο χερείονα, κάλλιπεν "Εκτωρ.
Τῶν δὲ ἑτέρων Πάρις ἥρχε καὶ Ἀλκάθοος καὶ Ἀγή-
νωρ·

πάλαι, sc. Ἀχαιούς. — 69. Polydamas means, “if Zeus really intends to save us, I wish he would give us immediately the means to crush the Greeks. But as he does not, we must act with prudence.” — 70. ἀπό, like ἔκας, 9, 246. — 71. Η ἐξ ὑποστροφῆς παλι-
δίωξις, ὅταν οἱ πρότερον φέύγοντες διώκωσιν, *Apol.* Fm τάλι
and ίωκω, obsoL: subst. ίωκή and ίωγμός. — 72. ἐμπλήσσεν, intrans. as often ἐμβάλλειν, with signif. of ἐμπίπτειν [irruere; to dash into]. — 74. ὦν' Ἀχαιῶν ἐλιχθέντων, lit. by the Achaeans having turned (against us). Ὑπό presents the Achaeans as the efficient cause of there not being a man left to carry to Troy the news of the defeat. We have already remarked (6, 73) the use of ὡνό with other verbs besides passives. — 76. Imperat. = ἐρυκέτωσαν. — 77. See 6, 774. — 79. See 7, 102, and 2, 15. — 80. Fm ἀνδάνω. — 83. Ήσον "Εκ-
τορα, sc. ἀποθορόντα. — 87. Εἰς πέντε τάξεις, *Soh.* This division into five corps answers to that which H. has indicated in the muster

- 94 τῶν δὲ τρίτων Ἔλενος καὶ Δηίφοβος θεοειδῆς,
νίε δύω Πριάμοιο· τρίτος δὲ ἦν Ἀσιος ἥρως,
96 Ἀσιος Ὑρτακίδης, διν Ἀρίσβηθεν φέρον ἵπποι
αιθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήντος.
Τῶν δὲ τετάρτων ἥρχεν ἐνὶς παῖς Ἀγχίσαο,
Αἰνείας· ἀμα τῷ γε δύω Ἀντήνορος υἱε,
100 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὐ εἰδότε πάσης.
Σαρπηδὼν δὲ ἡγήσατ' ἀγακλειτῶν ἐπικούρων,
πρὸς δὲ ἔλετο Γλαῦκον καὶ Ἀρήιον Ἀστεροπαῖον·
οἵ γάρ οἱ εἴσαντο διακριδὸν εἶναι ἄριστοι
104 τῶν ἄλλων μετά γ' αὐτὸν· δὲ δὲ ἐπρεπε καὶ διὰ πάν-
των.
Οἱ δὲ ἐπεὶ ἄλλήλους ἄραρον τυκτῆσι βόεσσιν,
βάν ρ' ιθὺς Δαναῶν λελιημένοι, οὐδὲ τέτ' ἔφαντο
σχήσεσθ', ἄλλ' ἐν νησὶ μελαίνησιν πεσέεσθαι.

Asius will not quit his chariot. He dashes with his men in pursuit of the Greeks. Two Lapithæ, Polypœtes and Leontes, stop his passage. An obstinate fight ensues. Asius, indignant, complains to Zeus. The two Lapithæ scatter death among the Trojans.

- 108 Ἐνθ' ἄλλοι Τρῶες τηλέκλειτοί τ' ἐπίκουροι
βουλῆ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
ἄλλ' οὐχ Ὑρτακίδης ἔθελ· Ἀσιος, ὅρχαμος ἀνδρῶν,
αὐθὶ λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα·
112 ἄλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῆσιν,
νήπιοις· οὐδὲ ἄρ' ἔμελλε, κακὰς ὑπὸ Κῆρας ἄλνξας,
ἵπποισιν καὶ ὅχεσφιν ἀγαλλόμενος, παρὰ νηῶν
ἄψ ἀπονοστήσειν προτὶ Ἰλιον ἡνεμόεσσαν·
116 πρόσθεν γάρ μιν Μοῖρα δυσώνυμος ἀμφεκάλυψεν
ἔγχει· Ἰδομενῆος ἀγαυοῦ Δευκαλίδαο.
Εἴσατο γάρ νηῶν ἐπ' ἀριστερά, τῷπερ Ἀχαιοὶ

of the Trojan troops, 2, 816—839. — 96. A figure called by the Greeks ἐπανάληψις, which we have seen 2, 672 and 838. — 97. A river of the Troad, which must not be confounded with another of the same name in Elis. — 103. Ἔδοξαν, κατεφάνησαν, Sch. διακρί-
θει, lit. distinctly, in a manner to be very clearly distinguished. —
104. *Per omnes, inter omnes.* — 105. "Πρμοσαν, ἐπύκυνησαν, ὥπλισαν,
Sch. See 7, 238. — 106. See 3, 28.

116. *Infausti nominis = exitiosus.* See 6, 255. The same verb is used 5, 68 : θάνατος δὲ μιν ἀμφεκάλυψεν, and it is conformable to nature. In fainting, an instant before loosing our consciousness, we see, as it were, a black veil (*κάλυμμα*) covering objects and concealing them from our view.—117. The father of Idomeneus was named Δευκαλίων. See the observation made 4, 488.—118. "Ωρμη-

- 119 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὅχεσφιν·
 120 τῷ δὲ ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλησιν
 εὗρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὁχῆα·
 ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σάωσειαν μετὰ νῆας.
 124 Τῷ δὲ ιθὺς φρονέων ἵππους ἔχει τοὶ δὲ ἄμ' ἐποντο,
 οἵζεα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς
 σχήσεσθ', ἀλλ' ἐν νησὶ μελαίνησιν πεσέσθαι,
 νῆπιοι· ἐν δὲ πύλῃσι δύ' ἀνέρας εὑρον ἀρίστους,
 128 υἱας ὑπερθύμους Λαπιθάων αἰχμητάων·
 τὸν μὲν Πειριθόου υἱα, κρατερὸν Πολυκούτην,
 τὸν δὲ Δεοντῆα, βροτολοιγῷ ίσον "Αρηῖ·
 τῷ μὲν ἄρα προπάροιθε πυλάων ὑψηλάων
 132 ἔστασαν, ὡς ὅτε τε δρύες οὔρεσιν ὑψικάρηνοι,
 αἵτ' ἄνεμον μίμνουσι καὶ ὑετὸν ἥματα πάντα,
 ρίζησιν μεγάλησι διηνεκέεσσ' ἀραρυῖαι·
 ὡς ἄρα τῷ χείρεσσι πεποιθότες ἡδὲ βίηφιν
 136 μίμνον ἐπερχόμενον μέγαν "Ασιον οὐδὲ ἐφέβοντο.
 Οἱ δὲ ιθὺς πρὸς τεῖχος ἐῦδμητον, βόας αὖας
 ὑψόσ' ἀνασχόμενοι, ἕκιον μεγάλῳ ἀλαλητῷ,
 "Ασιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὁρέστην
 140 'Ασιάδην τ' Ἀδάμαντα, Θόωνά τε Οἰνόμαον τε.
 Οἱ δὲ ἦτοι εἴως μὲν ἐῦκνήμιδας Ἀχαιοὺς
 ῶρυνον, ἔνδον ἔστες, ἀμύνεσθαι περὶ νηῶν·

σεν, Sch.; fm εἰμι. The left side of the camp (for those who came from Troy) was the part abutting on the plain of the Scamander. What the Greeks would have called the left side, bordered on the sea-shore. — 121. The opposite of ἄνακτιναι, 5, 751. — 124. Ιθὺ belongs to two verbs; see 13, 135. — 128. The descendants of Λαπίθη, son of Apollo and Stilbē, daughter of the river Penēus, they inhabited Thessaly, on the banks of that river. — 132, sqq. Imitated by Virg. *Aen.* ix 677, sqq. — 133. μίμν., *sustinent.* — 137. See 7, 238. — 142. ἔνδον ἔστες contradicts what has been said at 131, προπάροιθε πυλάων ἔστασαν. For this reason some have written ἔνδον ίόντας ('Ἀχαιούς), and others have transposed or omitted this line. We must understand the passage thus: "The narrative is necessarily double. It embraces the movement of attack made by Asius, and the situation in which the Greeks were at that moment. H., then, says at first (124—140) that Asius directs his march towards the Greek camp, of which he wishes to force the entrance, but that he finds before the gates two Lapithæ, who vigorously dispute the passage. After this, the poet carries us back to what, in the mean time, is going on amongst the Greeks. There, the Lapithæ strive to reanimate the courage of those who had fled behind the ramparts."

- 143 αὐτὰρ ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησαν
 144 Τρῶας, ἀτὰρ Δαναῶν γένετο ἵαχή τε φύβος τε,
 ἐκ δὲ τὸν ἀίξαντε, πυλάων πρόσθε μαχέσθην,
 ἀγροτέροισι σύεσσιν ἐοικότε, τώτ' ἐν ὕρεσσιν
 ἀνδρῶν ἡδὲ κυνῶν δέχαται κολοσυρτὸν ἰόντα,
 148 δοχμώ τ' ἀίσσοντε περὶ σφίσιν ἄγνυτον ὑλην,
 πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὁδόντων
 γίγνεται, εἰςόκε τίς τε βαλὸν ἐκ θυμὸν ἔληται·
 ὡς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινός,
 152 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμά-
 χοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίηφιν.
 Οἱ δ' ἄρα χειραδίοισιν ἐϋδμῆτων ἀπὸ πύργων
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων,
 156 νηῶν τ' ὀκυπόρων. Νιφάδες δ' ὡς πῖπτον ἔραζε,
 ἄετ' ἄνεμος ζαής, νέφεα σκιόεντα δονήσας,
 ταρφειάς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
 ὡς τῶν ἐκ χειρῶν βέλεα ρέον, ἡμὲν Ἀχαιῶν
 160 ἡδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὐνὸν ἀύτευν,
 βαλλομένων μυλάκεσσι, καὶ ἀσπίδες ὅμφαλόνεσσαι.
 Δῆ ῥα τότ' ὠμωξέν τε καὶ ὡ πεπλήγετο μηρὼ
 Ἄσπιος Ὑρτακίδης, καὶ ἀλαστήσας ἐπος ηῦδα·
 164 Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
 πάγχυ μάλ· οὐ γὰρ ἔγωγ' ἐφάμην ἥρωας Ἀχαιοὺς
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖφας ἀπτους.

But as soon as they perceive the movement of Asius, they throw themselves before the gates, and the fight begins. Here, then, at 145, we return to the point where H. had stopped in his recital of the exploits of Asius.—147. = (*δέχνεται*) *δίχονται*: *excipere*, to await with firm foot. *κολοσυρτός* means the tumultuous approach of a multitude, which raises the dust under its feet. This sense results from the context of the passages in H. and Hesiod, in which this expression is found. But the etymology of the word is not yet cleared up.—149. *'Εσχάτην, ἐκ φιλῶν, Sch.* — 151. *τῶν, Lapiitharum*, belongs to *τὸν στήθεσι*.—153. *Τοὶς ἀπὸ τοῦ τείχους δχλοῖς θαρροῦντες, Sch.* — 158, sqq. Imitated by Virg. *Aen.* ix. 668, sqq. — 158. *ταρφειάς*, according to Aristarchus, fm *ταρφείως*, ἀ, ὥν, not found elsewhere. By writing *ταρφείας*, with the other grammarians, we shall get the usual form, *ταρφύς*. — 160. *Aridum sonabant*, gave a dry sound: just as we say in English, “to sound hollow,” &c. The helmets as well as shields were of dry leather, *βόες ἀναι* (ver. 137). Köppen quotes, à propos to this expression, Virg. *Georg.* i. 357, “*Aridus altis Montibus audiri fragor*”; i. e. *aridorum lignorum fragor*. — 161. This line confirms what has been said in n. on 7, 270.—163. *Δεινοπάθησας*

167 Οἱ δὲ ὥστε σφῆκες μέσον αἰόλοι ἡὲ μέλισσαι

168 οἰκία ποιήσωνται ὁδῷ ἔπι παιπαλοέσση,
οὐδὲ ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
ἄνδρας θηροτῆρας, ἀμύνονται πεφὶ τέκυνων·

ἥς οἶγ' οὐδὲ ἐθέλουσι πυλάων, καὶ δύ' ἐόντε,

172 χάσσασθαι, πρὸν γ' ἡὲ κατακτάμεν ἡὲ ἄλῶναι.

“Ως ἔφατ’, οὐδὲ Διὸς πεῖθε φρένα ταῦτ’ ἀγορεύων·”

“Εκτορὶ γάρ οἱ θυμὸς ἐβούλετο κῦδος ὄρεξαι.

[‘Αλλοι δὲ ἀμφ’ ἄλλῃσι μάχην ἐμάχοντο τύλησιν·

176 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ’ ἀγορεῦσαι.

Πάντη γάρ περὶ τεῖχος ὁρώμει θεσπιδαὲς πῦρ λαΐνον· Ἀργεῖοι δέ, καὶ ἀχνύμενοι περ, ἀνάγκη νηῶν ἡμύνοντο· θεὸι δὲ ἀκαχείατο θυμὸν

180 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ησαν.

Σὺν δὲ ἐβαλον Δαπίθαι πόλεμον καὶ δηϊοτῆτα.]

“Ἐνθ’ αὖ Πειριθόου νίός, κρατερὸς Πολυυποίτης, δουρὶ βάλεν Δάμασον, κυνέης διὰ χαλκοπαρῆνον·”

184 οὐδὲ ἄρα χαλκείη κόρυνς ἔσχεθεν· ἀλλὰ διαπρὸ αἰχμῇ ἰεμένη ρῆξ δότεον· ἐγκέφαλος δὲ

ἔνδον ἄπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα· αὐτὰρ ἐπειτα Πύλωνα καὶ Ὁρμενον ἔξενάριξεν.

188 Υίδην δὲ Ἀντιμάχοιο Λεοντεύς, δῖος Ἀρηος,

‘Ιππόμαχον βάλε δουρὶ, κατὰ ζωστῆρα τυχῆσας.

Αὗτις δὲ ἐκ κολεοῖο ἐρυσσάμενος ξίφος δέξιον,

‘Αντιφάτην μὲν πρῶτον, ἐπαίξας δι’ ὄμιλον,

192 πλῆξεν αὐτοσχεδίην· ὃ δὲ ἄροτρος οὐδεὶς ἐρείσθη· αὐτὰρ ἐπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὁρέστην,

πάντας ἐπασσυτέρους πέλασε χθονὶ ποντικούβοτείρῳ.

(ἀλαστος, insupportable, 24, 105), στενάξας, Sch.—166. Ought to sustain. — 167. μέσον αἰόλοι, agile in the middle (of the body), whose motion proceeds, so to speak, from the middle of the body. What is in front, the head and thorax, is motionless. — 175, sqq. These six lines, full of contradictions with what precedes and what follows, have been unanimously rejected by the ancient critics; the seventh by Aristarchus.—178. λάΐνον belongs to τεῖχος.—179. = ἀκαχηρίων ησαν, see 5, 24. — 181. συνβάλλειν μάχην, committere rugnam, like συνάγειν, 2, 381. In the mid., 377, συνεβάλοντο μάχεσθαι, they came to close quarters. — 183. Χαλχᾶς παραγναθίδας ἔχούσης, Sch.—192. ‘Εκ τοῦ πλησίου, Sch. Cominus.

The Trojans are about to clear the fosse, when a sinister omen stops them. Polydamas advises to renounce the attack. Hector rejects his counsel, and, favoured by Zeus, commences the attack.

- 195 Ὁφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα,
 196 τόφρ' οἱ Πουλυδάμαντι καὶ Ἐκτορὶ κοῦροι ἔποντο,
 οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχός τε ρήξειν καὶ ἐνιπρήσειν πυρὶ νῆας.
 Οἱ ρὸς ἔτι μερμήριζον, ἐφεσταύτες παρὰ τάφρῳ.
 200 Ὅρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης, ἐπ' ἄριστεμὰ λαὸν ἐργανι,
 φοινήεντα δράκοντα φέρων ὄνυχεσσι πέλωρον,
 ζωόν, ἔτ' ἀσπαίροντα· καὶ οὕπω λίθετο χάρμης.
 204 Κόψε γάρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρήν,
 ἴδνωθεὶς ὅπισω· ὁ δὲ ἀπὸ ἔθεν ἡκε χαμάζε,
 ἀλγήσας ὀδύνησι, μέσψῳ δὲ ἐνὶ κάθβαλ' ὄμιλῳ·
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.

195. = ἀπενάριζον, despoiled of . . . ; with two accus., like the other *verba privandi*; see Gr. 757. — 200, sqq. Virg. has very beautifully imitated this passage, *Aen.* xi. 751, sqq.; and Cicero has almost translated it, *De Divinatione* I., ch. 47: “Sic Jovis altisoni subito pinnata satelles Arboris e truncu, serpentis saucia morsu, Subjugat ipsa, feris transfigens unguibus, anguem Semianimum, et varia graviter cervice micantem. Quem se intorquentem lanians, rostroque cruentans, Jam satiata animos, jam duros ultra dolores, Abjicit efflantem, et laceratum affigit in undas, Seque obitu a solis nitidos convertit ad ortus.” Voltaire has reproduced and [in his own way] considerably embellished Cicero’s translation, in the Preface to *Rome sauvée*:

“Tel on voit cet oiseau qui porte le tonnerre
 Blessé par un serpent élançé de la terre.
 Il s’envole, il entraîne au séjour azuré
 L’ennemi tortueux dont il est entouré.
 Le sang tombe des airs. Il déchire, il dévore
 Le reptile acharné qui le combat encore.
 Il le perce, il le tient sous ses ongles vainqueurs ;
 Par cent coups redoublés il venge ses douleurs.
 Le monstre en expirant se débat, se replie ;
 Il exhale en poisons les restes de sa vie ;
 Et l'aigle tout sanglant, fier et victorieux,
 Le rejette en fureur, et plane au haut des cieux.”

— 201. ἀριστερά must be connected with ἐπῆλθε, the eagle arrived on their left side, which was a bad omen, and thereby λαὸν λίργη, arrested the movement of the troops. — 202. φοινήες, the same as δαφοινός, 2, 308. — 203. λίθετο, the serpent. — 205. Twisting itself backwards.—206. Macrobius observes that Virg. has neglected this trait of the eagle forced to let go his prey. It is more-

- 208 Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν,
κείμενον ἐν μέσοισι, Διὸς τέρας αἰγιόχοιο.
Δὴ τότε Πουλυδάμας θρασὺν Ἐκτορα εἶπε παρα-
στάς·
- "Ἐκτορ· ἀεὶ μέν πώς μοι ἐπιπλήσσεις ἀγορῆσιν,
212 ἐσθλὰ φραζομένῳ· ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν
δῆμον ἔοντα παρέξ ἀγυρευέμεν, οὗτ' ἐνὶ βουλῇ
οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀξεῖεν·
νῦν δ' αὐτὸν ἔξερέω, ὃς μοι δοκεῖ εἶναι ἄριστα.
- 216 Μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
"Ωδε γάρ ἐκτελέεσθαι δίομαι, εἰ ἐτεόν γε
Τρωσὶν ὅδ' ὅρνις ἐπῆλθε περησέμεναι μεμαῶσιν,
αἰετὸς ὑψιπέτης, ἐπ' ἀριστερὰ λαὸν ἐέργων,
220 φοινήεντα δράκοντα φέρων ὄνυχεσσι πέλωρον,
Ζωόν· ἄφαρ δ' ἀφένκε, πάρος φίλα οἰκί ἵκεσθαι,
οὐδὲ ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἕοισιν.
- "Ως ἡμεῖς, εἴπερ τε πύλας καὶ τεῖχος Ἀχαιῶν
224 ρήξομεθα σθένεῃ μεγάλῳ, εἴξωσι δὲ Ἀχαιοί,
οὐ κύσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα·
πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
χαλκῷ δρῶσουσιν, ἀμυνόμενοι περὶ νηῶν.
- 228 Ωδέ χ' ὑποκρίναιτο θεοπρόπος, δις σάφα θυμῷ
εἰδείη τεράων καὶ οἱ πειθοίατο λαοί.

over a peculiarity faithfully pourtrayed after nature. Pliny says of this kind of combat, often fatal to the eagle (*Hist. Nat.* x. ch. 5). "Acrior est (aquila) cum dracone pugna, multoque magis anceps, etiam si in aere. Ova hic consecutatur aquila: at illa ob hoc rapit ubicumque visum. Ille multiplici nexu alas ligat, ita se implicans, ut simul decidat." Here the eagle lets go the serpent before she is reduced to that extremity. — 208. Hippónax has also used ὄφις as a trochee, the first long. They probably pronounced it δπφις, in the same way that we find σκύπφος for σκύφος, and some other like words. — 211. ἐπιπλήσσειν τινί, to reproach, reprimand any one. (τινί) ἀγρι-
παῖς. — 213. δῆμον = δῆμότην, lit. "being people," for a man of the people. Horace has said in the same way, "(if thy possessions amount not to such a sum) plebe eris, they will reckon you among the plebs." On the person of the sage Polydamas, see 18, 249, sqq. παρέξ: ἔξω τοῦ δεοντος, Sch. Lit.: athwart, across. — 216. = ἴωμεν. — 222. οὐκ ἐτέλεσε may be translated by, "did not succeed in, accomplish his object." — 224. Διαβρήξωμεν, Sch. — 225. = παρὰ τῶν νεῶν (in separating ourselves) from the ships, quitting them to retrace our steps. αὐτά = τὰ αὐτά, eadem, the same road, already traversed in coming. — 229. εὐ οἰδα, with the gen. here and 24, 412, is an anomalous construction, which doubtless derives its origin from that of the partcp. εἰδώς. In this sentence the verb is neut., ἴμπαρός

230 Τὸν δ' ἄρ' ὑπόδρα ἴδων προσέφη κορυθαίολος
“Εκτωρ·”

Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
232 οἵσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

Εἰ δ' ἔτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
ἔξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὠλεσταν αὐτοῖς,
δις κέλεαι Ζηνὸς μὲν ἐργιδούπτοι λαθέσθαι

236 βουλέων, ἄστε μοι αὐτὸς ὑπέσχετο καὶ κατένευσεν·
τόνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις
πείθεσθαι· τῶν οὕτι μετατρέπομ' οὐδὲ ἀλεγίζω,
εἴτ' ἐπὶ δεξὶ ἵωσι πρὸς Ἡῶ τ' Ἡέλιον τε,

240 εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζέφουν ἡερόεντα.
‘Ημεῖς δὲ μεγάλῳ Διὸς πειθώμεθα βουλῆ,
δις πᾶσι θυητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.

Εἴς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.

244 Τίπτε σὺ δεῖδοικας πόλεμον καὶ δηϊοτῆτα;
εἴπερ γάρ τ' ἄλλοι γε περὶ κτεινώμεθα πάντες
νηυστὸν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
οὐ γάρ τοι κραδίη μενεδήιος οὐδὲ μαχήμων.

248 Εἰ δὲ σὺ δηϊοτῆτος ἀφέξεαι, ηὲ τιν' ἄλλον
παρφάμενος ἐπέεσσιν ἀποστρέψεις πολέμοιο,
αὐτίκ' ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις.

“Ως ἄρα φωνήσας ἡγήσατο· τοὶ δ' ἄμ' ἔποντο

252 ἡχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραυνος
ῶρσεν ἀπ' Ἰδαίων δρέων ἀνέμοιο θύελλαν,
ἥ ρ' ἱθὺς νηῶν κονίην φέρεν· αὐτὰρ Ἀχαιῶν
θέλγε νόον, Τρωσὶν δὲ καὶ “Εκτορὶ κῦδος ὅπαζεν.

iiii, peritus sum. On καὶ οἱ (in prose καὶ ώ), see 1, 218. [The change from the relative pron. to the demonstrative is not uncommon even in prose.] — 233. = σπουδαῖς, *serio*, as 7, 359. — 234. See *ibid.*, n. on 360. — 238. See 8, 175, sqq. — 239. See 1, 160. — 239. i. e. πρὸς ἥω τε καὶ ἥλιον ἀνατολάς (Hdt.'s words, I., ch. 201), or καὶ ἥλιον ἀνατέλλοντα (ch. 204). — 243. “We find in H. a host of these sayings full of meaning, which by the lively turn of the expression engrave themselves deeply on the mind. Aristotle (*Rhet.* ii. ch. 21) points out this line as one of those sentences so just, that they are immediately approved and received by all. Thus Epaminondas employed it very happily to dissipate the effects of an ill omen. Pyrrhus parodied it in his own favour the night before a decisive battle, by substituting Πύρφρου for πάτρης.” *Dugas Montb.* — 247. Μίνων τοὺς δῆτους, τοὺς πολαιμίους, ἐν τῷ μάχῃ, πολεμικός, *Sch.* Otherwise μινεπτόλεμος, μινεχάρμης. — 255. Θέλγειν answers to our English *to charm*, in its proper sense, “to paralyse by a charm, a supernatural power.” In the Od., Circē, by her potions, θέλγει, fascinates, stupefies the faeu-

- 256 Τοῦπερ δὴ τεράεσσι πεποιθότες ἥδε βίηφιν,
ρήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
Κρόσσας μὲν πύργων ἔρουν, καὶ ἔρεπον ἐπάλξεις,
στήλας τε προβλῆτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοί
260 πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων.
Τὰς οἶγ' αὐέρουν, ἔλποντο δὲ τεῖχος Ἀχαιῶν
ρήξειν. Οὐδέν νῦ πω Δαναοὶ χάζουντο κελεύθουν
ἀλλ' οἶγε ρίνοισι βοῶν φράξαντες ἐπάλξεις
264 βάλλον ἀπ' αὐτάν τοις δηίους ὑπὸ τεῖχος ἴόντας.

The two Ajaces inspirit the Greeks. The fight commences afresh; but Zeus sends against them his son Sarpedon, who engages Glaucon to follow him, and both of them, followed by the Lycians, attack the tower commanded by Menestheus, who calls Ajax and Teucer to his aid.

- 'Αμφοτέρω δ' Αἴαντε κελευτιώντ' ἐπὶ πύργων
πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν'
ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσιν
268 νείκεον, δοντινα πάγχυ μάχης μεθιέντα ἰδοιεν·
"Ω φίλοι, Ἀργείων ὃς τ' ἔξοχος, ὃς τε μεσήεις,
δος τε χερειότερος" ἐπεὶ οὕπω πάντες ὄμοιοι
ἀνέρες ἐν πολέμῳ νῦν ἐπλετο ἔργον ἄπασιν·
272 καὶ δ' αὐτοὶ τόδε που γιγνώσκετε" μήτις ὄπίσσων
τετράφθω προτὶ νῆας, ὄμοκλητῆρος ἀκυύσας"
ἀλλὰ πρόσσω ιεσθε, καὶ ἀλλήλοισι κέλεσθε,
αἱ κε Ζεὺς δώῃσιν Ὄλύμπιος ἀστεροπητῆς
276 νείκος ἀπωσαμένους δηίους προτὶ ἄστυ δίεσθαι.
"Ως τώγε προβοῶντε μάχην ὕτρυνον Ἀχαιῶν.
Τῶν δ', ὥστε νιφάδες χιόνος πίπτουσι θαμειαὶ
ἡματι χειμερίω, ὅτε τ' ὕρετο μητίέτα Ζεὺς
280 νιφέμεν, ἀνθρώποισι πιφαυσκόμενος τὰ ἀ κῆλα·
κοιμήσας δ' ἀνέμους χέει ἔμπεδον, δφρα καλύψῃ

ties.—258. Hdt. (ii. ch. 125) explains κρόσσαι by ἀναβαθμοί, or βωμίδες, projecting stones, which formed, as it were, steps (hence, no doubt, the false explanation of the Scholiasts by ελίμακες). The lower rows projected to give more solidity to the upper parts of the towers. The 444th line confirms this explanation. The imperfects must be understood (as the Grammarians say) *de conatu*.—260. In prose, ἵρείσματα.—261. See 1, 459.

265. = κελευστιά, frequentative of κελεύω.—268. νείκος, a verb specially adapted to the second member instead of a more general verb, such as ὀτρύνειν, which might also have agreed with μειλιχίοις.—276. See 304.—279. Aor. of ὄρνυμι, more frequently syncopated ὄρτο. — 280. Φανεροκοιῶν, ἐμφανιζόμενος, Sch. We see here that

- 182 ὑψηλῶν ὀρέων κορυφὰς καὶ πρώσινας ἄκρους,
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,
 184 καὶ τ' ἐφ' ἀλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,
 κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα
 εἰλύναται καθύπερθ', δτ' ἐπιβρίσηγ Διὸς ὅμβρος·
 ὃς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
 288 αἱ μὲν ἄρ' ἐξ Τρῶας, αἱ δὲ ἐκ Τρώων ἐξ Ἀχαιούς,
 βαλλομένων· τὸ δὲ τεῖχος ὑπερ πᾶν δοῦπος ὄρώρει.
- Οὐδὲ ἄν πω τότε γε Τρῶες καὶ φαίδιμος Ἐκτωρ
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῆα,
 292 εἰ μὴ ἄρ' υἱὸν ἐὸν Σαρπηδόνα μητίετα Ζεὺς
 ὥρσεν ἐπ' Ἀργείοισι, λέονθ' ὃς βουσὶν ἔλιξιν.
 Αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἐσχετο πάντοσ' ἐίσην,
 καλήν, χαλκείην, ἔξηλατον· ἦν ἄρα χαλκεὺς
 296 ἥλασεν, ἔντοσθεν δὲ βοείας ράψε θαμειάς,
 χρυσείης ράβδοισι διηνεκέσιν περὶ κύκλου·
 τὴν ἄρ' δγε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
 βῆ ρ̄ ἴμεν, ὡς τε λέων ὄρεστροφος, δεῖτ' ἐπιδευῆς
 300 δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγήνωρ,
 μῆλων πειρήσοντα, καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 εἴπερ γάρ χ' εὑρησι παρ' αὐτόφι βώτορας ἄνδρας
 σὺν κυστὶ καὶ δυύρεσσι φυλάσσοντας περὶ μῆλα,
 304 οὐδὲ τὸ ἀπείρητος μέμονε σταθμοῖο δίεσθαι,
 ἀλλ' δγ' ἄρ' ἡ ἥρπαξε μετάλμενος, ἡὲ καὶ αὐτὸς

ἥλα Διός is not said of the thunderbolts alone. — 281. Here H. is painting calm weather, the snow falling in large flakes, which end by covering every thing. Above, at 156, the distance was greater, and those who hurled the stones less numerous; this is the reason of the difference with which the same comparison is there presented.— 283. = λωτόεντα. Aristarchus preferred the ordinary contraction, λωτοῦντα.— 285. μιν, sc. τὴν νιφάδα (collectively). The surf dissolves, defiles, and drives back the snow; but all beyond the reach of the surf remains covered with it (lit. enveloped, εἰλυνται). — 286. Fm δμβρος come *imber* and *umbra* (an obscuration of the air). This suffices to show that anciently the sense of δμβρος was wider than that of *rain*. — 293. = ὃς λέοντα (ἐπι) βουσὶν ἔλιξιν (see 9, 468). — 295. Aristarchus wrote ἔξηλατον, see *laminis inductam*. Εἱλαύνειν was used as well as ἔλαύνειν for *malleo ducere*, as we may see in Hdt. I. ch. 50 and 68, § 4. — 296. βοείας, subst.; see 11, 843. — 297. These rods prevented the leather from sinking or bending.— 298. See 3, 18, sqq.— 301. Πέιραν ληψόμενον, Sch. The same as in Lat. *tentare* = *aggreedi*, with a shade of uncertainty as to the success.— 302. [παρ' αὐτόφι = παρ' αὐτοῖς, sc. μῆλοις.] — 304. οὐδὲ τε . . . μέμονε [apodosis: *hanc ita vult. C.*], see 24, 657. δίεσθαι (in δίειμαι) is here passive, “to be driven away:” διωχθῆναι (Sch.).

306 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
 ως ῥά τότ' ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκεν
308 τεῖχος ἐπαῖξαι διά τε ρήξασθαι ἐπάλξεις.
 Αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἰππολόχοιο·
 Γλαῦκε, τίν δὴ νῦν τετιμήμεσθα μάλιστα
 ἔδρη τε κρέασίν τε ἵδε πλείσις δεπάεσσιν,
312 ἐν Λυκίῃ, πάντες δὲ θεοὺς ὡς εἰςορόωσιν;
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὅχθας,
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο;
 τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἐόντας
316 ἐστάμεν, ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι·
 ὅφρα τις ὡδ' εἴπη Λυκίων πύκα θωρηκτάων·
 Οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδυνσί τε πίονα μῆλα,
320 οἶνόν τ' ἔξαιτον, μελιηδέα· ἀλλ' ἄρα καὶ ἵς
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.
 Ω πέπουν, εἰ μὲν γάρ πόλεμον περὶ τόνδε φυγόντε
 αἱεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτῳ τε
324 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην·
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν·
 νῦν δ᾽ — ἔμπης γάρ Κῆρες ἐφεστᾶσιν θανάτοιο
 μυρίαι, ἀς οὐκ ἔστι φυγεῖν βροτὸν οὐδὲ ὑπαλύξαι—
328 ίομεν, ἡὲ τῷ εὐχος ὁρέξομεν, ἡὲ τις ἡμῖν.
 “Ως ἔφατ” οὐδὲ Γλαῦκος ἀπετράπετ’ οὐδὲ ἀπί-
 θησεν.

Τὼ δ' ιθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε.

Τοὺς δὲ ἰδὼν ρίγησ’ υἱὸς Πετεῶ Μενεσθεύς·
332 τοῦ γὰρ δὴ πρὸς πύργον ἴσταν, κακότητα φέροντες.
 Πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο

Above, 276, it is middle, *abigere*. — 306, sqq. “Hoc est illud quod vulgo dici solet, aut *vincere*, aut *mori*.” Bth. — 309. On Glaucon, see the grand episode of 6, 119, sqq. — 310. [τίη δὴ; *cur tandem!*] — 311. *Προεδρίᾳ*, Sch. *κρέασιν*, see 7, 321. — 313, 314. See 6, 194, 195. — 316. See 4, 342. — 318. = ἀδελέεις, fm ἀδελής. — 320. *ἔξαιτος* (fm *ἔξαινμαι*, synon. of *ἔξαιρομαι*), in prose *ἔξαιρετος*, *εἰ-
τιος*. — 322. See 6, 55. — 326. *νῦν* δέ is used in Greek when we pass from a supposition to a reality. *ἔμπης*, *prorsus*. Virg. makes Zeus say (*Æn.* x. 457), “Stat sua cuique dies; breve et irreparabile tempus Omnibus est vita: sed famam extendere factis, Hoc virtutis opus.” — 328. = *ιώμεν*. — 333. I see no other way of taking *πύργον* *Ἀχαιῶν* here than as these words are to be taken 4, 334 and 347, “He fixed his eyes on the *body of the Achæans*” (sc. the body nearest to him). Spz. [who with H. translates: *per munitiones Achaeorum*]

- 334 ἡγεμόνων, δεῖτις οἱ ἀρὴν ἐτάροισιν ἀμύναι·
 ἐς δὲ ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω,
 336 ἔσταότας, Τεῦκρόν τε, νέον κλισίηθεν ἰόντα,
 ἐγγύθεν· ἀλλ' οὐπως οἱ ἔην βόσαντι γεγωνεῖν·
 τόσσος γάρ κτύπος ἦν, ἀυτὴ δὲ οὐρανὸν ἵκεν
 βαλλομένων σακέων τε καὶ ἴπποκόμων τρυφαλεῖῶν,
 340 καὶ πυλέων· πᾶσαι γάρ ἐπώχατο· τοὶ δὲ κατ' αὐτὰς
 ἰστάμενοι πειρῶντο βίῃ ρήξαντες ἐρελθεῖν.
 Αἴψα δὲ ἐπ' Αἴαντα προσει κῆρυκα Θοώτην·
 "Ἐρχεο, διε Θοώτα, θέων Αἴαντα κάλεσσον·
 344 ἀμφοτέρω μὲν μᾶλλον· δὲ γάρ κ' ὅχ' ἄριστον ἀπάντων
 εἴη, ἐπεὶ τάχα τῆδε τετεύξεται αἰπὺς ὄλεθρος.
 "Ωδε γάρ ἔβρισαν Δυκίων ἀγοί, οἷς τὸ πάρος περ
 ζαχορητὶς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
 348 Εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νεῖκος ὅρωρεν,
 ἀλλά περ οἶος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεῦκρος ἄμ' ἐσπέσθω, τόξων εὖ εἰδώς.

Ajax answers the appeal of Menestheus. Leaving Ajax, the son of Oileus, and Lycomedes to defend his post, he charges, with Teucer, against the Lycians. Epicles is slain. Glaucus, wounded by Teucer, is forced to quit the fight. Sarpedon at last tears down a battlement and breaches the rampart.

- "Ως ἔφατ· οὐδὲ ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας·
 352 βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων·

perspexit] says, "Vix probable est poetam versibus duobus sibi proximis unum idemque nomen ita variasse ut ambiguitatis et obscuritatis *jure* argueretur." We must protest against this *jure*. If the poet had written ἄντα πύργον τοὺς Ἀχαιῶν, there might have been something equivocal. But one tower of all the Achaeans did not exist. Πύργος Ἀχαιῶν then can only have the meaning elsewhere attached to this couple of words. The Greek phrase is no more ambiguous, than it would be to say, in speaking of a review, "From the Duke of York's column, he followed with his eyes the column of the guards." — 334. Βλάβην, Sch. οἱ ἐτάροις, *suis sociis*. — 337. Οὐδέπω αὐτῷ ἦν δυνατὸν βόσαντι ἀκουσθῆναι, Sch. γέγονα (no present), to make oneself heard by crying aloud. See 7, 227.—339. Τῶν εἰς ἴππειν τριχῶν κομῶντας τοὺς λόφους ἔχουσῶν, *Apoll.* — 340. "ἐπώχατο is thus explained: δχεύς, the bolt, comes fm ἔχω: ἔπειχω [to hold on (the door-post, fastened to the door-post), see 5, 751], to hold fast, a meaning again found in ἔπειχεν τὰ ὥτα. From the perf. act. δκωχα is formed the pass. ὥγμαι, the same as ἥγμαι fm ἀγόνχα. 'Ἐπώχατο (ἐπώχυτο) is the Ionian form of the 3rd pl. plur. pass. of ἔπειχω.' *Buttm.* πᾶσαι (says Aristarchus) is put for ὄλαι, as there is only question of one gate; as in Lat. totis ostiis.—347. "Ἄγαν βίαιοι καὶ μεγάλοι, Sch. See 5, 525.

353 στῇ δὲ παρ' Αἰάντεσσι κιών, εἴθαρ δὲ προςηύδα·

Αἴαντ', Αργείων ἡγήτορε χαλκοχιτώνων,
ἡνόγει Πετεῶ Διοτρεφέος φίλος νιὸς

356 κεῖσ' ἵμεν, ὄφρα πόνοιο μένυνθά περ ἀντιάσητον·
ἀμφοτέρω μὲν μᾶλλον' δὲ γάρ καὶ ὅχ' ἄριστον ἀπάν-
των

εῖη, ἐπεὶ τάχα κεῖθι τετεύξεται αἰπὺς ὄλεθρος.

360 Ωδὲ γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
Ζαχρηῖς τελέθουσι κατὰ κρατερὰς ὑσμένας.

Εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὅρωρεν,
ἀλλά περ οἵος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἱ Τεῦκρος ἄμ' ἐσπέσθω, τόξων εὖ εἰδώς.

364 Ως ἔφατ· οὐδὲ ἀπίθησε μέγας Τελαμώνιος Αἴας.
Αὐτίκ' Οἰλιάδην ἔπεια πτερόεντα προςηύδα·

Αἴαν, σφῷ μὲν αὐθὶ, σὺ καὶ κρατερὸς Λυκομῆ-
δης,

ἐσταότες Δαναοὺς ὀτρύννετον ἵφι μάχεσθαι.

368 Αὐτὰρ ἐγὼ κεῖσ' εἴμι, καὶ ἀντίώ πολέμοιο·
αἷψα δὲ ἐλεύσομαι αὐτὶς, ἐπὴν εὖ τοῖς ἐπαμύνω.

Ως ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας,
καὶ οἱ Τεῦκρος ἄμ' ἦε καστίγνητος καὶ ὅπατρος·

372 τοῖς δὲ ἄμα Πλανδίων Τεῦκρου φέρε καμπύλα τόξα.
Εὗτε Μενεσθῆος μεγαθύμου πύργον ἵκουντο,

τείχεος ἐντὸς ἴοντες, ἐπειγομένοισι δὲ ἵκουντο.

Οἱ δὲ ἐπ' ἐπάλξεις βαῖνον, ἐρεμνῆ λαίλαπι ἴσου,

376 ἰφθιμοὶ Λυκίων ἡγήτορες ἥδε μέδοντες·
σὺν δὲ ἐβάλοντο μάχεσθαι ἐναντίου, ὕρτο δὲ ἀπή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,

Σαρπήδοντος ἑταῖρον, Ἐπικλῆα μεγάθυμον,

380 μαρμάρῳ ὁκριόεντι βαλών, δρὰ τείχεος ἐντὸς
κεῖτο μέγας παρ' ἐπαλξιν ὑπέροταος· οὐδὲ κέ μιν ῥέα
χείρεσσ' ἀμφοτέρυς ἔχοι ἀνήρ, οὐδὲ μάλ' ἡβῶν,

οἵοι νῦν βροτοί εἰσι· δέ ὁ ἄρδενός τοιούτος
384 θλάσσε δὲ τετράφαλον κυνέην, σὺν δὲ ὀστέ ἄραξεν

πάντ' ἄμυδις κεφαλῆς· δέ ὁ ἄρδενός τοιούτος
κάππειστος ἀφ' ὑψηλοῦ πύργου, λίπε δὲ ὀστέα θυμός.

356. 'Απαντήσῃτε, μετάσχητε, Sch. To take part, with gen., see 1, 67.—366. See 1, 84.—374. On δέ after εὗτε (*siculac*, when), see 7, 149. The repetition of the verb ἵκουντο lays all the stress upon ἐπειγομένοις, *laborantibus*, *affictis*.—377. See 181.—383. See 5, 304.

- 387 Τεῦκρος δὲ Γλαύκου, κρατερὸν παῖδ' Ἰππολόχοιο,
 388 ἵω ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ὃρ δέ ίδε γυμνωθέντα βραχίουν· παῦσε δὲ χάρμης.
 *Αψ δ' ἀπὸ τείχεος ἀλτὸ λαθών, ἵνα μή τις Ἀχαιῶν
 βλήμενον ἀθρησειε, καὶ εὐχετοφτ' ἐπέεσσιν.
 392 Σαρπήδοντι δ' ἄχος γένετο, Γλαύκου ἀπιόντος,
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· δύμως δ' οὐ λήθετο χάρμης·
 ἀλλ' ὅγε Θεστορίδην Ἀλκμάονα δουρὶ τυχῆσας
 νύξ, ἐκ δ' ἐσπασεν ἔγχος· δ' ὁ δ' ἐσπόμενος πέσε δουρὶ¹
 396 πρηηής, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Σαρπηδὼν δ' ἄρ' ἐπαλξιν ἐλών χερσὶ στιβαρῆσιν
 Ἑλχ', ἡ δ' ἐσπειτο πᾶσα διαμπερές· αὐτὰρ ὑπερθεν
 τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

Ajax and Teucer force Sarpedon to retire. He gives up penetrating single-handed into the entrenchments. A violent struggle is sustained the whole extent of the ramparts. At last Zeus crowns Hector with glory. He animates the Trojans to run to the ships of the Greeks; and himself clears them a passage. The Greeks in consternation flee to their ships.

- 400 Τὸν δ' Αἴας καὶ Τεῦκρος δύμαρτήσανθ². δ μὲν ἵω
 βεβλήκει τελαμῶνα περὶ στήθεσι φαεινὸν
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς Κῆρας ἄμυνεν
 παιδὸς ἑοῦ, μὴ νηυσὶν ἐπὶ πρύμνησι δαμείη·
 404 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· οὐδὲ διαπρὸ
 ἥλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα.
 Χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδὲ ὅγε πάμπαν
 χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.
 408 Κέκλετο δ' ἀντιθεοισιν ἐλιξάμενος Λυκίοισιν·
 "Ω Λύκιοι, τί τ' ἄρ' ὅδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοι ἐστι, καὶ ἴθιμω περ ἐόντι,
 μούνω ρήξαμένω θέσθαι παρὰ νηυσὶ κέλευθον·
 412 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τε ἔργον ἄμεινον.
 "Ως ἔφαθ³· οἱ δὲ ἄνακτος ὑποδδείσαντες δύμοκλὴν
 μᾶλλον ἐπέβρισαν βουληφόρου ἀμφὶ ἄνακτα.

¹ See *ibid.*, 743. — ² 385. ἀρνευτήρ, urinator, diver. — ³ 388. (*ik*) τεύχους. — ⁴ 395. *Cecidit secutus hastam* (the spear drawn back by Sarpedon, who was placed far below). — ⁵ 396. ὕβραχον (no present), to crash, ring, resound (elsewhere ἀράβησε), a verb which has nothing in common with βρίχειν, to wet.

403. See 6, 198, 199. — 408. ἀντιθέοις, “epitheton qualia herorum esse solent, non gentium; eoque magis honorificum Lycis.” *Bth.* Hdt. relates a remarkable trait of heroism in the Lycians, I. ch. 176. Διέμάντος, turning (towards them), *ἐπιστραφείς*, Sch. — 409. See 4,

- 415 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 416 τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνετο ἔργον.
 Οὗτε γὰρ ἵφθιμοι Λύκιοι Δαναῶν ἐδύναντο
 τείχος ρήξαμενοι θέσθαι παρὰ νησὶ κέλευθον·
 οὐτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 420 τείχεος ἄψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.
 'Αλλ' ὥστ' ἀμφ' οὐροισι δύ' ἀνέρε δηριάσθον,
 μέτρο' ἐν χερσὶν ἔχοντες, ἐπιξέννυψ ἐν ἀρούρῃ,
 ὃτ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἵσης·
 424 ὡς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτῶν
 δῆσσιν ἀλλήλων ἀμφὶ στήθεσσι βοείας
 ἀσπίδας εὐκύκλους λαισῆιά τε πτερόεντα.
 Πολλοὶ δ' οὐτάζουντο κατὰ χρόα νηλεῖ χαλκῷ,
 428 ἡμὲν ὅτεψ στρεφθέντι μετάφρενα γυμνωθείη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 Πάντη δὴ πύργοι καὶ ἐπάλξιες αἴματι φωτῶν
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 432 'Αλλ' οὐδὲ ὡς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον, ὥστε τάλαντα γυνὴ χερυῆτις ἀληθής,
 ἢτε σταθμὸν ἔχουσα καὶ εἵριον ἀμφὶς ἀνέλκει

234.—416. σφίσι φαίνετο, *ab iis exhibebatur*, was manifested by them (the two parties). — 420. = ἐπελάσθησαν (*προσῆλθον*). — 421. = περὶ δρων, *de finibus (agrorum)*. — 422. Ἐπικοίνψ καὶ ὄμορφ *in* χωρίψ, Sch. ξυνός is the Ionic form of κοινός. — 423. Ισης, sc. μοίρας, or rather we must regard ἴση as a subst.: *de aequo*, of what accrued to each. — 426. λαισῆια relates to the Lycians; see 5, 453. — 428. = φτινι. ήμέν, usually followed by ἦδε, is here followed by δέ only, because the construction dependent on the relative (ὅτις), is abandoned. — 431. ἐρράδατο comes fm ἐρράδαι, a partcp. formed fm φαίνω, *aerpergo*, like κέκασμαι, fm (καίνω) καίνυμαι (see 2, 530); ἐρράδαι (like κεκορυθμένοι, κ.τ.λ.), plurf. 3rd pl. (*ἐρράδυτο*) ἐρράδατο. There is no need to suppose a form *ῥάζω*. — 432. Πανταχὸν παρὰ τῷ ποιητῇ φόβος τὴν φυγὴν σημαίνει, Aristarch. — 433. ἀλλ' εἶχον, as in English, "they held on," for "held their ground." The same 13, 679: ἀλλ' ἔχειν (Hector) γὰρ ἐξαλτο, σε suscinnit (ibi) ab insilierat. In this last passage and elsewhere, ἔχω, intrans., is followed by an adv., or another modifying word, which is here confounded and absorbed in the comparison immediately introduced. As we have seen more than once already, this comparison breaks the thread of the construction for which it is substituted. As to the point on which the simile bears, it is thus pointed out by the Scholiast: τὸ ἴσόπαλες τῶν μαχομένων παρέβαλε τῷ ζυγῷ· οὐδὲν γὰρ οὔτε ἀκριβὲς πρὸς ἴσογητα. ἀληθής, just, honest, exact. A beautiful passage of Virg. (Æn. viii. 408, sqq.) has often been put on a parallel with this. It presents however only one, and that a sufficiently remote resemblance; for the object of the poet is quite different from that to

- 435 ισάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρηται·
 436 ὡς μὲν τῶν ἐπὶ λίστα μάχη τέτατο πτόλεμός τε,
 πρὸν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον "Ἐκτορὶ δῶκεν
 Πριαμίδῃ, δις πρῶτος ἐξίλατο τεῖχος Ἀχαιῶν.
 "Hūσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·
 440 "Ορυνσθ', ἵπποδαμοι Τρώες· ρήγνυσθε δὲ τεῖχος
 Ἀργείων καὶ νησὸν ἐνίτε θεσπιδαὶς πῦρ.
 "Ως φάτ' ἐποτρύνων οἱ δὲ οὐασι πάντες ἄκουον,
 ιθύσαν δ' ἐπὶ τεῖχος ἀολλέες· οἱ μὲν ἔπειτα
 444 κροσσάων ἐπέβαινον, ἀκαχμένα δούρατ' ἔχοντες.
 "Ἐκτωρ δὲ ἀρπάξας λᾶαν φέρεν, δις ρὰ πυλάων
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθεν
 δξὺς ἔην· τὸν δὲ οὐ κε δύ' ἀνέρε δῆμου ἀρίστω
 448 ρηϊδίως ἐπ' ἄμαξαν ἀπ' οὐδεος ὀχλίσσειαν,
 οἷοι νῦν βροτοί εἰσ'· δὲ μιν ῥέα πάλλε καὶ οἶος.
 [Τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω.]
 "Ως δὲ ὅτε ποιμὴν ρέα φέρει πόκον ἀρσενος οἰός,
 452 χειρὶ λαβὼν ἐτέρρη, ὀλίγον τέ μιν ἄχθος ἐπείγει·
 ὡς Ἐκτωρ ιθὺς σανίδων φέρε λᾶαν ἀείρας,
 αἱ ρὰ πύλας εἴρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας, ὑψηλάς· δοιοὶ δὲ ἔντοσθεν ὀχῆες
 456 εἰχον ἐπημοιβοί, μία δὲ κληῆς ἐπαρήρει.
 Στῇ δὲ μάλ' ἐγγὺς ἴών, καὶ ἐρεισάμενος βάλε
 μέσσας,

which H.'s comparison tends. — 434. *ἄμφις ἀνάλκει*, because she raises both scales, 8, 72 : Zeus ἔλκε μέσα λαβών (*τὰ ταλαντα*), taking the balance by the middle. — 435. *ἀεικέα μισθόν*, *iniquam mercedem*, a stipend fixed iniquitously, a miserable stipend. This significant epithet has offended the taste of certain grammarians, who have found it more logical to write *ἀνεικέα μισθόν*, "the workwoman weighs exactly, in order to gain *undisputed wages*, about which there could be no dispute (*νεῖκος*). — 436. *Ισόδροπος καὶ όμοια ἦν ἡ μάχη αὐτοῖς*, Sch. Fm *rēivw*. See 11, 336. — 437. Until . . . — 439. See 8, 227. — 444. See n. on 258. *ἀκαχμ.*, see 10, 135. — 446. *Παχὺς κατὰ τὰ πρυμνά, κατὰ τὸ ἰσχατον μέρος, κάτωθεν*, Sch. — 447, sqq. See 5, 302. In imitating these two passages, Virg. attributes a prodigious progress to the degeneracy of the human race, "Vix illud (saxum) lecti bis sex cervice subirent, Qualia nunc hominum producit corpora tellus." *Æn.* xii. 899. — 448. Properly, "to lift with the lever" (*δχλεύς* or *μόχλος*, verb *μοχλεύω*). — 450. Rejected by the ancient critics. — 454. See 1, 239. — 456. *εἰχον* (*τὰς σανίδας*), held them, were fastened to them. These bars or bolts went from the two side-posts and met in the middle, where the extremity of the one over-lapped that of the other ; which is expressed by *ἐπημοιβοί*. At their junction they were fastened to one another by a bolt,

- 458 εῦ διαβάς, ἵνα μή οἱ ἀφαυρότερον βέλος εἴη.
 'Ρῆξε δ' απὸ ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
 460 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον· οὐδὲ ἄρετος
 ὁχῆς
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
 λᾶος ὑπὸ ρίπης. Οὐ δ' ἄρετος φαίδιμος Ἐκτώρ,
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
 464 σμερδαλέω, τὸν ἔεστο περὶ χροῖ· δοιὰ δὲ χερσὶν
 δοῦρο ἔχειν. Οὐ κέν τις μιν ἐρυκάκοι ἀντιβολῆσας,
 νόσφι θεῶν, ὅτ' ἔσαλτο πύλας· πυρὶ δὲ σσε δεδήνει.
 Κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὅμιλον,
 468 τεῖχος ὑπερβαίνειν· τοὶ δὲ ὀτρύνοντι πίθοντο·
 αὐτίκα δὲ οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἔσέχυντο πύλας. Δαναοὶ δὲ ἐφόβηθεν
 νῆας ἀνὰ γλαφυράς· ὅμαδος δὲ ἀλίαστος ἐτύχθη.

κλητὶς (ελείς). — 458. εῦ διαβάς, having put his legs well apart; planting himself firmly. Tyrtæus in his war-songs says it is thus the enemy must be awaited: ἄλλα τις εῦ διαβάς μενέτω. "This picture of Hector breaking down the gates, and precipitating himself into the heart of the ramparts, is of a poetic richness and movement of expression which have not been sufficiently remarked." *Dugas Montb.* — 459. θαιροί, the hinges, fixed to the gate itself, otherwise στροφεῖς. — 460. See 5, 749. — 461. See 1, 531. — [462. λᾶος, App. II.] — 463. θοῇ, see 10, 394. τὰ ὑπώπια, the part of the face under the eyes, or near the eyes. Of terrific aspect, like the night. — 464. Οὐ ἡμφίεστο, Sch. — 467. See 408. — 470. ποιητάς, see 5, 198. Or simply, *manu factas*. — 471. Ἀκανστος, Sch.; from λαζέρει, to bend, yield, give way; see 2, 797.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ν.

Zeus turns his attention from the field of battle. Poseidōn seizes the occasion to assist the Greeks. Under a human form he inflames the courage of the two Ajaces, and excites the chiefs of the Greeks to the fight.

Ζεὺς δ' ἐπεὶ οὖν Τρῶάς τε καὶ Ἐκτόρα νηυσὶ¹
πέλασσεν,
τοὺς μὲν ἔα παρὰ τῆσι πόνον τ' ἔχεμεν καὶ δῖζὺν
νιψιεμέως· αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινώ,
⁴ νόσφιν ἐφ' ἵπποπόλων Θρηκῶν καθορύμενος αἴαν,
Μυσῶν τ' ἀγχεμάχων καὶ ἀγαυῶν Ἰππημολγῶν,
γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.

1. ἐπέλασσεν, *admovit*, had caused (enabled) them to approach.—4. Thrace produced excellent horses. The inhabitants had gained the reputation of skilful horsemen from the remotest ages (witness the horses of king Diomēdēs in the Mythology). Θρηκῶν φίλιππον λαόν, says Euripides, *Hecuba*, v. 9.—5. H. speaks here of the Mysians of Europe, a Thracian tribe, which conquered the part of Asia Minor which bears their name. Under the Romans they re-appear in history by the name of *Mæsi*, whence *Mæsia*, the country watered by the Danube. ἀγχεμάχων τῶν συστάδην καὶ ἐκ τοῦ πλησίον μαχομένων, Sch. *Cominus pugnantium*. What follows relates to the Scythians, a name common to different races of people of the North, of whom Hdt. has left us an admirable description. Ἱππημολγοί (from ἀμίλγω, to milk), who milk mares (*qui equino lacte aluntur*, Pliny).—6. γ(α)λακτοφάγος has been taken by some for the proper name of another Scythian nation, and Hesiod appears to have so used it in one of his lost poems. It is more natural to consider it only an explicative apposition of Ἱππημολγοί, Hippemolgi, who live on milk. “They drink mares’ milk, and eat the cheese made of it (called ἵππακη),” says Hippocrates. ἄβιος is said of any one who lives very poorly; but since Aeschylus, many authors having used “Ἄβιοι as a proper name (see Quint. Curt. vii. ch. 26), and since this use agrees better with the construction of the entire sentence than ἄβιων,

7 Ἐς Τροίην δὲ οὐ πάμπαν ἔτι τρέπεν ὅσσε φαειώ·
8 οὐ γάρ ὅγ' ἀθανάτων τιν' ἐέλπετο δν κατὰ θυμὸν
ἐλθόντ' ἡ Τρώεσσιν ἀρηξέμεν ἡ Δαναοῖσιν.

Οὐδὲ ἀλαοσκυπιὴν εἶχε κρείων Ἔνοσίχθων
καὶ γὰρ ὁ θαυμάζων ἵστο πτόλεμόν τε μάχην τε
12 ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ύληστης
Θρηικίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἰδη,
φαίνετο δὲ Πριάμοιο πόλις καὶ μῆτες Ἀχαιῶν.
16 Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.

Αὐτίκα δὲ ἐξ ὄρεος κατεβήσετο παιπαλόεντος
κραυπνὰ ποσὶ προβιβάσ· τρέμε δὲ οὔρεα μακρὰ καὶ
ύλη

ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.

20 Τρὶς μὲν ὄρέζατ' ἴών, τὸ δὲ τέτρατον ἵκετο τέκμωρ,
Αἰγάς· ἔνθα τέ οἱ κλυτὰ δώματα βένθεσι λίμνῃς,
χρύσεα, μαρμαίροντα τετεύχαται, ἄφθιτα αἰεί.

Ἐνθ' ἐλθὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵπτῳ,

24 ὥκυπέτα, χρυσέγουσιν ἐθείρησιν κομόωντε.

Χρυσὸν δὲ αὐτὸς ἔδυνε περὶ χροῖ· γέντο δὲ ιμάσθλην

taken as an adj., I have written 'Aβίων, with Aristarchus. See, moreover, the passage of Aeschylus, from *Prometheus Delivered* (a lost piece):

"Ἐπειτα δὲ ἦξεις δῆμον ἴγδικάτατον
Θυητῶν ἀπάντων καὶ φιλοξενώτατον,
Ἀβίους, οὐ' οὐτ' ἀρέτορον οὐτε γητόμος
τέμνεις δίσελλ' ἄρουραν, ἀλλ' αὐτοσκόρος
γναὶ φέρουσι βίοτον ἀφθονον βροτοῖς.

These lines leave no doubt about the explanation of our passage. Let us here remark how ancient an opinion it is, that civilization and the increase of prosperity deprave mankind. In mentioning these Nomade tribes, H. cannot refrain from adding, "the most just of men." We read, in the first chapters of Justin, an amplification of this idea. — 10. See 10, 515. — 12. Σάμος Θρηικίη, the island of Samothrace, still Samothraki. — 15. Poseidōn loved the Greeks, who honoured his temples with rich offerings; see 8, 201, sqq. — 18 and 19. Longinus (*On the Sublime*, ch. 9) praises these lines as a perfect expression of Divine Majesty. — 20. δρέξατο· ἐξίτεινε, διέβη, Sch. He extended his legs (as indicated by ίών): he made three steps; at the fourth he set his foot upon Αἴγαι, a town of Achaea (see 8, 203). Strabo, however, and with him modern editors, think there is here question of another town of the same name, in Eubœa, and not less celebrated for its temple of Poseidōn. — 23, sqq. See 8, 41, sqq. Virg., who has imitated a part of this passage, Μ. i. 158, also assign horses to Poseidōn. Later poets, such as Statius, and

- 26 χρυσείην, εὔτικτον, ἕοῦ δὲ ἐπεβήσετο δίφρου·
 βῆ δὲ ἐλάαν ἐπὶ κύματι· ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
 28 πάντοθεν ἐκ κευθμῶν, οὐδὲ τὴν οἰνόησεν ἀνακτα·
 γηθοσύνη δὲ θάλασσα διέστατο· τοι δὲ ἐπέτοντο
 ρίμφα μᾶλλον, οὐδὲ ὑπένερθε διαινετο χάλκεος ἄξων·
 τὸν δὲ ἐς Ἀχαιῶν νῆας ἐνσκαρθμοὶ φέρουν ἵπποι.
 32 Ἐστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
 μεσσηγὺς Τενέδοιο καὶ Ἰμβρου παιπαλοέσσης·
 ἐνθὲ ἵππους ἔστησε Ποσειδάων ἐνοσίχθων,
 λύσας ἐξ ὀχέων, παρὰ δὲ ἀμβρόσιον βάλεν εἶδαρ
 36 ἔδμεναι· ἀμφὶ δὲ ποσὶ πέδας ἔβαλε χρυσείας,
 ἀρρήκτους, ἀλύτους, ὅφρ' ἔμπεδον αὖθι μένοιεν
 νοστήσαντα ἀνακτα· ὃ δὲ ἐς στρατὸν ὥχετ' Ἀχαιῶν.
 Τρῶες δέ, φλογὶ Ισοι, ἀολλέες, ἡὲ θυέλλῃ,
 40 Ἔκτορι Πριαμίδῃ ἀμογον μεμαῶτες ἔποιτο,
 ἄβρομοι, αὐτίαχοι· ἔλποιτο δὲ νῆας Ἀχαιῶν
 αἴρησεν, κτενέειν δὲ παρ' αὐτύφι πάντας Ἀχαιούς·
 'Αλλὰ Ποσειδάων γαιήοχος, ἐννοσίγαιος,
 44 Ἄργείους ὡτρυνε, βαθείης ἐξ ἀλὸς ἐλθών,
 εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν·

artists, harness to his car sea-horses, *hippocampi*. — 27. ἄταλλε· *tatítra kai ἔχαιρεν*, Sch. *Exultabant*. ὑπ' αὐτοῦ, see 1, 248. — 29. τοι, *equi*. — 30. “And the axle-tree was not wetted by the spray of the waves,” a trait intended to give an idea of the extreme swiftness of Poseidôn’s car. We shall see a similar trait, 20, 226, sqq., imitated by Virg., *Aen.* vii. 807. The whole of this admirable passage has been quoted by Longinus, *On the Sublime*, ch. 7; Boileau has translated it into French verse :

“ Il attelle son char, et, montant fièrement,
 Lui fait fendre les flots de l’humide élément ;
 Dès qu’on le voit marcher sur ces liquides plaines,
 D’aise on entend sauter les pesantes baleines.
 L’eau frémit sous le dieu qui lui donne la loi,
 Et semble avec plaisir reconnaître son roi,
 Cependant le char vole.”

—31. Derived fm *σκαιρω*. See 2, 814.—33. See 1, 38. The isle of Imbros, on the coast of Thrace, in the gulf of Melas. See 24, 79.—37. *Manere aliquem*, to wait for. — 41. ἄβρομοι (fm *βρέμω*, *strepō*), *αὐτίαχοι* with a change of the digamma into *v*, = ἀ(*v*)*ιαχοι*. “The true explanation of these words appears to me to be *una strepentes*, *una sonantes*, crying all together. This signification of ἄμα or ὅμοι is placed beyond a doubt by the words ἀλοχος (fm *λίχος*), ἀκοιτις (fm *κοιτη*), *conjux*, ἀδελφοί (fm *δελφύς*, *uterus*: *qui sunt unius et ejusdem uteri*), and others.” Buttm. — 42. In prose αὐτοῦ, *ibi*; see 12,

- 46 Αἴαντε πρώτω προσέφη, μεμαῶτε καὶ αὐτῷ·
 Αἴαντε, σφῶ μέν τε σάώσετε λαὸν Ἀχαιῶν,
 48 ἀλκῆς μνησαμένω, μηδὲ κρυεροῖ φόβοιο.
 "Αλλῃ μὲν γὰρ ἔγωγ' οὐ δείδια χεῖρας ἀπότους
 Τρώων, οἱ μέγα τεῖχος ὑπερκατέβησαν ὅμιλῳ·
 ἔξουσιν γὰρ ἄπαντας ἔϋκνήμιδες Ἀχαιοί·
 52 τῷ δὲ δὴ αἰνότατον περιδέδια, μή τι πάθωμεν
 ἥττον δὲ τῷ διόπτρας φλογὶ εἴκελος ἡγεμονεύει.
 "Εκτωρ, δεὶς Διὸς εὔχετ' ἐρισθενέος πάις εἶναι.
 Σφῶιν δὲ ὡδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν,
 56 αὐτῷ θέσταμεναι κρατερῶς, καὶ ἀνωγέμεν ἄλλους·
 τῷ κε καὶ ἐσσύμενόν περ ἐφωήσαιτ' ἀπὸ νηῶν
 ὠκυπόρων, εἰ καὶ μιν Ὁλύμπιος αὐτὸς ἐγείρει.
 "Η, καὶ σκηπανίψ γαῖοχος Ἐννοσίγαιος
 60 ἀμφοτέρω κεκοπὼς πλῆσεν μένεος κρατεροῖο·
 γυῖα δὲ ἔθηκεν ἐλαφρά, πόδας, καὶ χεῖρας ὑπερθεν.
 Αὐτὸς δέ, ὥστ' ἵρηξ ὠκύπτερος ὥρτο πέτεσθαι,
 δεὶς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς,
 64 ὥρμήσῃ πεδίοιο διώκειν ὅρνεον ἄλλο·
 ὡς ἀπὸ τῶν ἦξει Ποσειδάων ἐνοσίχθων.
 Τοῖν δὲ ἔγνω πρόσθεν Ὁϊληος ταχὺς Αἴας,
 αἴψα δὲ ἄρα Αἴαντα προσέφη Τελαμώνιον νιόν·
 68 Αἴαντε ἐπει τις νωΐ θεῶν, οἱ Ὅλυμπον ἔχουσιν,
 μάντει εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι·—
 οὐδὲ διγε Κάλχας ἐστί, θεοπρόπος οἰωνιστής·
 ἵχνια γὰρ μετόπισθε ποδῶν ἡδὲ κυνημάων
 72 ρεῖ ἔγνων ἀπίστος· ἀρίγνωτοι δὲ θεοί περ—
 καὶ δὲ ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισιν
 μᾶλλον ἐφορμάται πολεμίζειν ἡδὲ μάχεσθαι,
 μαιμώωσι δὲ ἐνερθε πόδες καὶ χεῖρες ὑπερθεν.

302.—47. *Fut. for imperat.*—48. *Fugae.*—49. 'Αλλαχοῦ, καὶ ἄλλο μέρος, Sch. — 51. 'Εφίξουσι, κωλύσουσι, Sch. — 55. Θήσοις τις νοῖν, Eustath. — 57. ἐρωίω has, in this passage only, the act. signif. of reprimere, to cause to recoil, repulse. — 59. Diviners carried a wand, σκηπάνιον or σκηπτρον (Chryses in the first book, v. 15), as angus the *lītūs*. — 63. See 9, 15. — 64. Διὰ τοῦ πεδίου, Sch. See 6, 2. — 68. *alav* is pronounced with a gesture, meaning, "let us attack;" it is to this idea that *ἐπάι*, since, relates.—71. *ἵχνια* does not mean here *testigia*; the sense is more general, the gait, *incessus*, as Virg. says (*Aen.* i. 405), *Et tera incessu patuit dea*, of Aphrodité, when she retires from *Aeneas*. It is with a profound sense that the poets reveal the gods only at the moment of their disappearance. — 72. =

- 76 Τὸν δὲ ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
Οὕτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἄσπτοι
μαψῶσιν, καὶ μοι μένος ὕρορε· νέρθε δὲ ποσσὸν
ἔσσυμαι ἀμφοτέροισι μενοινώω δὲ καὶ οἰος
- 80 Ἐκτορὶ Πριαμίδῃ ἀμοτον μεμαῶτι μάχεσθαι.
“Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
χάρμη γηθόσυνοι, τὴν σφιν θεὸς ἐμβαλε θυμῷ.
Τόφρα δὲ τοὺς ὅπιθεν Γαιηοχος ὕρσεν Ἀχαιούς,
- 84 οἱ παρὰ νησὶ θοῆσιν ἀνέψυχον φίλον ἥτορ·
τῶν δὲ ἄμα τὸ ἀργαλέψ καμάτῳ φίλα γυῖα λέλυντο,
καὶ σφιν ἄχος κατὰ θυμὸν ἐγίγνετο δερκομένοισιν
Τρῶας, τοὶ μέγα τεῖχος ὑπερκατέβησαν δομῇων.
- 88 Τοὺς οἶγ' εἰςօρόωντες ὑπὸ ὄφρύσι δάκρυα λεῖβον·
οὐ γάρ ἔφαν φεύξεσθαι ὑπὲκ κακοῦ. ‘Αλλ’ Ἐνοσί-
χθων
ρεῖα μετεισάμενος κρατερὰς ὕτρυνε φάλαγγας.
Τεῦκρον ἔπι πρῶτον καὶ Λήϊτον ἥλθε κελεύων,
- 92 Πηνελέων θῆρα Θόαντύ τε Δηΐπυρόν τε,
Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας ἀυτῆς·
τοὺς δέ γε ἐποτρύνων ἔπεια πτερόεντα προςηύδα·
Αἰδώς, Ἀργεῖοι, κοῦροι νέοι· ὕμμιν ἔγωγε
- 96 μαρναμένοισι πέποιθα σαωσέμεναι νέας ἀμάς·
εἰ δὲ ὑμεῖς πολέμῳ μεθίστετε λευγαλέοιο,
νῦν δὲ εἰδεται ἡμαρ ὑπὸ Τρώεσσι δαμῆναι.
“Ω πόποι, η μέγα θαῦμα τόδι ὄφθαλμοῖσιν ὕρωμαι, ”
- 100 δεινόν, δι σῦποτ’ ἔγωγε τελευτήσεσθαι ἔφασκον,
Τρῶας ἐφ’ ἡμετέρας ἵέναι νέας· οἱ τὸ πάρος περ
φυζακινῆς ἐλάφοισιν ἐοίκεσταν, αἵτε καθ’ ὑλην
Θώων παρδαλίων τε λύκων τὸν ἥια πέλονται,
- 104 αὗτας ἡλάσκουσαι, ἀνάλκιδες, οὐδὲ ἐπὶ χάρμη·
ῶς Τρῶες τὸ πρὸν γε μένος καὶ χεῖρας Ἀχαιῶν
μίμνειν οὐκ ἐθέλεσκον ἐναντίον, οὐδὲ ἡβαιόν.
Νῦν δὲ ἔκαθεν πόλιος κοίλης ἐπὶ νησὶ μάχονται
- 108 ἡγεμόνος κακότητι μεθημοσύνησί τε λαῶν,
οἱ κείνων ἐφίσαντες ἀμυνέμεν οὐκ ἐθέλουσιν

ραδίως.—84. Ἀνεκτῶντο, ἀνέπανον, Sch.; refreshed, re-animated.—
89. ἔφαν, see 2, 37. — 90. Πρὸς αὐτοὺς ἀφικόμενος, μετελθών, Sch.
Fm εἰμι. — 96. = ἡμετέρας, see 6, 414.—97. Intrans., like remittere
for recipiunt esse. — 98. Φαινεται, Sch.—102. Φευκτικαῖς (fugacibus),
δειλαῖς, Sch. — 103. ἥια· βρώματα, οὐ τὰ ἐν οἰκῳ, ἀλλὰ τὰ ἐν δόφῃ,
ἰφόδια, Sch.—104. See 2, 470. οὐδὲ (οὐσαι οὐ γενόμεναι) ἐπὶ χάρμη,

- 110 νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς.
 'Αλλ' εὶ δὴ καὶ πάμπαν ἐτήτυμον αἴτιος ἔστιν
 112 ἦρως 'Ατρεέδης εύρυκρείων 'Αγαμέμνων,
 οῦνεκ' ἀπητίμησε ποδώκεα Πηλείωνα·
 ἡμέας γ' οὐπως ἔστι μεθιέμεναι πολέμοιο.
 'Αλλ' ἀκεώμεθα θᾶσσον· ἀκεστάτοι φρένες ἐσθλῶν.
 116 'Υμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς,
 πάντες ἄριστοι ἐόντες ἀνὰ στρατόν. Οὐδ' ἀν ἔγωγε
 ἀνδρὶ μαχεσσαίμιν, δεῖτις πολέμοιο μεθεέη,
 λυγρὸς ἐών· ὑμῖν δὲ νεμεσσῶμαι πέρι κῆροι.
 120 "Ω πέπονες, τάχα δή τι κακὸν ποιήσετε μεῖζον
 τῷδε μεθημοσύνῃ· ἀλλ' ἐν φρεσὶ θέσθε ἔκαστος
 αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νεῖκος δρωρεν.
 "Εκτωρ δὴ παρὰ νηυσὶ βοήν ἀγαθὸς πολεμίζει
 124 καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὁχῆα.

The Greeks form around Ajax, and arrest the charge of Hector. Hector arouses the courage of the Trojans. Imbrius falls by the hand of Teucer; Amphimachus is slain by Hector, who is repulsed by Ajax.

- "Ως ρά κελευτιόων Γαιήοχος ὕρσεν 'Αχαιούς.
 'Αμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἵσταντο φάλαγγες
 καρτεραῖ, ἃς οὗτ' ἄν κεν "Αρης δύσσαιτο μετελθὼν
 128 οὔτε κ' Ἀθηναίη λαοσσόδος. Οἱ γὰρ ἄριστοι
 κρινθέντες Τρῶάς τε καὶ "Εκτορα δῖον ἔμιμνον,
 φράξαντες δόρυ δουρί, σάκος σάκει προθελύμω·"

not (made) for the battle.—109. ἀμύνειν (Τρῶας) νηῶν, a construction which we have seen 4, 11. — 113. ἀτυμάω (1, 11), strengthened by *διπό*. This preposition strengthens the meaning of verba expressing separation, abandonment, repulsion.—115. Ἱασώμεθα διὰ τάχους τὸ γεγονὸς ἀμάρτημα, τὴν ἡμετέραν ἀμέλειαν, *Soh.* ἀκεστός, verbal adj., *sanabilis*.—119. λυγρός, miser. πάρι. See 4, 46. — 123. These words are very well explained by the Scholiast: τὴν οἰκείαν αἰσχύνην (*pudorem animi*), καὶ τὴν ἐξ ἀλλων προσγινομένην μέμψιν.

125. See 12, 265. — 128. Η τοὺς λαοὺς σόσουσα, ὃ ἔστι σοβόσσα καὶ ἐπὶ πόλεμον δρμῶσα, *Apoll.* *Viros excitare.* — 130. In the two passages where we have seen προθέλυμνος, 9, 541; 10, 15, this word has often been explained by πρόρριζος, 'torn up by the roots.' But this explanation is contradicted by the line which now engages our attention. Moreover, the three passages lend themselves naturally to the explanation of *Aristarchus*: Πρ. δηλοῖ τὸ συνεχές καὶ ἄλλο ἐπ' ἄλλῳ, otherwise πυκνόν, close, in compact ranks. The syntactical form employed in these two lines has been often imitated. Furius of Antium (a poet mentioned by Horace): *Prosternat pede pes,* *in quo tu morrone, tiro vir.* Virg. (x. 361): *Hæret pede pes, desumptu-*

- 131 ἀσπὶς ἄρ' ἀσπίδ̄ ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ·
 132 ψᾶνον δ' ἵπποκομοι κόρυθες λαμπροῖσι φάλοισιν
 νευόντων· ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισιν·
 ἔγχεα δ' ἐπτύσσοντο θρασειάων ἀπὸ χειρῶν
 σειόμεν· οἱ δὲ ιθὺς φρόνεον, μέμασαν δὲ μάχεσθαι.
 136 Τρῶες δὲ προύτυψαν ἀολλέες, ἥρχε δ' ἄρ' "Ἐκ-
 τωρ,
 ἀντικρὺ μεμάώς, δλοοίτροχος ὡς ἀπὸ πέτρης,
 ὅντε κατὰ στεφάνης ποταμὸς χειμάρροος ὥση,
 ῥήξας ἀσπέτῳ ὅμβρῳ ἀναιδέος ἔχματα πέτρης·
 140 ὕψι δ' ἀναθρώσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ
 ὑλὴ· ὁ δὲ ἀσφαλέως θέει ἔμπεδον, ἔως ἵκηται

viro vir. See Statius, *Thebaid*, viii. 398. Again I cite the imitation of Tyrtæus :

'Αλλά τις ἔγγδε ἴών αὐτοσχεδὸν ἔγχει μακρῷ
 ἢ ξίφει οὐτάζων, δῆιον ἀνδρὶ ἀλέτω·
 καὶ πόδα πάρ ποδὶ θεῖς, καὶ ἐπ' ἀσπίδος ἀσπίδ̄ ἔρείσας,
 ἴν δὲ λόφον τα λόφῳ, καὶ κυνίην κυνίῃ,
 καὶ στέρων στέρωψ, πεπλημένος ἀνδρὶ μαχίσθω.

And these lines of Voltaire, which M. Boissonade has pointed out :

" Pied contre pied, aigrette contre aigrette,
 Main contre main, œil contre œil, corps à corps,
 l'un sur l'autre se jette."

—132. Ψᾶνον, touched *each other*, came in contact. Though this reflexive meaning is not found elsewhere, there can be no doubt about it here. The place which these transitive verba occupy in the sequence of the discourse, causes them often to affect a neut. signif. Sometimes too, but more rarely, it lends them a reflexive meaning. We must construe κόρυθες (ἀνδρῶν) νευόντων φάλοις, *nutantum crista-
 tis*, because it is the crests which are principally agitated by the move-
 ment of the head, and render it more visible. Another explanation, which makes νευόντων depend on ψᾶνον, offers many inconveniences. That of Passow is more natural, "the helmets touched the crests of those who stooped," φάλοις governed by ψᾶνον, a construction hardly justified by this line of Quintus of Smyrna, viii. 349 : ἀνω δ'
 ἔψαντε νέφεσσι θεσπεσί γρυπάλεια.—134. ἐπτύσσοντο, the spears bent, can only be understood of the *deviation* they made from the direction given by those who hurled them ; they met in the air, and deviated from their line.—135. See 12, 124.—136. Προέβαλον, προ-
 ἰκρονσαν, Sch.—137. δλοοίτροχος, in prose δλοίτροχος, a block de-
 tached from a rock, which rolls from on high ; a block more or less round (say the grammarians) ; in opposition to a stone worked and squared, which does not roll.—138. κατὰ στεφάνης· ἀπ' ἄκρου τοῦ
 ὄρους, Arist. Virg. has imitated this passage, xii. 684, sqq.—139. ἀναιδέος, see 4, 521. ἔχματα, see 12, 260.—141. ἀσφαλέως, in its
 etymological sense, μὴ σφαλλόμενος τῆς τοῦ θείειν σφοδρότητος

- 142 ἵσύπεδον, τύτε δ' οὗτι κυλίνδεται, ἐσσύμενός περ·
ώς "Ἐκτωρ ἔιώς μὲν ἀπέίλει, μέχρι θαλάσσης
144 ρέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν,
κτείνων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξιν,
στῇ ρά μάλι ἐγχριμφθείς. Οἱ δὲ ἀντίοι υἱες Ἀχαιῶν,
νύσσοντες ξίφεσίν τε καὶ ἐγχεσιν ἀμφιγύοισιν,
148 ὡσαν ἀπὸ σφείων· ὃ δὲ χαστάμενος πελεμίχθη.
"Hύσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·
- Τρῷες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
παρμένετ· οὗτοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοὶ
152 καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες·
ἀλλ', δίω, χάσσονται ὑπ' ἐγχεος, εἰ ἐτεόν με
ώρσε θεῶν ὥριστος, ἐρίγδουπος πόσις "Ηρης.
"Ως εἰπὼν ὕτρυνε μένος καὶ θυμὸν ἐκάστου.
- 156 Δηΐφοβος δὲ ἐν τοῖσι μέγα φρονέων ἐβεβήκει,
Πριαμίδης, πρόσθεν δὲ ἔχεν ἀσπίδα πάντοσ' εἴσην,
κοῦφα ποσὶ προβιβάς καὶ ὑπασπίδια προποδίζων.
Μηριόνης δὲ αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
160 καὶ βάλεν, οὐδὲ ἀφάμαρτε, κατ' ἀσπίδα πάντοσ'
εἴσην,
ταυρείην· τῆς δὲ οὔτι διήλασεν, ἀλλὰ πολὺ πρὶν
ἐν καυλῷ ἔάγη δολιχὸν δόρυν· Δηΐφοβος δὲ
ἀσπίδα ταυρείην σχέθ' ἀπὸ ξο, δεῖσε δὲ θυμῷ
164 ἐγχος Μηριόναο δαίφρονος· αὐτὰρ ὅγ' ήρως
ἄψ ἐτάρων εἰς ἔθνος ἐχάζετο, χώσατο δὲ αἰνῶς
ἀμφότερον, νίκης τε καὶ ἐγχεος, δὲ ξυνέαξεν.
Βῆ δὲ ίέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
168 οἰσόμενος δόρυ μακρόν, δὲ οἱ κλισίηφι λέλειπτο.
Οἱ δὲ ἄλλοι μάρναντο, βοὴ δὲ ἀσβεστος ὄρώρει.
Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
"Ιμβριον αἰχμητήν, πολυέππου Μέντορος υἱόν.

(Sch.), without its course being impeded. Ίως (*εἰος*), see n. on 1, 193. — 142. (*Εἰς*) ίσώμαλον *τόπον*, Sch.; the plain. — 143. Ίως = τέως, up to that time, thus far.—144. Read as ρᾶ.—147. ἀμφίγυος, adj. of doubtful signif. It is usually explained, 'two-edged'; or armed with iron in two places, at the point, and at the *σαυρωτήρ* (10, 153).—152. Δίκην πύργου, Sch.; see n. on 4, 334.—153. Fut. of χάζω.—154. See 11, 288. — 158. 'Υπὸ τὴν ἀσπίδα τιθεὶς τοὺς πόδας καὶ οὕτως προβαίνων ποδῆρεις γάρ ήσαν αἱ ἀσπίδες, *Apoll.* — 159. See 3, 80, and 4, 100.—161. τῆς depends on διά in διήλασεν.—162. Fm ἀγνυμι.—163. *Procul a se tenuit.*—166. Gen. of the cause. The same at 203.—168. Κομίσων. Διαφέρει δὲ τὸ οἰσων καὶ τὸ οἰσόμενος οἰσων

- 172 Ναῖς δὲ Πήδαιον, πρὶν ἐλθεῖν νῖας Ἀχαιῶν,
κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·
αὐτὰρ ἐπεὶ Δαναῶν νέες ἥλυθον ἀμφιέλισσαι,
ἀψ εἰς Ἰλιον ἤλθε, μετέπρεπε δὲ Τρώεσσιν·
- 176 ναῖς δὲ πάρ Πριάμῳ ὁ δέ μιν τίεν ίσα τέκεσσιν.
Τόν ρ' νίδος Τελαμῶνος ὑπ' οῦντος ἔγχει μακρῷ
νῦξ, ἐκ δ' ἐσπασεν ἔγχος· ύ δ' αὐτ' ἐπεσεν μελίη ὡς,
ἥτ' ὅρεος κορυφῇ ἔκαθεν περιφαινομένοιο
- 180 χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσσῃ·
ώς πέσεν· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
Τεῦκρος δ' ὡρμήθη, μεμαὼς ἀπὸ τεύχεα δῆσαι·
Ἐκτωρ δ' ὄρμηθέντος ἀκόντιστε δουρὶ φαεινῷ.
- 184 Ἄλλ' ὁ μὲν ἄντα ἴδων ἡλεύατο χάλκεον ἔγχος
τυτθόν· δ' δ' Ἀμφίμαχον, Κτεάτου νῦν Ἀκτορίωνος,
νιστόμενον πόλεμόνδε, κατὰ στῆθος βάλε δουρὶ.
Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
- 188 Ἐκτωρ δ' ὡρμήθη κόρυθα κροτάφοις ἀραρυῖαν
κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφίμάχοιο·
Αἴας δ' ὄρμηθέντος ὄρεξατο δουρὶ φαεινῷ
Ἐκτορος ἀλλ' οὕπη χροδὸς εἶσατο, πᾶς δ' ἄρα
χαλκῷ
- 192 σμερδαλέω κεκάλυφθ· ὁ δ' ἄρ' ἀσπίδος ὄμφαλὸν
οὗτα,
ώσε δέ μιν οθένει μεγάλῳ· ὁ δὲ χάσσατ' ὀπίσσω
νεκρῶν ἀμφοτέρων· τοὺς δ' ἐξείρουσσαν Ἀχαιοῖς
Ἀμφίμαχον μὲν ἄρα Στιχίος δίος τε Μενεσθεύς,
- 196 ἄρχοι· Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·
Ἴμβριον αὐτὸν Ἀἴαντε, μεμάστε θούριδος ἀλκῆς.
Ωςτε δύ' αλγα λέοντε κυνῶν ὑπὸ καρχαροδόντων
ἀρπάξαντε φέρητον ἀνὰ ρωπήια πυκνά,
- 200 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῆσιν ἔχοντε·
ώς ρα τὸν ὑψοῦ ἔχοντε δύω Αἴαντε κορυστὰ

μὲν γὰρ ἐτέρῳ, οἰσόμενος δὲ ἰαντῷ, Sch. — 172. Πήδαιος, the only river in Cyprus. The land on the bank of a river is sometimes designated simply by the name of the river. — 181. See 12, 396. — 183. See 4, 100. — 181. οὕπη (*nusquam*) χροδὸς εἶσατο (fm. ίμι), it nowhere came or went to the skin; as in prose ἐξενείσθαι τινος, to reach any thing. — 197. See 5, 732. — 198. Above 5, 556. H. also represents two lions going together to the chase. In a lost piece of Aeschylus it is two wolves:

Εἶλκον δ' ἄνω λυκηδόν, ὥςτε διπλός
λύκος νεβρὸν φέρουσι.

- 202 τεύχεα συλήτην^o κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς
κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο^o
204 ἡκε δέ μιν σφαιρηδὸν ἐλιξάμενος δί' ὄμιλου,
“Εκτορὶ δὲ προπάροιθε ποδῶν πέσεν ἐν κονίγσιν.

Poseidôn, irritated at the death of Amphimachus, excites Idomeus against the Trojans. Idomeneus goes to put on his arms; he finds Merion near his tent, and both rush to defend the left of the fleet, whilst the two Ajaxes protect the centre.

- Καὶ τότε δὴ πέρι κῆρι Ποσειδάων ἔχολώθη,
νίωνοῖο πεσόντος ἐν αἰνῇ δηϊοτῆτι^o
208 βῆ δὲ ίέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
δὲ τρυνέων Δαναούς, Τρώεσσι δὲ κηδεῖ ἔτευχεν.
‘Ιδομενεὺς δὲ ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν,
ἐρχόμενος παρ' ἑταίρου, δ. οἱ νέον ἐκ πολέμοιο
212 ἥλθε, κατ' ἴγνην βεβλημένος δξεῖ χαλκῷ.
Τὸν μὲν ἑταῖροι ἔνεικαν, ὁ δὲ ίητροῖς ἐπιτείλας
ἥιεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
ἀντιάαν. Τὸν δὲ προσέφη κρείων Ἐνοσίχθων,
216 εἰσάμενος φθογγὴν Ἀνδραίμονος υἱοῦ Θόαντι,
δὲ πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
Αἰτωλοῖσιν ἄνασσε, θεὸς δὲ ὁς τίετο δήμῳ.
‘Ιδομενεῦ, Κρητῶν βουληφόρε, ποῦ ται ἀπειλαὶ
220 οἴχονται, τὰς Τρώσιν ἀπείλεον υἱες Ἀχαιῶν;
Τὸν δὲ αὐτὸν Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον
· ηῦδα·
· Ω Θόαν, οὔτις ἀνὴρ υῦν αἴτιος, δσσον ἔγωγε
γιγνώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν·
224 οὔτε τινὰ δέος ἵσχει ἀκήριον, οὔτε τις δκνψ
είκων ἀνδύεται πόλεμον κακόν· ἀλλά που οὕτω
μέλλει δὴ φίλον εἶναι ὑπερμενεῖ Κρονίωνι,
νωνύμνους ἀπολέσθαι ἀπ' “Αργεος ἐνθάδ' Ἀχαιούς.

On ὑπό, see 9, 248.—204. Fm ἵημι, to hurl. ἐλιξάμενος, making a circular movement, such as one makes to throw a ball (*σφαιραν*). [H. Stephens translates it *volvens*; and so C., *he rolled and sent it*; = *he sent it rolling*.] “Immane factum frustra excusant grammatici. Sane id alienum est a generosa Telamonii virtute, sed dignissimum persona ejus, qui Cassandram ab ara abstrahere sustinuit, ipsosque deos conviciis lacescivit.” Heyne.

207. According to the fable, Cteatus, father of Amphimachus, passed for the son of Actör, but was, in reality, the son of Poseidôn. See 11, 750, 751.—213. Fm φίρω.—216. See 2, 791 and 280.—217. Pleurôn, an old town in Ætolia, on the river Evénus; see 2, 639.—224. See 5, 812.—225. Υπεγκλίνει, μεταφορικῶς ἀπὸ τῶν ἀφηνια-

- 228 Ἀλλά, Θόαν καὶ γὰρ τὸ πάρος μενεδήιος ἡσθα,
ὅτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδηαι·
τῷ νῦν μήτ' ἀπόληγε, κέλευέ τε φωτὶ ἐκάστῳ.
Τὸν δὲ ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
- 232 Ἰδομενεῦ, μὴ κεῖνος ἀνὴρ ἔτι νοστήσειεν
ἐκ Τροίης, ἀλλ' αὐθὶς κυνῶν μέλπηθρα γένοιτο,
ὅστις ἐπ' ἥματι τῷδε ἐκὼν μεθίησι μάχεσθαι.
Ἄλλ' ἄγε, τεύχεα δεῦρο λαβὼν οἴθι· ταῦτα δέ ἄμα
χρὴ
- 236 σπεύδειν, αἱ κ' ὄφελός τι γενώμεθα καὶ δύ' ἐώντε.
Συμφερτὴ δὲ ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
νῦν δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.
“Ως εἰπὼν δέ μὲν αὐτὶς ἔβη θεὸς ἀμ πόνον ἀν-
δρῶν”
- 240 Ἰδομενεὺς δὲ δτε δὴ κλισίην εὔτυκτον ἵκανεν,
δύστετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε·
βῆ δὲ ἴμεν ἀστεροπῆ ἐναλίγκιος, ἦντε Κρονίων
χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήντος Ὄλυμπου,
- 244 δεικνὺς σῆμα βροτοῖσιν ἀρίζηλοι δέ οἱ αὐγαί·
ῶς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος·
Μηριόνης δὲ ἄρα οἱ, θεράπων ἔνς, ἀντεβόλησεν
ἔγγυς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἔπει
- 248 οἰσόμενος τὸν δὲ προσέφη σθένος Ἰδομενῆς·
Μηριόνη, Μόλου υἱέ, πόδας ταχύ, φίλταθ' ἔται-
ρων,
τίπτ' ἥλθεις πόλεμόν τε λιπὼν καὶ δηϊοτῆτα;
ἥτις τι βέβληαι, βέλεος δέ σε τείρει ἀκωκή;
- 252 ἡὲ τεν ἀγγελίης μετ' ἔμ' ἥλυθεις; οὐδέ τοι αὐτὸς
ἡσθαι ἐνὶ κλισίησι λιλαίομαι, ἀλλὰ μάχεσθαι.
Τὸν δὲ αὖ Μηριόνης πεπνυμένος ἀντίου ηὔδα·
[Ιδομενεῦ, Κρητῶν βουληφόρε χαλκοχιτώνων,]
256 ἔρχομαι, εἴ τι τοι ἔγχος ἐνὶ κλισίησι λέλειπται,

ζόντων ὑποζυγίων καὶ οὐ θελόντων, *Hesych.* — 227. See 12, 70. —
228, sqq. For the construction, see 7, 328. — 233. Φη μέλπειν, to
play. Ἐμπαίγματα, παιγνια εἰώθασι γὰρ οἱ κύνεις κορεσθέντες τοῖς
λειψάνοις ἐμπαίξειν, Sch. — 236. καὶ, as elsewhere καίπερ, though
they were but two. — 237. Aristarchus points out the sense of this
sentence with a remarkable precision: καὶ σφόδρα κακῶν (i. e. δει-
λῶν) ἀνθρώπων εἰς ταῦτὸν συνελθόντων γίνεται τις ἀρετή. — 241.
See 8, 43. — 252. τεν (= τινός) depends on ἀγγελίης (gen. of cause),
οὐ πυντίου de aliqua re; see 3, 206. αὐτός, of myself, without their

257 οἰστόμενος· τό νυ γάρ κατεάξαμεν, δὲ πρὶν ἔχεσκον,
ἀσπίδα Δηϊφόβοιο βαλὼν ὑπερηνορέοντος.

Τὸν δὲ αὐτὸν Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον
ηὔδα·

260 Δούρατα δέ, αἴ κ' ἐθέλησθα, καὶ ἐν καὶ εἴκοσι δῆις
ἐσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα,
Τρώϊα, τὰ κταμένων ἀποαίνυμαι. Οὐ γάρ δέ
ἀνδρῶν δυςμενέων ἕκας ἴστάμενος πολεμίζειν.

264 Τῷ μοι δούρατα τὸν ἔστι καὶ ἀσπίδες ὄμφαλόεσσα,
καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανοωντες.

Τὸν δέ αὖ Μηριόνης πεπυνμένος ἀντίον ηὔδα·
Καί τοι ἐμοὶ παρά τε κλισίῃ καὶ νηῆ μελαίνη

268 πόλλ' ἔναρα Τρώων ἀλλ' οὐ σχεδόν ἔστιν ἐλέσθαι.
Οὐδὲ γάρ οὐδὲ ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
ἀλλὰ μετὰ πρώτοισι μάχην ἀνὰ κυδιάνειραν
ἴσταμαι, ὅππότε νεῖκος ὀφώρηται πολέμοιο.

272 Ἀλλον πού τενα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
λήθω μαρινάμενος, σὲ δὲ ἵδμεναι αὐτὸν δέ.

Τὸν δέ αὐτὸν Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον
ηὔδα·

Οἶδ' ἀρετὴν οἰός ἐσσι· τί σὲ χρὴ ταῦτα λέγεσθαι;

276 εἰ γάρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
ἐς λόχουν, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν,
ἔνθ' δὲ δειλὸς ἀνήρ, δις τὸν ἄλκιμος, ἐξεφαάνθη—
τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλη.

280 οὐδὲ οἱ ἀτρέμις ησθαι ἐρητύεται ἐν φρεσὶ θυμός,
ἄλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἴζει·

sending to seek me.—255. Omitted in several good MSS.—257. The Scholiast cites, as an example of the same change of number, this passage of Euripides (*Ion*, 391): Πρὸς τοῦ θεοῦ Καλνόμεσθα μὴ μαθεῖν οὐδείλομαι.—[260. θήν = inteniam.]—261. See 8, 435. There a palace is spoken of; here, the same terms are applied to the tent. See, on this subject, our remark on the last bk., 450.—262. οὐκ δέ, it does not enter into my thoughts, I never dream of.—269. See 11, 313.—273. Epic = λαυθάνω.—275. οἶος, with the first short, is found again 18, 105. λέγεσθαι, middle for διαλέγεσθαι, to say in conversation. So at 292. In the next line it is for ἐκλεγοίμεθα, legeremur, eligoremur.—277. Διεφαίνεται, δείκνυται, Sch.—280. (ῶςτε) ἀτρ. ήσθαι. As we see in line 285, where the thought is completed, H. speaks of an ambush, λόχος. There the warriors must remain still, in order not to be discovered. The coward betrays himself by frequent changes of posture. —281. δεκλάζειν, to bend the knee, resting on the heels, which project behind; the position, in fact, in which warriors in ambush are represented on ancient vases. The coward, thus stooping, cannot retain

- 282 ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει,
 Κῆρας διομένῳ, πάταγος δέ τε γίγνετ' ὀδόντων·
 284 τοῦ δ' ἀγαθοῦ οὗτ' ἀρ τρέπεται χρώς, οὔτε τι λίην
 ταρβεῖ, ἐπειδὰν πρῶτον ἐξίζηται λόχον ἀνδρῶν,
 ἀράται δὲ τάχιστα μιγήμεναι ἐν δαὶ λυγρῷ—
 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χείρας ὄνοιτο.
 288 Εἴπερ γάρ κε βλεῖο πονεύμενος ἡὲ τυπείης,
 οὐκ ἀν ἐν αὐχέν' ὅπισθε πέσοι βέλος οὐδ' ἐνὶ νάτῳ,
 ἀλλά κεν ἡ στέρνων ἡ νηδύος ἀντιάσειεν,
 πρόσσω πιεμένοιο, μετὰ προμάχων δαριστύν.
 292 Ἄλλ' ἄγε, μηκέτι ταῦτα λεγώμεθα, νηπύτιοι ᾖ,
 ἐσταότες, μή πού τις ὑπερφιάλως νεμεσήσῃ·
 ἀλλὰ σύγε κλισίνδε κιῶν ἔλευ ὅβριμον ἔγχος.
 “Ως φάτο· Μηριόνης δέ, θοῷ ἀτάλαντος Ἀρη,
 296 καρπαλίμως κλισίνθεν ἀνείλετο χάλκεον ἔγχος·
 βῆ δὲ μετ' Ἰδομενῆα, μέγα πτολέμοιο μεμηλώς.
 Οἶος δὲ βρυτολοιγὸς Ἀρης πόλεμόνδε μέτεισιν,
 τῷ δὲ Φόβοις, φίλος νιός, ἄμα κρατερὸς καὶ ἀταρ
 βῆς,
 300 ἐσπετο, δεῖτ' ἐφόβησε ταλάφρονά περ πολεμιστήν·
 τῷ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μέτα θωρήσσεσθον,
 ἡὲ μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τώγε
 ἔκλυον ἀμφοτέρων, ἔτέροισι δὲ κῦδος ἔδωκαν·
 304 τοῖοι Μηριόνης τε καὶ Ἰδομενές, ἄγοι ἀνδρῶν,
 ιἵσιαν ἐς πόλεμον, κεκορυθμένοι αἰθοπι χαλκῷ.
 Τὸν καὶ Μηριόνης πρότερος πρὸς μῆθον ἔειπεν·
 Δευκαλίδη, πῆ τ' ἀρ μέμονας καταδῦναι ὅμιλον,
 308 ἥ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἥ ἀνὰ μέσσους,

the same position. He shifts (*keeps shifting*) his posture, *μεταρράζει*. The force of the preposition is here fully retained, and must not be neglected. — 282. JN. *κραδίη* οἱ πατ. *ἐν στέρνοισι*. — 283. θάνατον *προσδοκῶντι*, Sch. — 287. *ὄνοματι*, to blame. — 288. *βλεῖο*, 2 aor. optat. formation in *μ* (*βλῆμι*, aor. *βλην*) = *βληθείης*. — 291. *δαριστύς* is properly said of a peaceful conversation, an intimate society. There is, then, a figure employed here, and at 17, 228. — 293. *Φόβος*, Terroir, which causes the flight (*φόβον*) of the enemy. — 301. Thrace, inhabited by a very warlike nation, is regarded by the poet as the residence of Arēs. The Ephyreans (distinct from the Ephyrē mentioned in bk 6, 152) lived in Thessaly, near the Pēnēia, in the vale of Tempē. They were afterwards called Κρανιώνιοι. The Phlegyans are those who lived near Gyrtōn (2, 738) in Thessaly; not those in Boeotia. — 303. Both parties implore the aid of Arēs, who hears but one of them. — 307. = *Δευκαλιωνίδη*, see 450, sqq. —

- 309 ἡ ἐπ' ἀριστερόφιν ; ἐπεὶ οῦ ποθι ἐλπομαι οὗτω
δεύεσθαι πολέμῳ καρηκομόωντας Ἀχαιούς.
Τὸν δ' αὐτὸν Ἰδομενέας, Κρητῶν ἄγος, ἀντίον
ηὔδα·
- 312 Νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
Αἴαντές τε δύω, Τεῦκρός θ', δις ἄριστος Ἀχαιῶν
τοξοσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ·
οἱ μιν ἄδην ἐλόωσι, καὶ ἐσσύμενον πολέμῳ,
- 316 Ἐκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἔστιν.
Αἰπὺν οἱ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,
κείνων νικήσαντι μένος καὶ χεῖρας ἀπέτους,
νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων
- 320 ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῆσιν.
Ἀνδρὶ δέ κ' οὐκ εἰξει μέγας Τελαμώνιος Αἴας,
δις θυητός τ' εἶη καὶ ἔδοι Δημήτερος ἀκτήν,
χαλκῷ τε ρήκτος μεγάλοισί τε χερμαδίοισιν·
- 324 οὐδὲ ἄν Ἀχιλλῆς ῥηξήνορι χωρήσειεν
ἐν γ' αὐτοσταδίῃ· ποσὶ δὲ οὐπως ἔστιν ἐρίζειν.
Νῶιν δὲ ὕδη ἐπ' ἀριστέρην ἔχε στρατοῦ, ὄφρα τάχιστα
εἰδομεν, ἡὲ τῷ εὐχος ὀρέξομεν, ἡὲ τις ἡμῖν.
- 328 Ὡς φάτο· Μηριώνης δέ, θοῷ ἀτάλαντος Ἀρηΐ,
ἡρχ' ἴμεν, ὄφρος ἀφίκοντο κατὰ στρατού, η μὲν
ἀνώγει.
- Οἵ δέ ὡς Ἰδομενῆς ἴδον, φλογὶ εἴκελον ἀλκήν,
αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισιν,
- 332 κεκλόμενοι καθ' δμιλον ἐπ' αὐτῷ πάντες ἔβησαν.
Τῶν δὲ δμὸν ἴστατο νεῦκος ἐπὶ πρύμνησι νέεσσιν.
Ως δὲ ὅπλα λιγέων ἀνέμων σπέρχωσιν ἄελλαι
ῆματι τῷ, ὅτε τε πλείστη κύνις ἀμφὶ κελεύθους,
- 336 οἵτ' ἄμυδις κονίης μεγάλην ἴστασιν ὀμίχλην·
ῶς ἄρα τῶν δμόστης ἡλθε μάχη, μέμασαν δὲ ἐνὶ θυμῷ
ἀλλήλους καθ' δμιλον ἐναιρέμεν ὀξεῖς χαλκῷ.
Ἐφριξεν δὲ μάχη φθισμένος ἐγχείρησιν

310. They will not want war ; i. e. they will see a great combat arise.
—314. See 7, 241.—315. ὄλωσι = ὄλωσι [the so-called Attic fut. for ἄλασσοντι] : *satis superque veritatem.* [πολέμοιο, cf. 630, and ὄλη, App. V.] — 317. αἰτέ, arduum, arduous, difficult. — 319. In prose εἰ μὴ . . . — 322. See 12, 361. — 325. = ποδωκίη. — 326. ἔχει ταντούς, to direct the horses towards . . . ; and intrans. ἔχει, to direct oneself, hold one's way (ώδε, λιος). — 327. = εἰδωμεν. — 328. Virg. applies to summer the epithet *pulverulenta*. — 336. Συνοτά-
σιν, Sch. — 339. Ἐπικυνθη δὲ η μάχη τῷ τῶν δοράτων ἀνατάσει

340 μακρῆς, ἃς εἶχον ταμεσίχροας· ὅσσε δ' ἄμερδεν
αὐγὴ χαλκείη κορύθων ἀπὸ λαμπομενάων,
θωρήκων τε νεοσμήκτων, σακέων τε φαιεινῶν,
ἐρχομένων ἄμυδις· μάλα κεν θρασυκάρδιος εἴη,
344 δὲ τότε γηθήσειν ἴδων πόνον οὐδὲ ἀκάχοιτο.

The sport by turns of the opposite designs of Zeus and Poseidon, both armies suffer loss. Idomeneus distinguishes himself on one side, and Deiphobus on the other.

Τὼ δ' ἄμφὶς φρονέοντε δύώ Κρόνους υἱε κραταιῶ
ἀνδράσιν ἡρώεσσιν ἐτεύχετον ἄλγεα λυγρά.
Ζεὺς μὲν ἄρα Τρώεσσι καὶ Ἐκτορι βούλετο νίκην,
348 κυνδαίνων Ἀχιλῆα πόδας ταχύν· οὐδέ τι πάμπαν
ἡθελε λαὸν ὀλέσθαι Ἀχαιϊκὸν Ἰλιούθι πρό,
ἀλλὰ Θέτιν κύδαινε καὶ νίτα καρτερόθυμον.
Ἄργείους δὲ Ποσειδάων ὄρόθυνε μετελθῶν
352 λάθρη ὑπεξαναδὺς πολιῆς ἀλός· ἥχθετο γάρ ρά
Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
“Η μὰν ἀμφοτέροισιν ὅμὸν γένος ἡδὲ ἵα πάτρη,
ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ἥδη·
356 τῷ ρᾷ καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλέεινεν,
λάθρη δὲ αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ ἐοικώς.

φρίσσειν γὰρ τὸ δρθοῦσθαι πυκνῶς, Sch. In Lat. *horrere*. Virg.: *Ferreus hastis horret ager*, and with a double metaphor, vii. 525: *Atrague late Horrescit strictis seges ensibus*, the arms, bristling and close, compared to the ears of a field. — 340. ἄμέρδω is very probably a form of ἀμέριω (derived from μέρος, with ἀ priv.), *expertem facio*. On the subject of these two forms of the same verb, we may recall the analogy between κείω and κέρδος. Elsewhere ἄμέρδειν means in H. simply to deprive, to frustrate, with gen. Here the context gives it the sense of, “to deprive of their lustre, to weaken, to blind.” We read, in like manner, Od. 19, 18: “Ἐντεα πατρὸς καλά, τά οἱ κατνὸς ἀμέρδει, which the smoke tarnishes. — 341. Lucretius says in the same way *fulgor ab auro*, which paints better than *auri fulgor*.

345. See 2, 13.—349. See 3, 3.—352. Pay attention to each of the prepositions in the composition of ὑπεξαναδύς. Ἀχθομαι with accus. is also found 5, 361: λίην ἀχθομαι ἔλκος, as in Lat. *indignari aliquid*. — 354. = μία. I believe Bth. is right in saying: *de diis tanquam de hominibus loquitur poeta*, and that there is here no allusion to the places to which Fable assigns the birth of these gods. — 355. πλείονα ἥδη (from οἰδα), as older, and having consequently greater experience. Complete anthropomorphism. — 356. See 7, 196. Elsewhere ἀναφανδόν. — 357. ἔγειρε without accus., because in this general phraseology the government is necessarily undetermined. —

- 358 Τοὶ δ' ἔριδος κρατερῆς καὶ δμοῖσιν πολέμῳ
πεῖραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
360 ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν.
 Ἐνθα, μεσαιπόλιος περ ἑών, Δαναοῖσι κελεύσας
 Ίδομενεὺς Τρώεσσι μετάλμενος ἐν φόβου ὥρσεν.
 Πέφνε γάρ Ὁθρυοῦη, Καβζσόθεν ἔνδον ἔόντα,
364 ὃς ρά νέον πολέμῳ μετὰ κλέος εἰληλούθει·
 ἥτες δὲ Πριάμοι θυγατρῶν εἶδος ἀρίστην,
 Κασσάνδρην, ἀνάεδνον· ὑπέσχετο δὲ μέγα ἔργον,
 ἐκ Τροίης ἀέκοντας ἀπωσέμεν υἱας Ἀχαιῶν.
368 Τῷ δ' ὁ γέρων Πρίαμος ὑπό τ' ἔσχετο καὶ κατ-
 ένευσεν
δωσέμεναι· ὁ δὲ μάρφαθ', ὑποσχεσίησι πιθήσας.
 Ίδομενεὺς δ' αὐτοῖσι τιτύσκετο δουρὶ φαεινῷ,
 καὶ βάλεν ὑψὶ βιβάντα τυχῶν· οὐδ' ἥρκεσε θώρηξ
372 χάλκεος διν φορέεσκε, μέση δὲ ἐν γαστέρι πῆξεν.
 Δούπτησεν δὲ πεσών· ὁ δὲ ἐπεύξατο φώνησέν τε·
 Ὀθρυοῦεν, περὶ δή σε βροτῶν αἰνίζομ' ἀπάντων,
 εἰ ἔτεὸν δὴ πάντα τελευτήσεις δοσ' ὑπέστης
376 Δαρδανίδη Ποιάμψ· ὁ δὲ ὑπέσχετο θυγατέρα ἦν.
 Καὶ κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαμεν
 δοῦμεν δ' Ἀτρείδαο θυγατρῶν εἶδος ἀρίστην,
 Ἄργεος ἔξαγαγόντες, δύνιέμεν, εἴ κε σὺν ἄμμιν
380 Ίλίου ἐκπέρσης εὐναιόμενον πτολίεθρον.
 Αλλ' ἔπει, ὅφερ' ἔπι νηυσὶ συνώμεθα ποντοκόροισιν
 ἀμφὶ γάμῳ· ἔπει οὗτοι ἔεδνωται κακοὶ είμεν.

358. See 4, 315.—359, 360. We have already seen 12, 336, analogous terms: "Ενθα σφιν κατὰ ίσα μάχην ἴτάνυσσε Κρονίων, containing a metaphor borrowed from the use of cables. The words ἄρρηκτόν τ' ἄλυτόν τε render, in this passage, the use of this metaphor still more evident. But it is a great mistake to think that πεῖραρ means *cable*, as has been said. πεῖραρ, πεῖρας, or πέρας means an *end* and nothing else. Lit., "having interlaced (*ἐπαλλάξαντες*) the ends of the fight (the two hostile fronts; as we say in prose, *συνάπτειν μάχην, miscere pugnam*), they stretched them indissolubly on both sides:" i. e. by the inspiration of the two gods the Greeks and Trojans fought without intermission.—361. μεσαιπόλιος found only here, "half-white, greyish."—363. Cabēsus, a town of Thrace, on the Hellespont. ἔνθον, in Troy.—366. See 3, 146. "Othryoneus does precisely what David does, 1 Kings xviii. 25, who, not being rich enough to marry Saul's daughter by making her the ordinary presents, wishes to merit her by slaying a hundred Philistines." *Med. Dacier.*—374. Ἐπαινῶ, Sch. Some texts had the fut. *αινίζομ'*.—374. See 2, 286.—381. Arist. wrote *συνώμεθα*, because that word

- 383 Ὡς εἰπών, ποδὸς ἐλκε κατὰ κρατερὴν ύσμίνην
 384 ἥρως Ἰδομενεὺς. Τῷ δ' Ἀσιος ἡλθεν ἀμύντωρ,
 πεζὸς πρόσθ' ἵππων· τὰ δὲ πνείουτε κατ' ὕμων
 αἱὲν ἔχ' ἡνίοχος θεράπων· ὁ δὲ ἵετο θυμῷ
 Ἰδομενῆς βαλεῖν· ὁ δέ μιν φθάμενος βάλε δουρὶ¹
 388 λαιμὸν ὑπ' ἀνθερεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν.
 Ήριπε δ', ὡς δτε τις δρῦς ἥριπεν, ἢ ἀχερωΐς,
 ἡὲ πίτυς βλαθρή, τίντ' οὐρεσι τέκτονες ἄνδρες
 ἔξεταμον πελέκεσσι νεήκεσι, νῆσιν εἶναι·
 392 ὃς δὲ πρόσθ' ἵππων καὶ δίφρου κεῖτο ταυνυσθείς,
 βεβρυχώς, κόνιος δεδραγμένος αίματοέσσης.
 Ἐκ δέ οἱ ἡνίοχος πλήγη φρένας, ἀς πάρος εἶχεν·
 οὐδὲ δγ' ἐτόλμησεν, δηῶν ὑπὸ χειρας ἀλύξας,
 396 ἀψ ἵππους στρέψαι. Τὸν δ' Ἀντίλοχος μενεχάρμης
 δουρὶ μέσον περόνησε τυχών· οὐδὲ ἥρκεσε θώρηξ
 χάλκεος, δν φορέεσκε, μέση δὲ ἐν γαστέρι πῆξεν.
 Αὐτὰρ δγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου·
 400 ἵππους δ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 ἔξελασε Τρώων μετ' ἔγκυνήμιδας Ἀχαιούς.
 Δηῆφοβις δὲ μάλα σχεδὸν ἥλυθεν Ἰδομενῆς,
 Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.
 404 Ἄλλ' ὁ μὲν ἄντα ἴδων ἡλεύατο χάλκεον ἔγχος,
 Ἰδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' ἐίσῃ,
 τὴν ἄρ' δγε ρίνοῖσι Βοῶν καὶ υώροπι χαλκῷ
 δινωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν·
 408 τῇ ὑπὸ πᾶς ἔάλη, τὸ δὲ ὑπέροπτατο χάλκεον ἔγχος·
 καρφαλέον δέ οἱ ἀσπὶς ἐπιθρέξαντος ἄυσεν
 ἔγχεος· οὐδὲ ἄλιόν ρα βαρείης χειρὸς ἀφῆκεν,
 ἀλλ' ἔβαλ· Ἰππασίδην Ὑψήνορα, ποιμένα λαῶν,
 412 ἥπαρ ὑπὸ πραπίδων, εἴθαρ δὲ ὑπὸ γούνατ' ἔλυσεν.
 Δηῆφοβος δὲ ἔκπαγλον ἐπεύξατο, μακρὸν ἀύσας·

comes fm συνίεμαι, *racioi*, to set themselves at one. — 382. Προικόδρατα, Sch.—385. On Asius, see 2, 837.—387. See 1, 107, or 6, 9. — 389. ἀχερωΐς, *populus alba*, Linn.—390. *Pinus pinea*, Linn. βλαθρός, fm βλάσκειν (μολεῖν, see 4, 11), which shoots up high, ἢ δι' ἥρος αἰθέρ' ἰκανεν, as H. says 14, 288.—391. Νεωστὶ ἡκονημένοις, Sch.—393. *Mugilens*, 2 perf. fm βρυχάομαι, just as we find μεμυτώς, μεμηκώς, formed from the analogous verbs μυκάομαι, μηκάομαι. —394. Ἔξεπλάγη καὶ ἐκφρων ἔγένετο ὁ αἵτοῦ ἡνίοχος, Sch.—406. See 7, 220. — 407. See 8, 193. — 408. Συνειλήθη, συνεστάλη, Sch. See 6, 823. Virg., who has imitated this passage, xii. 490, sqq., says: et se collegit in arma. — 409. καρφαλέον = ἔηρόν and αὔον.

- 142 ἵσοπεδον, τύτε δ' οὗτι κυλίνδεται, ἐσσύμενός περ·
ώς "Εκτωρ εἴως μὲν ἀπέλει, μέχρι θαλάσσης
144 ρέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν,
κτείνων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξιν,
στῇ ρά μάλ' ἐγχριμφθείς. Οἱ δ' ἀντίοι υἱες Ἀχαιῶν,
νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν,
148 ὥσαν ἀπὸ σφείων· ὁ δὲ χαστάμενος πελεμίχθη.
"Ηὕσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·
Τρῷες καὶ Λύκιοι καὶ Δάρδανοι ἡγχιμαχηταί,
παρμένετ· οὗτοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοὶ
152 καὶ μάλα πυργῆδὸν σφέας αὐτοὺς ἀρτύναντες·
ἀλλ', δίω, χάσσονται ὑπ' ἔγχεος, εἰ ἐτέον με
ώρσε θεῶν ὕβριστος, ἐρίγδουπος πύσις "Ηρῆς.
"Ως εἰπὼν ὕβριν μένος καὶ θυμὸν ἐκάστου.
156 Δηίφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει,
Πριαμίδης, πρόσθεν δ' ἔχειν ἀσπίδα πάντος ἐίσην,
κοῦφα ποσὶ προβιβάς καὶ ὑπασπίδια προποδίζων.
Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
160 καὶ βάλεν, οὐδὲ ἀφάμαρτε, κατ' ἀσπίδα πάντος
ἐίσην,
ταυρείην· τῆς δ' οὗτι διήλασεν, ἀλλὰ πολὺ πρὶν
ἐν καυλῷ ἐάγη δολιχὸν δόρυ· Δηίφοβος δὲ
ἀσπίδα ταυρείην σχέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῷ
164 ἔγχος Μηριόναο δαίφρονος· αὐτὰρ ὅγ' ἥρως
ἀψέτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς
ἀμφότερον, νίκης τε καὶ ἔγχεος, δὲ ξυνέαξεν.
Βῆ δ' ἵέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
168 οἰσόμενος δόρυ μακρόν, δοὶ κλισίῃ φι λέλειπτο.
Οἱ δ' ἄλλοι μάρναντο, βοὴ δ' ἀσβεστος ὄρώρει.
Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
"Ιμβριον αἰχμητήν, πολυτίππου Μέντορος νίόν.

(Sch.), without its course being impeded. *ἴως* (*εἰος*), see n. on 1, 193. — 142. (Eἰς) *ἰσώμαλον τόπον*, Sch.; the plain. — 143. *ἴως* = *τέως*, up to that time, thus far.—144. Read as *ῥᾶ*. — 147. *ἀμφίγνως*, adj. of doubtful signif. It is usually explained, 'two-edged'; or armed with iron in two places, at the point, and at the *σαυρωτήρ* (10, 153). — 152. *Δίεην πύργου*, Sch.; see n. on 4, 334. — 153. Fut. of *χάζω*. — 154. See 11, 288. — 158. "Υπὸ τὴν ἀσπίδα τιθεὶς τοὺς πόδας καὶ οὕτος προβαίνων ποδῆρεις γάρ ἡσαν αἱ ἀσπίδες, *Apoll.* — 159. See 3, 30, and 4, 100. — 161. *τῆς* depends on *διά* in *διήλασεν*. — 162. Fm *ἄγνυμ*. — 163. *Procul a se tenuit*. — 166. Gen. of the cause. The same at 203. — 168. *Κομίσων*. Διαφέρει δὲ τὸ οἰσωκ ταὶ τὸ οἰσόμενος οἰσων

- 172 Ναῖς δὲ Πήδαιον, πρὸν ἐλθεῖν υἱας Ἀχαιῶν,
κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·
αὐτὰρ ἐπεὶ Δαναῶν νέες ἥλυθον ἀμφιέλισσαι,
ἄψ εἰς Ἰλιον ἥλθε, μετέπρεπε δὲ Τρώεσσιν·
- 176 ναῖς δὲ πὰρ Πριάμῳ· ὁ δέ μιν τίεν ἵσα τέκεσσιν.
Τόν ρ' νιὸς Τελαμῶνος ὑπ' οὔατος ἔγχει μακρῷ
νῦξ, ἐκ δ' ἐσπασεν ἔγχος· ὁ δ' αὐτὸν τεύχεν μελίῃ ὡς,
ἥτ' ὅρεος κορυφῇ ἔκαθεν περιφαινομένου
- 180 χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσσῃ·
ῶς πέσεν· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
Τεῦκρος δ' ὠρμήθη, μεμαῶς ἀπὸ τεύχεα δῦσαι·
“Εκτωρ δ' ὄρμηθέντος ἀκόντισε δουρὶ φαεινῷ.
- 184 'Αλλ' ὁ μὲν ἄντα ἴδων ἥλεύατο χάλκεον ἔγχος
τυτθόν· δ' Ἀμφίμαχον, Κτεάτου υἱὸν Ἀκτορίωνος,
νισσόμενον πόλεμόνδε, κατὰ στῆθος βάλε δουρὶ.
Δούπησεν δὲ πεσών, ἀράβιθησε δὲ τεύχει ἐπ' αὐτῷ.
- 188 "Εκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαιν
κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
Αἴας δ' ὄρμηθέντος ὄρέξατο δουρὶ φαεινῷ
"Εκτορος ἀλλ' οὕπη χροὸς εἴσατο, πᾶς δ' ἄρα
χαλκῷ
- 192 σμερδαλέω κεκάλυφθ· ὁ δ' ἄρ' ἀσπίδος ὄμφαλὸν
ούτα,
ῶσε δέ μιν σθένει μεγάλῳ· ὁ δὲ χάσσατ' ὀπίσσω
νεκρῶν ἀμφοτέρων τοὺς δ' ἐξείρυσσαν Ἀχαιοῖ
Ἀμφίμαχον μὲν ἄρα Στιχίος δίός τε Μενεσθεύς,
- 196 ἄρχοι Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·
"Ιμβριον αὐτὸν Αἴαντε, μεμαότε θούριδος ἀλκῆς.
"Ωςτε δύ' αλγα λέοντε κυνῶν ὑπὸ καρχαροδόντων
ἀρπάξαντε φέρητον ἀνὰ ρώπηϊα πυκνά,
200 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῆσιν ἔχοντε·
ὦς ρά τὸν ὑψοῦ ἔχοντε δύω Αἴαντε κορυστὰ

μὲν γὰρ ἐτέρῳ, οἰσόμενος δὲ ἱαντῷ, Sch. — 172. Πήδαιος, the only river in Cyprus. The land on the bank of a river is sometimes designated simply by the name of the river. — 181. See 12, 396. — 183. See 4, 100. — 191. οὕπη (*nusquam*) χροὸς εἰσατο (τι εἴμι), it nowhere came or went to the skin; as in prose ἐξικνεῖσθαι τινος, to reach any thing. — 197. See 5, 732. — 198. Above 5, 556. H. also represents two lions going together to the chase. In a lost piece of Aeschylus it is two wolves:

ἘΠΛΕΟΝ δ' ἄνω λυκηδόν, ὢςτε διπλός
λύκοι νείβρον φέρουσι.

- 202 τεύχεα συλήτην· κεφαλὴν δ' ἀπὸ δειρῆς
κόψεν Ὀίλιάδης, κεχολωμένος Ἀμφιμάχοιο·
204 ἥκε δέ μιν σφαιρηδὸν ἐλιξάμενος δὶ' ὄμιλου,
"Εκτορὶ δὲ προπάροιθε ποδῶν πέσεν ἐν κονίρσιν.

Poseidôn, irritated at the death of Amphimachus, excites Idomeneus against the Trojans. Idomeneus goes to put on his arms; he finds Merion near his tent, and both rush to defend the left of the fleet, whilst the two Ajaxes protect the centre.

- Καὶ τότε δὴ πέρι κῆρι Ποσειδάων ἔχολώθη,
νίνωνοι πεσόντος ἐν αἰνῇ δηγοτῆτι·
208 βῆ δὲ οὐκέτι παρὰ τε κλισίας καὶ νῆας Ἀχαιῶν,
ὅτρυνεν Δαναούς, Τρώεστοι δὲ κήδε' ἔτευχεν.
Ίδομενεὺς δὲ ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν,
ἔρχόμενος παρ' ἑταῖρουν, οὐ οἱ νέον ἐκ πολέμοιο
212 ἥλθε, κατ' ἴγνην βεβλημένος δέξει χαλκῷ.
Τὸν μὲν ἑταῖροι ἔνεικαν, οὐ δὲ ιητροῖς ἐπιτείλας
ἥιεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
ἀντιάαν. Τὸν δὲ προσέφη κρείων Ἔνοσίχθων,
216 εἰσάμενος φθογγὴν Ἀνδραίμονος υἱοῦ Θόαντι,
δις πάσῃ Πλευρῶνι καὶ αἴπεινῃ Καλυδῶνι
Αἰτωλοῖσιν ἄνασσε, θεὸς δὲ ὁ τίετο δήμωφ·
Ίδομενεῦς, Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ
220 οἴχονται, τὰς Τρωσὶν ἀπείλεον υἱες Ἀχαιῶν;
Τὸν δὲ αὐτὸν Ίδομενεύς, Κρητῶν ἀγός, ἀντίον
ηὔδα·
"Ω Θόαν, οὕτις ἀνὴρ νῦν αἴτιος, δσσον ἔγωγε
γιγνώσκω· πάντες γάρ ἐπιστάμεθα πτολεμίζειν."
224 οὔτε τινὰ δέος ἵσχει ἀκήριον, οὔτε τις ὄκνῳ
εἴκων ἀνδύεται πόλεμον κακόν· ἀλλά που οὔτω
μέλλει δὴ φίλον εἶναι ὑπερμενεῖ Κρουνίωνι,
νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιούς.

On ὑπό, see 9, 248.—204. Fm ἵημι, to hurl. ἐλιξάμενος, making a circular movement, such as one makes to throw a ball (*σφαιραν*). [H. Stephens translates it *voltens*; and so C., *he rolled and sent it*; = *he sent it rolling*.] “Immane factum frustra excusant grammatici. Sane id alienum est a generosa Telamonii virtute, sed dignissimum persona ejus, qui Cassandram ab ara abstrahere sustinuit, ipsosque deos conviciis lacescivit.” Heyne.

207. According to the fable, Cteäthus, father of Amphimachus, passed for the son of Actör, but was, in reality, the son of Poseidon. See 11, 750, 751.—213. Fm φίρω.—218. See 2, 791 and 280.—217. Pleurôn, an old town in Aetolia, on the river Evênu; see 2, 639.—224. See 5, 812.—225. Υπεγκλίνει, μεταφορικῶς ἀπὸ τῶν ἀφην-

- 228 Ἀλλά, Θόαν^τ καὶ γὰρ τὸ πάρος μενεδήιος ἥσθα,
ὅτρύνεις δὲ καὶ ἄλλουν, ὅθι μεθίέντα ἔδηαι·
τῷ νῦν μήτ' ἀπόληγε, κέλευνέ τε φωτὶ ἐκάστῳ.
Τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
- 232 Ἰδομενεῦ, μὴ κεῖνος ἀνὴρ ἔτι νοστήσειεν
ἐκ Τροίης, ἀλλ' αὐθὶ κυνῶν μέλπηθρα γένοιτο,
ὅστις ἐπ' ἥματι τῷδε ἐκὼν μεθίρσι μάχεσθαι.
Ἄλλ' ἄγε, τεύχεα δεῦρο λαβὼν ἵθι· ταῦτα δ' ἄμα
χρῆ
- 236 σπεύδειν, αἱ κ' ὄφελός τι γενώμεθα καὶ δύ' ἐύντε.
Συμφερτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.
“Ως εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἀμ πόνον ἀν-
δρῶν”
- 240 Ἰδομενεὺς δ' ὅτε δὴ κλισίην εὕτυκτον ἴκανεν,
δύσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε·
βῆ δ' ἴμεν ἀστεροπῆ ἐναλέγκιος, ἦντε Κρονίων
χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήντος Ὀλύμπου,
- 244 δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δέ οἱ αὐγαί·
ὡς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος·
Μηριόνης δ' ἄρα οἱ, θεράπων ἐնς, ἀντεβόλησεν
ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἤει
- 248 οἰσόμενος· τὸν δὲ προσέφη σθένος Ἰδομενῆς·
Μηριόνη, Μόλου υἱέ, πόδας ταχύ, φίλταθ' ἔται-
ρων,
τίπτ' ἡλθεις πόλεμόν τε λιπὼν καὶ δηϊοτῆτα;
ἡέ τι βέβληαι, βέλεος δέ σε τείρει ἀκωκή;
- 252 ἡέ τεν ἀγγελίης μετ' ἔμ' ἥλυθεις; οὐδέ τοι αὐτὸς
ἥσθαι ἐνὶ κλισίησι λιλαίομαι, ἀλλὰ μάχεσθαι.
Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίνυ ηῦδα·
[Ιδομενεῦ, Κρητῶν βουληφόρε χαλκοχιτώνων,]
256 ἔρχομαι, εἴ τι τοι ἔγχος ἐνὶ κλισίησι λέλειπται,

ζόντων ὑποζυγίων καὶ οὐ θελόντων, *Hesych.* — 227. See 12, 70. —
228, sqq. For the construction, see 7, 328. — 233. Fm μέλπειν, to
play. Ἐμπαίγματα, παιγνια· εἰώθασι γὰρ οἱ κύνες κορεσθέντες τοῖς
λειψάνοις ἐμπαίζειν, Sch. — 236. καὶ, as elsewhere καίπερ, though
they were but two. — 237. Aristarchus points out the sense of this
sentence with a remarkable precision: καὶ σφόδρα κακῶν (i. e. δει-
λῶν) ἀνθρώπων εἰς ταῦτα συνελθόντων γίνεται τις ἀρετὴ. — 241.
See 8, 43. — 252. τεν (= τινός) depends on ἀγγελίης (gen. of cause),
οὐκτίτιον de aliqua re; see 3, 206. αὐτός, of myself, without their

- 525 ἀθάνατοι θεοὶ ήσαν, ἐεργόμενοι πολέμοιο.
 Οἱ δὲ ἀμφ' Ἀσκαλάφῳ αὐτοσχεδὸν ὡρμήθησαν·
 Δηῆφοβος μὲν ἀπ' Ἀσκαλάφου πήληκα φαεινὴν
 528 ἥρπασε· Μηριώνης δέ, θιῷ ἀτάλαντος Ἀρῃ,
 δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δὲ ἄρα χειρὸς
 αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα.
 Μηριώνης δὲ ἔξαυτις ἐπάλμενος, αἰγυπτίος ὡς,
 532 ἔξερυσε πρυμνοῖο βραχίονος ὅβριμου ἔγχος·
 ἀψ δὲ ἑτάρων εἰς ἔθνος ἔχαζετο. Τὸν δὲ Πολίτης,
 αὐτοκασίγνητος, περὶ μέσσω χειρε τιτήνας,
 ἔξηγεν πολέμοιο δυςηχέος, ὅφρ' ἵκεθ' ἵππους
 536 ὠκέας, οἵ οἱ ὅπισθε μάχης ἡδὲ πτολέμοιο
 ἔστασαν, ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἵ τόνγε προτὶ ἄστυ φέρον βαρέα στενάχοντα,
 τειρόμενον· κατὰ δὲ αἷμα νεουτάτου ἔρρεε χειρός.
 540 Οἱ δὲ ἄλλοι μάρναντο, βοὴ δὲ ἀσβεστος ὁρώμεν.
 "Ενθ' Αἰνέας Ἀφαρῆς Καλητορίδην ἐπορούσας
 λαιμὸν τύψῃ, ἐπὶ οἴ τεραμμένον, δέξει δουράρι·
 ἐκλίνθη δὲ ἐτέρωσε κάρη, ἐπὶ δὲ ἀσπὶς ἑάφθη,
 544 καὶ κόρυς· ἀμφὶ δὲ οἱ θάνατος χύτο θυμοραΐστης.
 "Αντίλοχος δὲ Θώνα μεταστρεφθέντα δουκεύσας
 οὔταστ' ἐπαίξας· ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,
 ητ' ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἵκανει·
 548 τὴν ἀπὸ πᾶσαν ἔκερσεν· ὁ δὲ ὑπτιος ἐν κονίρσιν
 κάππεσεν, ἀμφω χειρε φίλοις ἐτάροισι πετάσσας·
 "Αντίλοχος δὲ ἐπόρουσε, καὶ αἴνυτο τεύχε' ἀπ'
 ὕμων,
 παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 552 οὔταζον σάκος εὐρὺ παναιόλον· οὐδὲ ἐδύναντο
 εἶσω ἐπιγράψαι τέρενα χρόα νηλέι χαλκῷ
 "Αντίλόχου· πέρι γάρ ρά Ποσειδάων ἐνοσίχθων
 Νέστορος νιὸν ἔρυτο, καὶ ἐν πολλοῖσι βέλεσσιν.

Repressus, retentus. — 525. Εἰργόμενοι, κωλύμενοι, Sch. — 530. See 5, 182.—534. Περὶ τὰ μέσα αὐτοῦ τὰς χεῖρας διατείνας καὶ συλλαβῶν, Sch. The hands which seize him by the middle are here called themselves μέσω, *medio* (placed in the middle). — 539. Νεοτρώτου, Sch. From οὐράω. — 541. Αἰνέας, in two syllables. — 543. = ἡφθη (*ἥφθη αὐτῷ, apta, alligata erat capiti*). The helmet and shield were fastened to the neck (see 3, 309, sqq., and Hdt. I. ch. 171, § 4): the head consequently bent to the side to which they both shifted in falling. — 544. Διαφθαρτικὸς τῆς ψυχῆς, *Apollon*. Fm ράσαι, *frangere*. — 546, 547. The veinous cavity. — 553. See 4, 139, and 6, 400.—

- 56 Οὐ μὲν γάρ ποτ' ἄνευ δηίων ήν, ἀλλὰ κατ' αὐτοὺς
στρωφᾶτ· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλι
αἰεὶ^ν
σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ἥσιν,
ἡ τευ ἀκοντίσσαι, ἡὲ σχεδὸν δρμηθῆναι.
560 'Αλλ' οὐ λῆθ' 'Αδάμαντα τιτυσκόμενος καθ'
δμιλον,
'Ασιάδην, ὃς οἱ οῦτα μέσον σάκος ὑξεῖ χαλκῷ,
ἐγγύθεν δρμηθείς· ἀμενήνωσεν δέ οἱ αἰχμὴν
κυανοχαῖτα Ποσειδάνων, βιότοιο μεγήρας.
564 Καὶ τὸ μὲν αὐτοῦ μεῖν', ὥστε σκῶλος πυρίκαυστος,
ἐν σάκει 'Αντιλόχῳ, τὸ δὲ ἥμισυ κεῖτ' ἐπὶ γαιῆς·
ἄψ δὲ ἑτάρων εἰς ἔθνος ἔχαζετο, Κῆρ' ἀλεείνων·
Μηριόνης δὲ ἀπιόντα μετασπόμενος βάλε δουρὶ^ν
568 αἰδοίων τε μεσηγὸν καὶ ὄμφαλον, ἔνθα μάλιστα
γίγνεται· "Ἄρης ἀλεγεινὸς διζυροῖσι βροτοῖσιν"
ἔνθα οἱ ἔγχος ἐπηξεν· δὲ ἐσπόμενος περὶ δουρὶ^ν
ἥσπαιρ', ὃς ὅτε βοῦς, τόντ' οὐρεσι βουκόλοι ἄνδρες
572 ἡλάσιεν οὐκ ἐθέλοντα βίῃ δῆσαντες ἄγουσιν·
ώς δὲ τυπεὶς ἥσπαιρε μίνυνθά περ, οὕτι μάλα δήν,
ὅφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσατ' ἐγγύθεν ἐλθὼν
ἥρως Μηριόνης· τὸν δὲ σκότος δῆσε καλυψεν.
576 Δηῆπυρον δὲ "Ἐλενος ξίφει σχεδὸν ἡλασε κόρσην
Θρηϊκίψ, μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἀραξεν·
ἡ μὲν ἀποπλαγχθείσα χαμαὶ πέσε· καὶ τις 'Αχαιῶν
μαρναμένων μετὰ ποστὶ κυλινδομένην ἐκόμισσεν·
580 τὸν δὲ κατ' ὄφθαλμῶν ἐρεβεινὴν ὑπὲ ἐκάλυψεν.
'Ατρείδην δὲ ἄχος εἴλε, βοὴν ἀγαθὸν Μενέλαον·
βῆ δὲ ἐπαπειλήσας 'Ελένῳ ἥρωᾳ ἄνακτι,
δέξιν δόρυν κραδάων· δὲ τόξου πῆχυν ἀνελκεν.
584 Τώ δὲ ἄρ' ὁμαρτήτην, δὲ μὲν ἔγχει δέξοεντι

564, 565. Poseidôn was venerated by the house of Nestor as the first author of the family. See the opening of Od., bk 3. — 561. See 4, 525.—563. Φθονήσας 'Αδάμαντι, μὴ τὸν βίον 'Αντιλόχου ἀφέληται, Sch. *Invidens (ei) vitam (Antilochi)*. See 4, 54. — 564. A stake burnt, or hardened in the fire, to preserve it against wet, and to hinder it from rotting when driven into the ground.—569. *Mortalibus agris*, Virg.—570. See 12, 395.—573. Ταῖς ίξιμάντων σειραῖς εἵρηται δὲ παρὰ τὴν εἴλησιν (fm Ἑλλω, εἴλω) τῶν σχοινίων ἡ ιμάντων, Sch.—577. Ξίφος Θράκιον, a kind of long straight sword (not curved) called δρυφάται. *Thracum rhomphæa* (says Livy), *ingentis longitudinis*. —578. 'Αποκρουσθείσα, Sch.—583. See 11, 375.—584. See 5, 50. —

585 ἵετ' ἀκοντίσσαι, ὁ δὲ ἀπὸ νευρῆφιν. δῖστῳ·

Πριαμίδης μὲν ἔπειτα κατὰ στῆθος βάλεν ίῷ
Θώρηκος γύαλον, ἀπὸ δὲ ἐπτατο πικρὸς δῖστός.

588 Ὡς δὲ ὅτε ἀπὸ πλατέος πτυόφιν μεγάλην κατ'
ἀλωὴν

Θρώσκωσιν κύαμοι μελανόχροες, ἡ ἐρέβινθοι,
πνοιῇ ὑπὸ λιγυρῆ καὶ λικμητῆρος ἐρωῆ·
δῶς ἀπὸ Θώρηκος Μενελάου κυδαλίμοιο

592 πολλὸν ἀποπλαγχθείς, ἐκὰς ἐπτατο πικρὸς δῖστός.
Ἄτρειδης δὲ ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
τὴν βάλεν, ἡ ρὸς ἔχε τόξον ἐνέξουν· ἐν δὲ ἄρα τόξῳ
ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος.

596 Ἀψ δὲ ἐτάρων εἰς ἔθνος ἔχάζετο, Κῆρος ἀλεείνων,
χείρα παρακρεμάσας· τὸ δὲ ἐφέλκετο μείλινον ἔγχος.
Καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάθυμος Ἀγήνωρ,
αὐτὴν δὲ ξυνέδησεν ἐϋστρόφῳ οἰὸς ἀώτῳ,

600 σφενδόνῃ, ἥν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν.

Πείσανδρος δὲ ιθὺς Μενελάου κυδαλίμοιο
ἥϊε· τὸν δὲ ἄγε Μοῖρα κακὴ θανάτοιο τέλοςδε,
σοί, Μενέλαε, δαμῆναι ἐν αἰνῷ δηϊοτῆτι.
604 Οἱ δὲ δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ιόντες,
Ἄτρειδης μὲν ἄμαρτε, παραὶ δὲ οἱ ἐτράπτερ' ἔγχος·
Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσας·
608 ἔσχεθε γάρ σάκος εὐρύν, κατεκλασθῇ δὲ ἐνὶ καυλῷ
ἔγχος· ὃ δὲ φρεσὶν ἥσι χάρη καὶ ἐέλπετο νίκην.
Ἄτρειδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον,

588. πτύον, a winnowing shovel, and not what they generally call the ταπ. Here is Columella's description (II. ch. 10): "Quum acervus paleis granisque mixtus in unum fuerit conjectus, paulatim ex eo ventilabis (πτύοις) per longius spatium jactetur: quo facto pala, quae levior est, citra decidet; faba, quae longius emitetur, pura eo perveniet, quo ventilator (λικμητήρ) eam jaculabitur." This comparison has been cited as an example of the power of genius to ennoble whatever it touches. H. is full of these examples. — 596. Imitated by Virg., ix. 576.—599. See 9, 661. This "plaited wool" is a sling, σφενδόνῃ. See below 716. In later times they made slings of sinews or leather. — 600. The attendant had a sling about him, and they used it to bandage the wound. We must not suppose that there is question here of that kind of bandage which Hippocrates calls σφενδόνῃ. That bandage served to place broken arms in a sling, &c., and, doubtless, owed its name to its form. — 608. See 12, 184. The words *τὸν οὐδὲ διαπρὸ τὸ ἔγχος* must be considered as in a parenthesis: the sequel, ὃ δὲ χάρη καὶ ἐέλπετο νίκην, belongs to

- 511 ἀλτ' ἐπὶ Πεισάνδρῳ ὁ δὲ ὑπ' ἀσπίδος εἶλετο καλὴν
 512 ἀξίνην εὔχαλκον, ἐλαῖνῳ ἀμφὶ πελέκκῳ,
 μακρῷ, ἐϋξέστῳ· ἅμα δὲ ἀλλήλων ἐφίκοντο.
 "Hτοι ὁ μὲν κόρυθος φάλον ἥλασεν ἵπποδασείης
 ἄκρον ὑπὸ λόφου αὐτὸν· ὁ δὲ προσιόντα μέτωπον,
 516 ρίνὸς ὑπερ πυμάτης· λάκε δὲ ὀστέα, τὸ δὲ οἱ ὅσσε
 πάρ ποσὶν αἴματόντα χαμαὶ πέσον ἐν κονίρσιν·
 ἴδινώθη δὲ πεσών. 'Ο δὲ λὰξ ἐν στήθεσι βαίνων
 τεύχεα τ' ἔξενάριξε καὶ εὐχόμενος ἔπος ηῦδα·
 520 Δείψετε θην οὕτω γε νέας Δαναῶν ταχυπάλων,
 Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι ἀυτῆς.
 "Αλλης μὲν λώβης τε καὶ αἰσχεος οὐκ ἐπιδευεῖς,
 ἦν ἐμὲ λωβίσασθε, κακαὶ κύνες· οὐδέ τι θυμῷ
 524 Ζηνὸς ἐριθρεμέτεω χαλεπὴν ἐδδείσατε μῆνιν
 ξεινίου, δεῖτε ποτ' ὑμιν διαφθέρσει πόλιν αἰπήν.
 Οἱ μεν κουριδίην ἄλοχον καὶ κτήματα πολλὰ
 μὰψ οἰχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ·
 528 νῦν αὐτὸν ἐν νηυσὶν μενεαίνετε ποντοπόροισιν
 πῦρ ὄλοὸν βαλέειν, κτεῖναι δὲ ἥρωας Ἀχαιούς·
 ἀλλά ποθι σχήσεσθε, καὶ ἐσσύμενοί περ, Ἀρηος.
 Ζεῦ πάτερ, η τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,
 632 ἀνδρῶν ἡδὲ θεῶν· σέο δὲ ἐκ τάδε πάντα πέλονται.
 Οίον δὴ ἀνδρεσσι χαρίζει νέβριστῆσιν,
 Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
 φυλόπιδος κορέσασθαι ὅμοιον πολέμοιο.
 636 Πάντων μὲν κόρος ἐστί, καὶ ὑπνου καὶ φιλότητος,
 μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὄρχηθμοῖο,
 τῶν πέρι τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
 η πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.

οὐταστεν. — 612. The handle was fixed into the brass of the axe, hence the expression ἀξίνη ἀμφὶ πελέκκῳ. — 616. Ἐψόφησεν, *Apollon. Fracta spemergunt.* — 622. "Αλλης ὑβρεως οὐκ ἐνδεῖς, ἀλλὰ πληρεῖς ἵστε ὑβριας, Sch. — 623. The feminine here is a consequence of the frequent use of η κύνων. Eustath. has remarked this, but he wrongly adds: ίσως δὲ ως διὰ τὸ Τρωϊκὸν ἐκτεθηλυσμάνον οὕτως ἐσχημάτισται. — 625. In the Od., 1, 270, it is said of Zeus:

Ζεὺς ἐπιτιμήτωρ ἱκετάων τε ξείνων τε,
 ξείνιος, δεινοῖσιν ἄμφι αἰδοίοισιν δπηδεῖ.

— 626. See 1, 114. — 627. ἀνάγ., see 6, 232. "Οτι φιλοφροσύνης καὶ
 ξενίας ἐτύχετε, Sch. — 630. *Vos cohiebitis*, here and 9, 235. — 631.
 περιέναι, *superiorēm esse.* — 632. = ἐκ σοῦ. — 638. Προΐσθαι (from
 προΐμει) τὴν ἐπιθυμίαν, *κορεσθῆναι*, Sch. All things of which he

- 640 Ὡς εἰπών, τὰ μὲν ἔντε' ἀπὸ χροὸς αἴματόεντα
 συλήσας, ἐτάροισι δίδου Μενέλαος ἀμύμων,
 αὐτὸς δ' αὐτὸν ἔξαυτις ἵων προμάχοισιν ἐμίχθη.
 "Ενθα οἱ νιὸς ἐπῆλτο Πυλαιμένεος βασιλῆος,
 644 Ἀρπαλίων, ὃ ῥά πατρὶ φίλῳ ἔπειτο πτολεμίξων
 ἐς Τροίην" οὐδὲ αὐτὶς ἀφίκετο πατρίδα γαῖαν·
 ὃς ῥά τότ' Ἀτρεΐδαο μέσον σάκος οὐτασε δουρὶ
 ἐγγύθεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
 648 ἄψ δὲ ἑτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων,
 πάντοσε παπταίνων· μή τις χρόα χαλκῷ ἐπαύρῃ.
 Μηριόνης δὲ ἀπίστοντος ἦι χαλκήρε' διστόν·
 καὶ ρῷ ἔβαλε γλουτὸν κάτα δεξιόν· αὐτὰρ διστός
 652 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.
 "Εζόμενος δὲ κατ' αὐθι, φίλων ἐν χερσὶν ἐταίρων,
 θυμὸν ἀποπνείων, ὥctε σκώληξ, ἐπὶ γαίην
 κεῖτο ταθείς· ἐκ δὲ αἵμα μέλαν ρέε, δεῦε σὲ γαῖαν.
 656 Τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο·
 ἐς δίφρον δὲ ἀνέσαντες ἄγον προτὶ Ἰλιον ἰρήν,
 ἀχνύμενοι· μετὰ δέ σφι πατὴρ κίε, δάκρυα λείβων·

wishes to satisfy his desire, rather than that of fighting.—647. Pylæmenes has been slain by Menelaus, 5, 576.—649. See 11, 391.—650. *In abeuntem*, a use of the gen. which we have pointed out several times.—654. σκώληξ, *lumbricus*, an earth-worm.—657. Ἀναβιβάσατες, ἀναθίνετε, *Sch.* Fm. ἀνίημι. The ancient critics have remarked that this body is the only one which has been carried off thus during the fight; that, moreover, the father, being dead, could not accompany and bewail his son. To get rid of these difficulties, some have effaced the three lines 657—659; others, to efface nothing, have distinguished between ἀρχός (a title given to Pylæmenes 5, 577), and βασιλεύς (643). They have translated the first by *chief, commander, general*: so that there would be two Pylæmenes. I pass over in silence other attempts to make the two passages agree, e. g. the pleasant idea that *here* there is question of the *soul*, of the *shade* of the father coming to pay the last honours to his son. No doubt H. knew pretty exactly the events of the siege of Troy. He was informed of all the leading facts; he knew what chiefs there fell, and nearly in what circumstances; in a word, what chiefs saw their country again. But the precise details which we read in his poems, the painting which places before our eyes almost every one of his characters, this is *poetry*. H. knew that king Pylæmenes and his son had fallen under the spear of Menelaus. This fact he works up into his battle-pieces. Now he finds he has done it twice, and in a way to contradict himself by a kind of anachronism, provided always the compilers have properly placed these two parts of the poem. This suffices to give us to understand that such contradictions must, at the most, be averred, but that every attempt to get rid of them

59 ποινὴ δ' οὗτις παιδὸς ἐγίγνετο τεθνηῶτος.
 60 Ταῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη·
 ξεῖνος γάρ οἱ ἔην πολέσιν μετὰ Παφλαγόνεσσιν·
 τοῦ δγε χωόμενος προίει χαλκῆρε' διστόν.
 Ἡν δέ τις Εὐχήνωρ, Πολυύδου μάντιος υἱός,
 664 ἀφνειώς τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,
 δς ρ' εὖ εἰδὼς Κῆρ' ὄλοιην ἐπὶ νηὸς ἔβαινεν.
 Πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύδος,
 νούσῳ ύπ' ἀργαλέῃ φθίσθαι οἰς ἐν μεγάροισιν,
 668 ἦ μετ' Ἀχαιῶν ηνησὸν ὑπὸ Τρώεσσι δαμῆναι·
 τῷ ρ' ἄμα τ' ἀργαλέην θωὴν ἀλέεινεν Ἀχαιῶν,
 νοῦσόν τε στυγερίν, ἵνα μὴ πάθοι ἄλγεα θυμῷ.
 Τὸν βάλ· ύπù γναθμοῖο καὶ οὐατος· ὥκα δὲ θυμὸς
 672 ϕχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος
 εἶλεν.

Ignorant that the Trojans are repulsed on the left of the fleet, Hector is fighting in the centre, with the Boeotians, Athenians, Locrians, Phthians, and Epeans, who support the two Ajaces. The Locrian arrows throw the Trojans into disorder.

"Ως οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 "Εκτωρ δ' οὐκ ἐπέπυστο Διὺς φίλος, οὐδέ τι ἥδη,
 δττι ρά οἱ νηῶν ἐπ' ἀριστερὰ δηιόωντο
 676 λαοὶ ύπ' Ἀργείων· τάχα δ' ἀν καὶ κῦδος Ἀχαιῶν
 ἐπλετο· τοῖος γὰρ γαιήοχος Ἐννοσίγαιος
 ὥτρουν· Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
 ἀλλ' ἔχεν, ὃ τὰ πρῶτα πύλας καὶ τεῖχος ἐξάλτο,
 680 ρήξαμενος Δαναῶν πυκινὰς στίχας ἀσπιστάων·
 ἐνθ' ἔσταν Αἴαντός τε νέες καὶ Πρωτεσιλάου,
 θιν' ἔφ' ἀλὸς πολιῆς είρυμέναι· αὐτὰρ ὑπερθεν
 τεῖχος ἐδέδμητο χθαμαλώτατον, ἐνθα μάλιστα
 684 ζαχρηεῖς γίγνυντο μάχῃ αὐτοὶ τε καὶ ἵπποι.

would have no other result than an alteration. — 659. See 1, 633. To understand this line, we must identify ourselves with the sentiments of the ancients, and not think of an ordinary interest (see also our n. on 24, 594). The father followed weeping, and his grief must have been the greater, as he could not look to any ransom for the blood of his son; no ransom could restore his son to him. — 664. ἄγαθός, *nobilis*. On the diviner, Polyides, we shall find many details in Apollon., iii. ch. 3, *init.* — 669. θωῆ, amends, penalty (*ζημία*), has here a figurative sense, “the pain inflicted by the Achaeans,” i. e. the reports they might have spread of his cowardice.

673. See 11, 596.—676. κῦδος, as in Lat., *decus*, for victory.—679.

- 685 "Ενθα δὲ Βοιωτοὶ καὶ Ἰάσονες ἐλκεχίτωνες,
 Λοκροὶ καὶ Φθῖοι καὶ φαιδιμόεντες Ἐπειοί,
 σπουδῇ ἐπαίσσοντα νεῶν ἔχον· οὐδὲ ἐδύναντο
 688 ὥσαι ἀπὸ σφείων φλογὶ εἴκελον Ἔκτορα δῖον
 οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δὲ ἄρα τοῖσιν
 ἥρχ' υἱὸς Πετεῶ, Μενεσθεύς· οἱ δὲ ἄμ' ἐποντο
 Φείδας τε Στιχίος τε Βίας τ' ἔντις· αὐτὰρ Ἐπειῶν
 692 Φυλελδῆς τε Μέγης, Ἀμφίων τε Δρακίος τε.
 Πρὸ Φθίων δέ, Μέδων τε μενεπτόλεμός τε Ποδ
 ἀρκης".
 ἦτοι δὲ μὲν νόθος υἱὸς Ὁϊλῆος θείοιο
 ἐσκε, Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν
 696 ἐν Φυλάκῃ, γαίης ἀπὸ πατρίδος, ἄνδρα κατακτάσ,
 γνωτὸν μητρυῖης Ἐριώπιδος, ἦν δὲ Ὁϊλεύς·
 αὐτὰρ δέ, Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο·
 οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες,
 700 ναῦφιν ἀμυνόμενοι, μετὰ Βοιωτῶν ἐμάχοντο.
 Αἴας δέ οὐκέτι πάμπαν, Ὁϊλῆος ταχὺς νιός,
 ἵστατ' ἀπ' Αἴαντος Τελαμωνίου, οὐδὲ τὴβαιόν·
 ἀλλ' ὥστ' ἐν νειῷ βόειο πίνοπε πηκτὸν ἄροτρον,
 704 ἵσον θυμὸν ἔχοντε, τιταίνετον· ἀμφὶ δὲ ἄρα σφιν
 πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἴδρως·
 τὰ μέν τε ζυγὸν οίον ἔνξοον ἀμφὶς ἔέργει,
 ἰεμένω κατὰ ὄλκα· τέμει δέ τε τέλσον ἀρούρης·
 708 ὡς τὰ παρθεβαῶτε μάλ' ἔστασαν ἀλλήλοιον.
 'Αλλ' ἦτοι Τελαμωνιάδην πολλοὶ τε καὶ ἐσθλοὶ¹
 λαοὶ ἐπονθεῖταιροι, οἵ οἱ σάκος ἔξεδέχοντο,
 διππότε μιν κάματός τε καὶ ἴδρως γούναθ' ἵκοιτο.
 712 Οὐδὲ ἄρ' Ὁϊλιάδη μεγαλήτορι Λοκροὶ ἐποντο·

See 12, 433. — 684. See *ibid.* 347. — 685. These are the Ionians of Greece, particularly the Athenians, whom H., however, calls nowhere else by this name. This whole passage to 700, offers matter for grave doubts, which cannot be treated of here. — 689. *Electi, eximii, præstantissimi.* — 697. *γνωτός*, brother. According to Columellæ, they particularly esteemed red or brown oxen. — 705. *Ταῖς ρίζαις τὸν κεράτων, Eustath.* The sweat comes from the efforts of the neck, and, on account of the yoke, can only show itself at the root of the horns. — 706. *Διείργει, χωρίζει, Sch.* — 707. In prose *ἀνλακα*. Everywhere else H. says *τάμνει*, but *τέμει* is attested by the grammarians. The subject is *ἄροτρον*, 703, and what follows from *τιταίνετον* must be considered as parenthetical. — 710. *Ἔταροι* defines more exactly what *λαοί* must be understood, "those who surrounded him most nearly." The same word is applied in the Od. to the comrades of

713 οὐ γάρ σφι σταδίη ὑσμίνῃ μίμνε φίλον κῆρ·
 οὐ γάρ ἔχον κόρυθας χαλκήρεας ἵπποδασείας,
 οὐδὲ ἔχον ἀσπίδας εὐκύκλους καὶ μείλινα δοῦρα·
 716 ἀλλ’ ἄρα τοξοισιν καὶ ἐϋστρόφῳ οἰὸς ἀώτῳ
 "Ιλιον εἰς ἄμ' ἐποντο πεποιθότες· οἷσιν ἔπειτα
 ταρφέα βάλλοντες Τρώων ρήγυνυντο φάλαγγας.
 Δὴ ρά τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισιν
 720 μάρναντο Τρωσίν τε καὶ "Εκτορὶ χαλκοκορυστῷ·
 οἵ δ' ὅπιθεν βάλλοντες ἐλάνθανον· οὐδέ τι χάρμης
 Τρῶες μιμνήσκοντο· συνεκλόνεον γὰρ ὄιστοι.

Polydamas, perceiving the disorder of the Trojans, advises Hector to assemble the chiefs to take a decisive part. Hector rushes through the fight, calling the warriors around Polydamas. He meets Paris, and reproaches him with having brought these calamities on his country. Paris appeases him, and they both rejoin the chiefs in van of the army; when Hector, at their head, charges the Greeks. Ajax defies him. Hector proudly replies, and the strife is renewed with greater vigour.

"Ευθα κε λευγαλέως νηῶν ἄπο καὶ κλισιάων
 724 Τρῶες ἔχώρησαν προτὶ "Ιλιον ἡνεμόεσσαν,
 εἰ μὴ Πουλυδάμας θρασὺν "Εκτορα εἴτε παραστάς·
 "Εκτορ, ἀμήχανός ἐσσι παραρρήτοῖσι πιθέσθαι.
 Οὖνεκά τοι πέρι δῶκε θεὸς πολεμήια ἔργα,
 728 τοῦνεκα καὶ βουλῆ ἐθέλεις περιίδμεναι ἄλλων·
 ἀλλ’ οὕπως ἄμα πάντα δυνήσεαι αὐτὸς ἐλέσθαι.
 "Αλλω μὲν γὰρ ἔδωκε θεὸς πολεμήια ἔργα·
 [ἄλλω δ' ὀρχηστύν, ἐτέρῳ κίθαριν καὶ ἀοιδῆν·]
 732 ἄλλω δ' ἐν στήθεσσι τιθεῖ νόσον εὐρύοπα Ζεὺς
 ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἀνθρωποι·
 καὶ τε πολέας ἐσάωσε, μάλιστα δέ κ' αὐτὸς ἀνέγνω.
 Αὐτὰρ ἐγὼν ἐρέω, ὃς μοι δοκεῖ εἶναι ἄριστα.

Ulysses. — 716. The sling. See n. on 599. — 721. Heyne cites an English historian, who highly eulogizes these tactics, reminding his readers that William the Conqueror gained the battle of Hastings by this means, A. D. 1066.

728. **λευγαλέως**, miserably, in miserable plight [c. r. **λευγ**, related to **λυγ-** in **λυγρῶς**]. — 726. Above, 9, 526, we saw **παραρρήτος** in the masc. In the neut. **παραρρήτρα**, **μονίτα**, what has been said to reduce any one to reason. — 728. Fm **περίοιδα**: *magis scientem esse*. — 731. A line inappropriately added by Zenodotus or Crates. — 734. **ἀνέγνω** is not put simply for **ἔγνω**, “but above all he himself recognises,” sc. the effects of wisdom; he is the first to recognise them in himself. The ancient Scholiast has understood it in the

- 736 Πάντη γάρ σε περὶ στέφανος πολέμοιο δέδηεν·
Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,
οἱ μὲν ἀφεστᾶσιν σὺν τεύχεσιν, οἱ δὲ μάχονται
παυρότεροι πλεύνεσσι, κεδασθέντες κατὰ υῆας.
740 Ἀλλ' ἀναχαστάμενος κάλει ἐνθάδε πάντας ἄρι-
στους·
ἐνθεν δ' ἀν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν,
ἢ κεν ἐνὶ νήεσσι πολυκλήϊσι πέσωμεν,
αἰ. κ' ἐθέλησι θεὸς δόμεναι κράτος, ἢ κεν ἔπειτα
744 πάρ νηῶν ἔλθωμεν ἀπήμονες. Ἡ γὰρ ἔγωγε
δείδω, μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ¹
χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
μίμνει, δὸν οὐκέτι πάγχυ μάχης σχήσεσθαι δίω.
748 Ὡς φάτο Πουλυδάμας· ἄδε δ' Ἔκτορι μῆθος
ἀπήμων·
[αὐτίκα δ' ἐξ ὁχέων σὺν τεύχεσιν ἀλτο χαμᾶζε,
καὶ μιν φωνήσας ἔπεια πτερόεντα προςηύδα·]
Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἄρι-
στους·
752 αὐτὰρ ἐγὼ κεῖσ' εἶμι καὶ ἀντιώ πολέμοιο·
αἴψα δ' ἐλεύσομαι αὗτις, ἐπὴν εῦ τοῖς ἐπιτείλω.
Ἡ ρά, καὶ ὡρμήθη, δρεῖ νιφόεντι ἐοικώς,
κεκληγώς, διὰ δὲ Τρώων πέτετ' ηδ' ἐπικούρων.
756 Οἱ δ' ἐς Πανθοίδην ἀγαπήνορα Πουλυδάμαντα
πάντες ἐπεσσεύοντ', ἐπεὶ Ἔκτορος ἔκλιον αὐδῆν.
Αὐτὰρ δ' Δηΐφοβόν τε, βίην θ' Ἐλένοιο ἀνακτος,
Ἀσιάδην τ' Ἀδάμαντα καὶ Ἀσιον, Ὑρτάκου υἱόν,
760 φοίτα ἀνὰ προμάχους, διζήμενος, εἰ που ἐφεύροι.
Τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέ-
θρους·

same way : 'Εξαιρέτως δὲ καὶ αὐτὸς ἐγνώρισε τὸ τῆς συνέσεως ἀγα-
θόν.—736. See 2, 92. — 745. We have already seen ιστάναι used of
the balance (*statera*) for *pendere*: ἀφιστάναι, to weigh completely,
to make an end of it, *rependere*, repay. "I fear lest to-morrow (*rò
χθιζόν*) the Greeks completely repay us their debt (*χρέος*);" lest
they take their revenge. — 746. See 6, 203. — 747. See 630. — 748.
See 12, 80 : a passage from which the following line, which is here
redundant, has been improperly transferred.—754. Greatly amplified
by Virg. xii. 700 :

"..... Horrendumque intonat armis :
Quantus Athos, aut quantus Eryx, aut ipse coruscis
Quum fremit illicibus, quantus, gaudetque *mitrali*
Vertice se attollens pater Apenninus ad auras."

- 52 ἀλλ᾽ οἱ μὲν δὴ νηυσὶν ἔπι πρύμνησιν Αχαιῶν
χερσὶν ὑπ᾽ Ἀργείων κέατο ψυχὰς ὀλέσαντες·
- 64 οἵ δὲ ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
Τὸν δὲ τάχ᾽ εὑρε μάχης ἐπ᾽ ἀριστερὰ δακρυοέσσης,
δῖον Ἀλέξανδρον, Ἐλένης πόσιν ἡγκύμοιο,
θαρσύνονθ̄ ἑτάρους καὶ ἐποτρύνοντα μάχεσθαι.
- 68 Ἀγχοῦ δὲ ιστάμενος προσέφη αἰσχροῖς ἐπέεσσιν·
Δύςπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,
ποὺ τοι Δηΐφοβός τε, βίη θὲ Ἐλένιοι ἄνακτος,
Ἄσιάδης τ᾽ Ἀδάμας ἡδὲ Ἀσιος, Υρτάκου υἱός;
- 72 ποῦ δέ τοι Ὀθρυονεύς; νῦν ὠλετο πᾶσα κατ᾽ ἄκοης
Ἴλιος αἰπεινή· νῦν τοι σῶς αἴπὺς δλεθρος.
- Τὸν δὲ αὐτε προσέειπεν Ἀλέξανδρος θεοειδῆς·
“Εκτορῷ ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι·”
- 776 ἄλλοτε δὴ ποτε μᾶλλον ἐρωησται πολέμοιο
μέλλω, ἐπεὶ οὐδὲ ἐμὲ πάμπαν ἀνάλκιδα γείνατο
μήτηρ.
- ‘Εξ οὗ γάρ παρὰ νηυσὶ μάχην ἤγειρας ἐταίρων,
ἐκ τοῦδὲ ἐνθάδὲ ἐόντες ὁμιλέομεν Δαναοῖσιν
- 780 νωλεμέως· ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλάξ.
Οἴω Δηΐφοβός τε βίη θὲ Ἐλένιοι ἄνακτος
οἰχεσθον, μακρῆσι τετυμμένω ἐγχείησιν
ἀμφοτέρω, κατὰ χεῖρα φόνου δὲ ἥμυνε Κρονίων.
- 784 Νῦν δὲ ἄρχ’, ὅπη σε κραδίη θυμός τε κελεύει·
ἡμεῖς δὲ ἐμμεμαῶτες ἂμ’ ἐψόμεθ’, οὐδέ τί φημι
ἀλκῆς δευήσεσθαι, δση δύναμίς γε πάρεστιν.
- Πάρο δύναμιν δὲ οὐκ ἔστι, καὶ ἐσσύμενον, πολεμίζειν.
- 788 “Ως εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως.
Βὰν δὲ ἴμεν, ἔνθα μαλιστα μάχη καὶ φύλοπις ἦεν,
ἀμφὶ τε Κεβριώνην καὶ ἀμύμονα Πουλυδάμαντα,
Φαλκην Ὁρθαῖόν τε καὶ ἀντίθεον Πολυφήτην,
- 792 Πάλμυν τὸν Ἀσκάνιον τε, Μόρυν θὲ, νῦν Ἰπποτίωνος·

—769. See 3, 39. “Conspicere Paridem, quamvis strenue agentem, non potest severus Hector, quin ei insanorum illius amorum in mente veniat, ex quibus bellum perniciosissimum exarsit.” Blh.—772. *Ruit alto a culmine Troja, Virg.* — 773. σῶς (*σόος*), safe and sound, integer; hence, unalterable, sure, certain.—775. What we have said of γάρ, 7, 328, applies also to ἐπεί. — 776. The gen. expresses the idea of separation in all its force. Below, 16, 723, ἀπό is added. ἔρειν, to launch oneself, πολέμον, from the war, far from the war; to retire from the fight. — 777. In ἐπεὶ οὐδὲ the two diphthongs are lost in one syllable. — 780. = κατεκτάθησαν, fm κτείνω. — 792. =

- 793 οἵ ῥ' ἔξ 'Ασκανίης ἐριβώλακος ἡλθον ἀμοιβοὶ
ἡοῖ τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι.
Οἱ δ' ἵσαν, ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλῃ,
796 ἦ ρά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἰσι πέδουνδε,
θεσπεσίψ δ' διμάδῳ ἀλὶ μίσγεται, ἐν δέ τε πολλὰ
κύματα παφλάζοντα πολυφλοίσθιοι θαλάσσης,
κυρτά, φαληριόωντα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἵτ'
ἄλλα·
- 800 ὡς Τρῶες πρὸ μὲν ἄλλοι ἀφηρότες, αὐτὰρ ἵτ'
ἄλλοι,
χαλκῷ μαρμαίρουντες ἅμ' ἡγεμόνεσσιν ἔποντο.
Ἐκτῷρ δ' ἡγεῖτο, βροτολοιγῷ Ἰσος "Αρῃ,
Πριαμίδης· πρὸ ἔθεν δ' ἔχει ἀσπίδα πάντοσ' ἱσπην,
804 ρίνοῖσιν πυκινήν πολλὸς δ' ἐπελήλατο χαλκός·
ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πήληξ.
Πάντη δ' ἀμφὶ φάλαγγας ἐπειρᾶτο προποδίζων,
εἴ πώς οἱ εἰξειαν ὑπασπίδια προβιβῶντι·
- 808 ἄλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσιν 'Αχαιῶν.
Αἴας δὲ πρῶτος προκαλέσσατο, μακρὰ βιβάσθων·
Δαιμόνιε, σχεδὸν ἐλθέ· τίν δειδίσσεαι αὐτῶς
'Αργείους; οὕτοι τι μάχης ἀδάήμονές είμεν,
812 ἄλλὰ Διὸς μάστιγι κακῷ ἐδάμημεν 'Αχαιοῖ.
'Η θήν πού τοι θυμὸς ἐέλπεται ἔξαλαπάξειν
νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ήμεν.
'Η κε πολὺ φθαίη εὐναιομένη πόλις ὑμὴ
- 816 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
Σοὶ δ' αὐτῷ φημὶ σχεδὸν ἔμμεναι, δππότε φεύγων
ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν,
θάσσονας ἴρήκων ἔμεναι καλλίτριχας ἵππους,
- 820 οἵ σε πόλινδ' οἴσουσι κονίοντες πεδίοιο.
Ως ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὅρνις,
αἰετὸς ὑψιπέτης· ἐπὶ δ' ἵαχε λαὸς 'Αχαιῶν,
θάρσυνος οἰωνῷ· ὁ δ' ἀμείβετο φαίδιμος "Εκτῷρ·

vla, not = *vle*. — 793. A town of Mysia, at a short distance from Nicæa. ἀμοιβοὶ. Διαδεξάμενοι (who had relieved) τοὺς ἐμπροσθετοὺς παραγενομένους ἴπικούρους, Sch. — 799. Λευκανθίζοντα, λευκαιόμενα ὑπὸ ἀφροῦ, Sch. Scattering white foam, fm φαληρός = φαλός, white, brilliant. ἐπί (adv.), pos. — 804. Fm ἀλαύνω, see 7, 223.— 810. See 4, 184. — 817. ὅπότε, a particle of time, implied in the idea of καιρός: σοὶ σχεδὸν εἶναι (τὸν καιρὸν) ὅπότε . . . The moment is at hand when thou shalt make vows (ἀρήσῃ, 2 pera. mid.). . . — 820. Κονιορτὸν ἰγείροντες ἐν πεδίῳ, Sch. See 6, 2.— 824. Ὡ μηγέ-

124 Αἴαν ἀμαρτοεπές, βούγαίε, ποῖον ἔειπες!
 εἰ γάρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο
 εἴην ἡματα πάντα, τέκοι δέ με πότιμα Ἡρη,
 τιούμην δ', ώς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
 328 ώς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισιν
 πᾶσι μάλ'. ἐν δὲ σὺ τοῖσι πεφήσεαι, αἱ̄ κε ταλάσσῃς
 μεῖναι ἐμὸν δόρυ μακρόν, δ τοι χρόα λειριόεντα
 δάψεις ἀτὰρ Τρώων κορέεις κύνας ἥδ' οἰωνοὺς
 832 δημῶ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.
 "Ως ἄρα φωνήσας ἡγήσατο· τοὶ δ' ἄμ' ἔποντο
 ἡχῷ θεσπεσίῃ, ἐπὶ δ' ἵαχε λαὸς ὅπισθεν.
 Ἀργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδὲ ἐλάθοντο
 836 ἀλκῆς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.
 "Ηχὴ δ' ἀμφοτέρων ἵκετ' αἰθέρα καὶ Διὸς αὐγάς.

λως γαυριῶν, Sch. Fm *γαίω* (see 1, 405), *ferocire*, and the inseparable particle *βον*, “greatly, immensely.” — 825, sqq. See 8, 538, sqq. — 828. *φέρει*. The present expresses a higher degree of assurance than the future required by the context. — 829. *Ἀναιρέθηση*, Sch. See 5, 531. *ταλάω*, *τάλας*, root of *τλῆμι*, syncopated. — 831. *δάψεις*, figuratively: for properly *δάπτειν* and *δαρδάπτειν* are said of stags and deer. *κορέεις*, fut. Ionic of *κορέννυμι*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ζ.

On hearing the noise of the combatants, Nestor sallies forth from his tent. He sees the camp invaded by the Trojans, and hastens towards Agamemnon.

Νέστορα δ' οὐκ ἔλαθεν ιαχὴ πίνοντά περ ἐμπης,
ἀλλ' Ἀσκληπιάδην ἔπειτα πτερόεντα προσηύδα·

Φράζεο, δίε Μαχαον, ὅπως ἔσται τάδε ἔργα·
4 μείζων δὴ παρὰ νησὶ βοὴ θαλερῶν αἰζηῶν.
Ἄλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἴθοπα οἶνον,
εἰςόκε θερμὰ λοετρὰ ἐϋπλόκαμος Ἐκαμήδη
θερμήνῃ, καὶ λούσῃ ἄπο βρότον αίματόεντα·
8 αὐτὰρ ἐγὼν ἐλθὼν τάχα εἰσομαι ἐς περιωπήν.

“Ως εἰπών, σάκος εἴλε τετυγμένον υἱος ἑοῖο,
κείμενον ἐν κλισίῃ, Θρασυμῆδεος ἵπποδάμοιο,
χαλκῷ παμφαῖνον· ὁ δ' ἔχ' ἀσπίδα πατρὸς ἑοῖο.
12 Εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεῖς χαλκῷ·
στῇ δ' ἐκτὸς κλισίης, τάχα δ' εἰςιδεν ἔργον ἀεικές,
τοὺς μὲν ὄρινομένους, τοὺς δὲ κλονέοντας ὅπισθεν,
Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τεῖχος Ἀχαιῶν.

1. In most editions we find this line stopped thus : οὐκ ἔλαθεν ιαχὴ, πίνοντά περ ἐμπης, “*bibentem licet* ;” as if ἐμπης were only there to give force to περ. That particle relates to the verb ἔλαθεν, and it ought to have been written : οὐκ ἔλαθεν ιαχὴ, πίνοντά περ, ἐμπης, *bibentem licet, non latuit or sefelliit tamen*. The same remark applies to v. 98. Towards the end of bk xi. (804) we had left Nestor with Machaon.—5, 6. θερμὰ λοετρὰ θερμήνῃ, an ancient simplicity which a later style has rejected. The preparation of the bath was, in the heroic age, an occupation assigned to the women.—6. See 7, 425.—8. Τόπον ὑψηλόν, εἰς οὐ περιωπίσασθαι καὶ περιβλίψαι ἐστι πάντα, Sch.—9. Otherwise εὑντυκτον, as in Lat. *factus*, = *affabre factus*, and sometimes in French “travaillé,” and in English “wrought.” — 12. See 10, 135. — 15. Fm ιρείτω, Att.

‘Ως δ’ ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ,
δόσσομενον λιγέων ἀνέμων λαιψηρὰ κέλευθα
αὐτῶς, οὐδὲ ἄρα τε προκυλίνδεται οὐδετέρωσε,
πρίν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὔρου.
· ὡς ὑ γέρων ὕδραινε, δαιζόμενος κατὰ θυμὸν
διχθάδι, ἦ μεθ’ ὅμιλον οἱ Δαναῶν ταχυπώλων,
ἥτε μετ’ Ἀτρείδην Ἀγαμέμνονα, ποιμένα λαῶν.
· Ωδε δέ οἱ φρυνέοντι δοάσσατο κέρδιον εἶναι,
· βῆναι ἐπ’ Ἀτρείδην. Οἱ δὲ ἀλλήλους ἐνάριζον,
μαρνάμενοι λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτερής,
νυσσομένων ξίφεσίν τε καὶ ἔγχεσίν αμφιγύοισιν.

Diomédès, Ulysses, and Agamemnon, quitting their vessels, meet Nestor, with whom they deliberate. Agamemnon speaks of quitting Troy. Ulysses rejects the idea. By the advice of Diomédès the chiefs march to the battle-field to reanimate the soldiers. Poseidón, under the form of an old warrior, raises the hopes of Agamemnon and inspires them all with courage.

Νέστορι δὲ ἔνυμβληντο Διοτρεφέες βασιλῆες,
28 πὰρ νηῶν ἀνιόντες, δσοι βεβλήσατο χαλκῷ,
Τυδείδης Ὄδυσσεύς τε καὶ Ἀτρείδης Ἀγαμέμνων.
Πολλὸν γάρ ρ’ ἀπάνευθε μάχης εἰρύατο νῆες
θιν’ ἐφ’ ἀλὸς πολιῆς· τὰς γὰρ πρώτας πεδίονδε

μήριπτο.—16. sqq. “It is impossible to render with greater truth that moment of silence, precursor of the storm. Not only is the comparison here most just, but the description of the immobility of the waves, of those mute billows which assume a more sombre hue at the moment of the storm, because at that time an imperceptible trembling ruffles the surface of the waters, presents an admirable picture of truth.” *Dugas Montb.*, who in the sequel of this note compares with this passage a similar passage of Virg. *Aen.* viii. 18, sqq. The frequent comparisons instituted by this translator between the genius of H. and that of Virg. are always full of taste and penetration. It is these which give the chief value to his commentary.—17. See 1, 105. *κελευθα· τὰς θαλασσίους δρμάς*, Sch.—18. *αύτως* [App. IV.], *sic*; i. e. remaining in its position, not yet agitated.—19. *Διακεχωρισμένον*, *ἀφωρισμένον*, Sch.; apart, by itself. —20. See 9, 8.—23. See 13, 458.—25. See *ibid.* 616.—26. See *ibid.* 147.

28. These chiefs were advancing with the same intention as Nestor.—30, sqq. Between the first ships (*πρῶται*), greatly advanced towards the plain, and the greater number arranged along shore (*αἴγυαλός*), were the places for the assemblies, the division of the booty and the provisions, the altars, the tents, the stables, &c. Thus, although the battle was fought up to the very wall, H. might say *ἀπάνευθε μάχης εἰρυντο νῆες*, sc. the mass of the fleet. We must be careful to remember this disposition. Many passages from this to the 16th Bk would be unintelligible, did we not take it into

32 εἵρυσαν, αὐτὰρ τεῖχος ἐπὶ πρύμνησιν ἔδειμαν.

Οὐδὲ γάρ οὐδ', εὑρὺς περ ἐών, ἐδυνήσατο πάσας
αἰγιαλὸς υῆας χαδέειν· στείνοντο δὲ λαιοί·

τῷ ρὺ προκρόσσας ἔρυσαν, καὶ πλῆσαν ἀπάσης

36 ἡϊόνος στόμα μακρὸν, ὃσου συνεέργαθον ἄκραι.

Τῷ ρὸς οἴγ' ὀψείοντες ἀύτης καὶ πολέμοιο,
ἔγχει ἐρειδόμενοι, κίον ἀθρόοι· ἄχνυτο δέ σφιν
θυμὸς ἐνὶ στήθεσσιν. 'Ο δὲ ξύμβλητο γεραύς,

40 Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσιν 'Αχαιῶν.

Τὸν καὶ φωνήσας προσέφη κρείων 'Αγαμέμνων·

"Ω Νέστορ Νηληϊάδη, μέγα κῦδος 'Αχαιῶν,
τίπτε λιπὼν πόλεμον φθισήνορα δεῦρ' ἀφικάνεις;

44 δείδω μὴ δή μοι τελέσῃ ἔπος ὄβριμος "Εκτωρ,
ώς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσ' ἀγορεύων,
μὴ πρὶν πάρ νηῶν προτὶ "Ιλιον ἀπονέεσθαι,
πρὶν πυρὶ υῆας ἐνιπρῆσαι, κτεῖναι δὲ καὶ αὐτούς.

48 Κεῖνος τὰς ἀγόρευε τὰ δὴ νῦν πάντα τελεῖται.

*Ω πόποι, ή ρὰ καὶ ἄλλοι ἔυκνήμιδες 'Αχαιοὶ¹
ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥςπερ 'Αχιλλεύς,
οὐδὲ ἐθέλουσι μάχεσθαι ἐπὶ πρύμνησιν νέεσσιν.

52 Τὸν δὲ ἡμείβετ ἔπειτα Γερήνιος ἵππότα Νέστωρ·
"Η δὴ ταῦτά γ' ἔτοιμα τετεύχαται, οὐδέ κεν ἄλλως
Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτήναιτο.

Τεῖχος μὲν γάρ δὴ κατερήριπεν, ψῷ ἐπέπιθμεν
56 ἄρρητον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσεσθαι·

οἱ δὲ ἐπὶ νησὶ θοῆσι μάχην ἀλίαστον ἔχουσιν

account.—34. 'Εστενοχωροῦντο διὰ τὸ πλῆθος, Sch.—35. προερόσας, advancing or extending in the form of salient battlements (κρύσσας).—36. It was the part of the shore contained (συνειργόμενον) between two promontories (ἄκραι), 'Ροίτειον and Σίγειον. This explains the metaphor of στόμα ἡϊόνος.—37. δύσις, a desiderative form, as in Latin those in -urio. The gen. partitive is well placed here : wishing to see (what it was possible to see) of the fight.—40. πτῆσσεν has every where else in H. an intransitive sense. Here it would mean, to quell the courage of the Greeks ; to frighten them : ἴταπείνωσεν η ἵππόσεν, according to Aristarchus. The appearance of Nestor will show them the immensity of the danger. However, the reasons which several critics, ancient as well as modern, have assigned for the suppression of this line seem decisive.—45, sqq. See 8, 182, 183, 536, sqq.—51. The regular style would require σε λείλοντες.—53. Φανέρα, Sch. As in Latin we may say *in promptu et for manifestum est*.—54. παρατεκτάνειν, to work timber, to build by the side, or otherwise, to transform.—55. Fm κατερείπω, 2 perf. with intrans. sense, the same as ἐπέπιθμεν (see 2, 341).—56. See 7, 338.—

- νωλεμέσ· οὐδ' ἀν ἔτι γνοίης, μάλα περ σκοπιάζων,
δπποτέρωθεν Ἀχαιοὶ δρινόμενοι κλουνόνται·
· ὃς ἐπιμίξ κτείνονται, ἄυτὴ δ' οὐρανὸν ἵκει.
· Ήμεῖς δὲ φραζώμεθ δπως ἔσται τάδε ἔργα,
εἰ τι νόος ρέξει πόλεμον δ' οὐκ ἅμμε κελεύω
δύμεναι· οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι.
4 Τὸν δ' αὗτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Νέστορ, ἐπειδὴ νησὶν ἐπι πρύμνησι μάχονται,
τείχος δ' οὐκ ἔχραισμε τετυγμένον, οὐδέ τι τάφρος,
· ἢ ἐπι πόλλ' ἐπαθον Δαναοί, ἐλποντο δὲ θυμῷ
58 ἄρρητον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι·
οῦτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιούς.
· Ήδεα μὲν γάρ δτε πρόφρων Δαναοῖσιν ἅμυνεν·
72 οἵδα δὲ νῦν, δτε τοὺς μὲν δμῶς μακάρεσσι θεοῖσιν
κυδάνει, ήμέτερον δὲ μένος καὶ χείρας ἔδησεν.
· Άλλ' ἄγεθ', ώς ἀν ἐγὼν εἴπω, πειθώμεθα πάντες.
Νῆες δσαι πρῶται εἰρύναται ἄγχι θαλάσσης,
76 ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἄλλα δῖαν·
· ὕψι δ' ἐπ' εὐνάων δρμίσσομεν, εἰςόκεν ἔλθῃ
νῦξ ἀβρότη, ἦν καὶ τῇ ἀπόσχωνται πολέμοιο
Τρῶες· ἔπειτα δέ κεν ἐρυσαίμεθα νηας ἀπάσας.
80 Οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα.
Βέλτερον δς φεύγων προφύγη κακόν, ηὲ ἀλώη.
Τὸν δ' ἄρ' ὑπόδρα ἴδων προσέφη πολύμητις
· Όδυσσεύς·
· Ατρείδη, ποῖόν σε ἔπος φύγειν ἔρκος δδόντων!
84 Οὐλόμεν', αἴθ' ὥφελλες αεικελίου στρατοῦ ἄλλου
σημαίνειν, μηδ' ἅμμιν ἀνασσέμεν· οῖσιν ἄρα Ζεὺς

62. *νόος*, *mens*, *reflexion*, *prudence* [*counsel*, Cp.] — 70. See 12, 70.
—71, 72. *ἥδεα* (*ἥδειν*) and *οἴδα*, I knew that (which is expressed at
69, 70). — 73. Oftener *κυδαίω*. Compare the two forms *οἴδαίνω* and
οίδάνω, sqq. — 75. *Quae primæ subducitæ sunt*; i. e. *quæ primæ stant*
propter mare. The words by which *πρῶται* is accompanied here and
at ver. 31, give it two different applications. — 76. (*ταύτας*) *Δικομέν*,
trahamus (*in mare*). Hor.: *Trahuntque siccas machinas carinas*. —
77. *εύναλ*, the large stones used by the ancients as anchors. — 78.
ἄρρητη = *ἄμβροτος*, = *ἀμβροσίη* (2, 57). App. V. — 80. See 3, 156.
— 81. *δς* = *εἰ τις*. — 82. See 1, 148. — 83. See 4, 350. — 84. *Ολεθριώ-*
rare, Sch. See 1, 2. *δεικέλιος*, which has not a fine appearance, mean,
contemptible [nearly our *unlikely*]; *εὐκαταφρονήτον*, *εἴτελούς*, Sch.
In the *Odyssey* this word is frequently found. — 85. *σημαίνειν* governs
the dat.; with the signif. of *ἀρχεῖν*, it takes the same government as the

- 86 ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
ἀργαλέους πολέμους, ὅφει φθιόμεσθα ἔκαστος.
- 88 Οὕτω δὴ μέμονας Τρώων πόλειν εὐρυάγυιαν
καλλείψειν, ἡς εἶνεκ' ὁῖζόμεν κακὰ πολλά;
Σίγα, μῆτις τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ
μῦθον, δὲν οὐ κεν ἀνήρ γε διὰ στόμα πάμπον
ἄγοιτο,
- 92 δεῖτις ἐπίσταιτο ἢσι φρεσὶν ἄρτια βάζειν,
σκηπτοῦχός τ' εἴη, καὶ οἱ πειθούσατο λαοὶ
τοσσοῖδ' ὅσσοισιν σὺ μετ' Ἀργείοισιν ἀνάσσεις
νῦν δέ σεν ὠνοσάμην πάγχυ φρένας, οἶον ἔειτες
- 96 δὲς κελεαὶ, πολέμῳ συνεσταύτος καὶ ἀύτῆς,
νῆας ἐϋσσέλμους ἄλαδ' ἐλκέμεν, ὅφει ἔτι μᾶλλον
Τρωσὶ μὲν εὔκτα γένηται ἐπικρατέουσί περ ἔμπτης,
ἡμῖν δ' αἰπὺς ὀλεθρος ἐπιφρέπη. Οὐ γάρ Ἀχαιοὶ
- 100 σχήσουσιν πόλεμον, νηῶν ἄλαδ' ἐλκομενάων,
ἄλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης.
Ἐνθα κε σὴ βουλὴ δηλήσεται, δρχαμε λαῶν.
- Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
- 104 Ὡς Ὁδυσεῖν, μάλα πώς με καθίκεο θυμὸν ἐνιπῆ
ἀργαλέῃ· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα
νῆας ἐϋσσέλμους ἄλαδ' ἐλκέμεν νίας Ἀχαιῶν.
Νῦν δ' εἴη, δὲς τῆςδέ γ' ἀμείνονα μῆτιν ἐνίστου,
- 108 ἥ νέος, ἥ παλαιός· ἐμοὶ δέ κεν ἀσμένῳ εἴη.
Τοῖσι δέ καὶ μετέειπε βοὴν ἀγαθὸς Διομῆδης·
Ἐγγὺς ἀνήρ—οὐ δηθὰ ματεύσομεν—αἵ κ' ἐθέλητε
πειθεσθαι· καὶ μῆτι κότῳ ἀγάστησθε ἔκαστος,
- 112 οῦνεκα δὴ γενεῆφι νεώτατός είμι μεθ' ὑμῖν·
πατρὸς δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὐχομαι είναι.
[Τυδέος, δὲν Θήβησι χυτὴ κατὰ γαῖα κάλυψεν.]

verb.—87. = φθιώμεθα, fm φθίνω.—88. See 24, 657, or 5, 482—91.
διά, a local sense.—92. See 5, 326.—93. See 1, 218.—95. οἷον *ἔντεις*
must be regarded as a second accus. intended to define the sense of the first, φρένας. —96. We say also in prose *συνίσταται* or *συνίστη*
πόλεμος, *commisum est bellum*. —98. See n. 1. In order that the
wishes of the Trojans, though already sufficiently victorious, may,
nevertheless (*ἔμπης*), be satisfied still more amply, *ἔτι μᾶλλον*. —
100. *Sustinebunt*. —101. Περιβλέψουσιν, δπως φύγωσι, Sch. *ἀρω-*
σουσι. See 13, 57. —104. *καθικνάσθαι* is properly said of a blow
struck by an object which one raises for the purpose; e. g. a stick.—
111. *Μετ' ὀργῆς μέμψησθε*, Sch.—114. The Thebans, on the autho-
rity of this passage, pretended that the tomb of Tydeus was among
them; but Zenodotus and Aristophanes of Byzantium rejected this

θεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἔξεγένοντο,
 ιν δὲ ἐν Πλευρῶνι καὶ αἰπεινῷ Καλυδῶνι,
 ιος ἡδὲ Μέλας, τρίταος δὲ ἦν ἵπποτα Οἰνεύς,
 ἄσ εἶμοιο πατήρ ἀρετῆ δὲ ἦν ἔξοχος αὐτῶν.
 Τὸ δὲ μὲν αὐτόθι μείνε πατήρ δὲ ἐμὸς Ἀργεῖ
 ισθη,
 γχθεῖς ὡς γάρ που Ζεὺς ἥθελε καὶ θεοὶ ἄλλοι.
 ιήστοιο δὲ ἔγημε θυγατρῶν, ναῖς δὲ δῶμα
 ειὸν Βιότοιο, ἄλις δέ οἱ ἡσαν ἄρουραι
 οφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,
 λὰ δέ οἱ πρόβατ' ἔσκε κέκαστο δὲ πάντας
 Αχαιοὺς
 εἴη· τὰ δὲ μέλλετ ἀκούεμεν, εἰ ἐτεόν γε.
 οὐκ ἄν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες,
 οὐν ἀτιμήσαιτε πεφασμένον, ὃν κ' εὖ εἴπω.
 οτ' ἴομεν πόλεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκῃ
 α δὲ ἔπειτ' αὐτοὶ μὲν ἔχώμεθα δηιοτῆτος,
 Ζελέων, μή πού τις ἐφ' ἐλκεῖ ἐλκος ἄρηται·
 λους δὲ ὀτρύνοντες ἐνήσομεν, οἱ τὸ πάρος περ
 υῷ ἥρα φέροντες ἀφεστᾶσ' οὐδὲ μάχονται.

n interpolation, posterior (adds Heyne) to the Tragic poets. Others call him *Porthaōn*. — 116. See 13, 217. — 119. Ἀπψιχ.; had established himself. The active *νάσσα* (*ἐνασσα*) = s found in the Od., 4, 174. — 120. “*Deorum voluntate*,” says Es, for euphemism and for piety. The flight of Tydeus was sequence of a murder he had committed, which the myths recount differently. — 121. King of Argos. θυγατρῶν πτέον τὸ μίαν, τὴν Δηιπόλην, Sch. — 122. See 5, 544. — ἐπίστιχοι φυτεῖαι, κῆποι, Sch. Plantation in rows, fm ὄρχος, στίχος. As to the rich gifts which Tydeus received from us, see 9, 483. — 124. πρόβατα, and collectively πρόβασις (ἡ), l of cattle in general, not of sheep alone. κέκ. See 2, 530. — We have already seen this formula of restriction, εἰ ἐτεόν γε, 12, 217, but in those two passages εἰ was followed by its verb. we must understand that verb, εἰ ἐτεόν γε (*ἀκούετε*), lit. “but you will hear speak, if indeed (you hear it spoken of),” i. e. y the truth. We must remember, moreover, that ἀκούω is often put in the present where we should put the past: instead you have heard (learnt) that . . ., they say in Greek, *ἀκούεις*, if ing is generally known and every body speaks of it; or may y or other speak of it. According to this view we shall see he following paraphrase of Aristarchus is completely exact: δὲ ὑμᾶς εἰκός εἰδέναι ἀκησούτας, εἰ ἀληθῆ λέγω. — 127. ὡς ιρημένον, Sch. — 129. Ἀπεχώμεθα, Sch. See 2, 98. — Εξω τῶν βελῶν, Sch. αἴρεσθα, take for oneself, gain; see 12, — 131. Fm *ἴνιημι, immitto*. — 132. Χαριζόμενοι τῷ ψυχῇ, Sch.

- 133 “Ως ἔφαθ· οἱ δὲ ἄρα τοῦ μάλα μὲν κλύον ἡδὲ ἐπίθοντο·
βὰν δὲ ἴμεν, ἥρχε δὲ ἄρα σφιν ἄναξ ἀνδρῶν Ἀγα-
μέμνων.
- Οὐδὲ ἀλαοσκοπιὴν εἶχε κλυτὸς Ἐννοούγαιος·
136 ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ ἐοικώς·
δεξιτερὴν δὲ ἔλε χεῖρ Ἀγαμέμνονος Ἀτρείδαο,
καὶ μιν φωνήσας ἐπεια πτερόεντα προσηύδα·
‘Ατρείδη, νῦν δὴ που Ἀχιλλῆος ὄλοδὸν κῆρ
140 γηθεῖ ἐνὶ στήθεσσι, φύνον καὶ φύζαν Ἀχαιῶν
δερκομένῳ· ἐπεὶ οὐ οἱ ἔνι φρένες οὐδὲ ἡβαῖαι.
‘Ἄλλ’ ὁ μὲν ὃς ἀπόλοιτο, θεὸς δέ ἐστι σιφλώσειν.
Σοὶ δὲ οὕπω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν·
144 ἀλλ’ ἔτι που Τρώων ἡγήτορες ἡδὲ μέδοντες
εὐρὺ κονίσουσιν πεδίον· σὺ δὲ ἐπόψει αὐτὸς
φεύγοντας προτὶ ἀστυ νεῶν ἀπὸ καὶ κλισιάν.
“Ως εἰπὼν μέγ’ ἄϋσεν, ἐπεσύμενος πεδίοιο.
- 148 “Οσσον δὲ ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἀνέρες ἐν πολέμῳ, ἕριδα ξυνάγοντες Ἀρηος,
τόσσην ἐκ στήθεσφιν ὅπα κρείων Ἔνοσίχθων
ῆκεν· Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ· ἐκάστψ
152 καρδίῃ, ἀλληκτον πολεμίζειν ἡδὲ μάχεσθαι.

Animo suo indulgentes. ηρα comes from the root *AP* in ἄρω, *apto*; see App. V.—135. See 10, 515. 13, 10.—141. δερκομένης, dat., though Ἀχιλλῆος, and not Ἀχιλλῆη, had gone before. Either of these cases might have been put ver. 139, and therefore in the progress of the narrative the change of construction was rendered possible. Though, in H., the measured flow of his verse is made a more important object than mere grammatical regularity, it is not the less true that at bottom every thing in his construction is in perfect harmony. We forgot to point out, above, a case completely analogous, 10, 188:

“Ως τῶν νήδυμος ὑπνος ἀπὸ βλεφάροιν δλώλει,
νύκτα φυλασσομένοισι κακήν . . .

— 142. σιφλός was said of a physical infirmity, like πηρός [cf. πόδα σιφλός, *Apoll. Rhod.* 1, 204, C.]: but σιφλος, the subst., is explained by βλάστη (μῶμος, φόγος). Hence some have rendered σιφλώσειν = ἐπίψογον ποιήσει, “cover him with blame.” The other explanation, κακώσειν, ἀφανίσειν, “destroy, annihilate him,” is, without doubt, preferable. — 145. “Κόνεως πληρώσουσι, and consequently φέύξονται: for fugitives, in their course, raise the dust.” Sch.—147. = ἐν πεδίῳ, see 6, 2. — 148, 149. See 5, 880, 861.—151. See 11, 11.

Hērē recognizes Poseidōn in the midst of the Greeks. She mediates distracting the attention of Zeus. Decking herself with her handsomest ornaments, she borrows the girdle of Aphroditē, passes Lemnos, and takes Hypnos (Sleep) with her to overpower Zeus.

53 "Ηρη δ' εἰςειδε χρυσόθρονος ὁφθαλμοῖσιν
στᾶσ' ἐξ Οὐλύμπου ἀπὸ ρίου· αὐτίκα δ' ἔγνω
τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν,
ιδού αὐτοκαστίγνητον καὶ δάέρα, χαῖρε δὲ θυμῷ.
Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος "Ιδης
ἥμενον εἰςειδε· στυγεόδες δὲ οἱ ἔπλετο θυμῷ.
Μερμήριξε δ' ἐπειτα βιώπις πότνια "Ηρη,
οὐ ππως ἔξαπάφοιτο Διὸς νύόν αἰγιόχοιο.
"Ηδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
ἐλθεῖν εἰς "Ιδην, εῦν ἐντύνασαν ἐ αὐτήν,
εἴ πως ἴμείραιτο παραδραθέειν φιλότητι
ἢ χροιῷ, τῷ δ' ὑπνον ἀπήμονά τε λιαρόν τε
χείνυ ἐπὶ βλεφάροισιν ίδε φρεσὶ πευκαλίμησιν.
Βῆ δ' ἴμεν ἐς θάλαμον, τόν οἱ φίλος νιός ἔτευξεν,
"Ηφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπηρσεν
κλῆϊδι κρυπτῇ, τὴν δ' οὐ θεὸς ἄλλος ἀνψγεν.
"Ενθ' ἦγ' εἰςελθοῦσα θύρας ἐπέθηκε φαεινάς.
"Αμβροσίη μὲν πρῶτον ἀπὸ χροὸς ἴμερόεντος
λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ,
ἀμβροσίῳ, ἐδανῷ, τό ρά οἱ τεθυμένον ἡεν'
τοῦ καὶ κινυμένοιο Διὸς κατὰ χυλκοβατὲς δῶ,
ἔμπης ἐς γαῖάν τε καὶ οὐρανὸν ἵκετ' ἀύτμη.
Τῷ δ' ἥγε χρόα καλὸν ἀλειψαμένη, ίδε χαίτας
πεζαμένη, χερσὶ πλοκάμους ἐπλεξε φαεινούς,
καλούς, ἀμβροσίους, ἐκ κράatoς ἀθανάτοιο.

L. 'Απὸ τοῦ ἀκρωτηρίου τοῦ ὅρους, Sch. ἐξ Ὀλύμπου. ἀπὸ δ. is effected with εἰςειδε. See 225.—180. ἔξαπατήσειν, Sch. See 9, — 163. = παραδραθέειν. See 1, 125. — 184. Τῷ ίδιῳ αὐτῆς ι, σώματι, Sch. Λιαρός, hot, warm, has been explained by ἥδως, less gratuitously; sleep causes a greater or less degree of perspiration.—185. See 8, 366.—187. Ἐφήρμοσεν, Apollon. Fm ἐπάρω, o. σταθμοί, postes. — 189. See 5, 751. — 171. Τὰ ρυπάσματα ώματος, Apollon. On λίπ' ἐλαίῳ, see the last n. on bk x.—172. It early became obsolete, and we are not sure of its meaning. Scientists derived it fm ἥδω, the vowel of which would have been red short, and they explain it by ἥδίς. θύρα, fm θύρος (τό), me. — 173. See 1, 426. Τοῦ (sc. ἐλαίου) κινυμένον (σαλευομένη). depends on ἀύτμη, and Διός belongs to δῶ. "It is remarkable (says Mad. Dacier) that H. leaves all this luxury to men, and never presents us with a perfumed hero."—177. έκ,

- 178 Ἀμφὶ δὲ ἄρ' ἀμβρόσιον ἑαυτὸν ἔσαθ', δν οἱ Ἀθήνη
ἔξυσ' ἀσκήσασα, τίθει δὲ ἐνὶ δαίδαλα πολλά·
- 180 χρυσείχς δὲ ἐνετῆσι κατὰ στῆθος περούνατο.
Ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν
ἐν δὲ ἄρα ἔρματα ἡκεν ἐύτρητοισι λοβοῖσιν,
τρίγληνα, μορόεντα· χάρις δὲ ἀπελάμπετο πολλή.
- 184 Κρηδέμνω δὲ ἐφύπερθε καλύψατο διὰ θεάων,
καλῷ, υηγατέῳ· λευκὸν δὲ ήν ἡέλιος ὥστε
ποσσὶ δὲ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
Αὐτὰρ ἐπειδὴ πάντα περὶ χροὶ θήκατο κόσμον,
- 188 βῆ ρ̄ ιμεν ἐκ θαλάμοιο, καλεσσαμένη δὲ Ἀφροδίτην,
τῶν ἄλλων ἀπάνευθε θεῶν, πρὸς μῦθουν ἔειπεν
“Η ρά νύ μοί τι πίθιοι, φίλον τέκος, ὅπτι κεν
εἶπω;
- ἡέ κεν ἀρνήσαιο, κοτεσσαμένη τόγε θυμῷ,
192 οῦνεκ' ἐγὼ Δαναοῖσι, σὺ δὲ Τρώεσσιν ἀρήγεις;
Τὴν δὲ ἡμείβετ' ἐπειτα Διὸς θυγάτηρ Ἀφροδίτη·
“Ηρη, πρέσβα θεά, θύγατερ μεγάλοιο Κρόνοιο,
αῦδα δ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,

(dependent) from . . . —178. See 3, 385.—179. ξύω, to scrape, smooth, polish; hence to work with skill, to perfection; unless (says Heyne) ξύω be the word proper to designate one of the operations of weaving. Ασκ. is similarly employed 4, 110. Μετ' ἐπιμελείας κατασκευάσασα, Sch.—180. ἀντῆ, fm ἀνῆμη, immissa, is explained by περόνη, a clasp.—182. “The fashion of wearing ear-rings, as we see, is of great antiquity. We find also in Genesis (xxiv. 22), that the steward gave ear-rings to Rebecca, whom he sought in marriage for his young master Isaac. H. uses the general expression ἔρματα, every thing that fastens (or, according to Butt., articles threaded on a string, fm εἴρω, sero: series), and he defines his thought by a periphrasis ἀντῆτοις λοβοῖσιν, to these well-pierced lobes of the ears: whilst in Genesis, the Septuagint version, we find the proper word ἐνώτια.” Dugas Montb.—183. Γλήνεα (24, 192) means brilliant objects, precious: τρίγληνα then would be: of (or consisting of) three brilliants, having three pendants. It has also been derived fm γλήνη, the pupil of the eye, and the expression of “pierres ocellées,” (eyed-stones), such as the agate, the chalcedony, has been applied here. But this comparison is not even specious. The eye in these stones is a defect, which has the form of an eye; whereas the Greek word expresses the brilliance. μορόεντα. Τὰ μετὰ πολλοῦ μόρου καὶ κακοπαθίας γενόμενα, Sch.; wrought with difficulty. This explanation of the ancients has little probability. Others read τρίγλην, ἀμορόεντα (fm μόρος, mors) immortalia, a reading contradicted by the use H. elsewhere makes of this word, Od. 18, 298. According to a recent conjecture, μορόεντα would pertain to μαίρω (μαρμαίρω), to glitter, to sparkle.—184. κρῆδεμνεν, broader perhaps than the ‘belt,’ but less

196 εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἔστιν.

Τὴν δὲ δολοφρονέουσα προσηγύδα πότνια "Ηρη"

Δὸς νῦν μοι φιλότητα καὶ ἴμερον, ὡτε σὺ πάντας
δαμνᾶ ἀθανάτους ἡδὲ θυητοὺς ἀνθρώπους.

100 Εἴμι γὰρ ὁψομένη πολυνφόρβου πείρατα γαίης,
Ωκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
οἵ μ' ἐν σφοῖσι δόμοισιν ἐν τρέφον ἡδὲ ἀτίταλλον,
δεξάμενοι Ρείνης, δτε τε Κρόνου εὐρύοπα Ζεὺς

04 γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης·
τοὺς εἴμι ὁψομένη, καὶ σφ' ἄκριτα νείκεα λύσω.

"Ηδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
εὐνῆς καὶ φιλότητος; ἐπεὶ χόλος ἔμπεσε θυμῷ.

08 Εἰ κείνω γ' ἐπέεσσι παραιπεπιθοῦσα φίλου κῆρ
εἰς εὐνὴν ἀνέσαιμι δύμωθηναι φιλότητι,
αἱεί κέ σφι φίλῃ τε καὶ αἰδοίῃ καλεοίμην.

Τὴν δ' αὐτε προσέειπε φιλομμειδῆς Ἀφροδίτη·

2 Οὐκ ἔστι, οὐδὲ ἔοικε, τεὸν ἔπος ἀρνήσασθαι·

Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνησιν ἰανεῖς.

"Η, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἴμάντα,

rhaph than the ‘veil.’ — 196. εἰ τετελεσμένον ἔστι, n effectum est, ‘that is done,’ i. e. if that is feasible, possible.—199. = δαμνᾶσαι, pers. mid. like πειρᾶ, 24, 390.—201. θεῶν πατέρα, ἵπει τρώον τιχεῖον τινὲς τῶν φυσικῶν εἶπον τὸ θόρω, καὶ ἐξ αὐτοῦ τὰ λοιπὰ a, Sch. We know that this doctrine was that of the Ionian sages, the first of the Greek philosophers, contemporary with Croesus. i the *Oceanumque patrem rerum* of Virg. (*Georg.* iv. 382) is only a tired phrase, which in his time signified nothing. See 246.—204. θίδρυσεν, Sch. See 8, 478.—205. ἄκριτα may here have its per sense, “not-judged, undecided, or very difficult to determine,” 2, 796.—208. Παραπίσσασα, Sch. Aor. 2 with redupl. — 209. ἀνίημι, to aim at . . .—212. = ἐξεστι. — 214. κεστός is not a st., and we must reject all thought of the *cæstus* of the Romans, though it is the same word. Κεστός (and πολύκεστος, 3, 371), uns “pricked with the needle, embroidered,” from the root of ῥίω, to prick. It was the belt or girdle, which later they called δόφιον. “This charming picture of the girdle of Aphrodité (nus) is one of the most admired passages in the Iliad in our days. There are a host of imitations of it. . . . Boileau has drawn his finest gem on H. from an allusion to this charming passage :

‘On dirait que pour plaisir, instruit par la nature,
Homère ait à Vénus dérobé sa ceinture.’

Although H., in this place, says that Love, Desire, &c., are in girdle of Venus, we must not understand that these figures were roideder on the girdle, and we must not take these expressions so absolute a sense. This turn of expression: *There was Love, &c., ifies nothing but that Aphrodité, when she had on her girdle,*

- 215 ποικίλον· ἔνθα τέ οἱ θελκτήρια πάντα τέτυκιο·
 216 ἔνθ' ἔνι μὲν φιλότης, ἐν δ' ἴμερος, ἐν δ' ὀριστὸς
 πάρφασις, ἥτ' ἔκλεψε νόσου πύκα περ φρονεόντων.
 Τόν ρά οἱ ἔμβαλε χερσὶν ἔπος τ' ἔφατ' ἔκ τ' ὄνδραζεν·
- Τῇ νῦν, τοῦτον ἴμάντα τεῷ ἐγκάτθεο κόλπῳ,
 220 ποικίλον, φῶς ἔνι πάντα τετεύχαται οὐδέ σέ φημι
 ἀπρηκτόν γε νέεσθαι δι τι φρεσὶ σῆσι μενοινάς.
 "Ως φάτο· μείδησεν δὲ βοῶπις πότνια Ἡρη,
 μειδήσασα δὲ ἔπειτα ἐῷ ἐγκάτθεο κόλπῳ.
- 224 "Η μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη·
 "Ἡρη δὲ ἀίξασα λίπεν ρίον Οὐλύμπιοι,
 Πιερίην δὲ ἐπιβᾶσα καὶ Ἡμαθίην ἐφατεινήν,
 σεύατ' ἐφ' ἵπποπόλων Θρηκῶν ὅρεα νιφόεντα,
 228 ἀκροτάτας κορυφάς· οὐδὲ χθόνα μάρπτε ποδοῖν·
 ἔξ Αθώου δὲ ἐπὶ πόντουν ἐβῆσετο κυμαίνοντα,
 Λῆμνον δὲ εἰςαφίκανε, πολιν θείοιο Θόαντος.
 "Ενθ' "Υπνῳ ξύμβλητο, κασιγνήτῳ Θανάτῳ,
 232 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "Υπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων·
- ἥ μὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες, ἡδὲ ἔτι καὶ νῦν
 πείθευ· ἐγὼ δέ κε τοι εἰδέω χάριν ἡματα πάντα.
 236 Κοίμησόν μοι Ζηνὸς ὑπ' ὄφρύσιν ὅσσε φαεινώ,
 αὐτίκ' ἐπεί κεν ἐγὼ παραλέξομαι ἐν φιλοτητι.
 Δῶρα δέ τοι δώσω καλὸν θρόνον, ἄφιτον αἰεί,

easily inspired love ; that in her presence there burned an ardent desire, and that they delighted in her converse." *Dugas Morib.* — 217. δαριστὸς πάρφασις (*παραίφασις*, 11, 793) must be very closely connected, "converse, seduction, seductive chat." They form a complex idea. This kind of juxtaposition is found in all languages, and it is not necessary on that account to attribute to παράφασις the character of an adjective. We might in the same way, and without more necessity, find that ἀκέσματα was an adj., 15, 394. ἔκλεψε, see I, 132.—219. τῇ, see 24, 287.—221. ἄπρακτον (*τούτον*) δι τι . . . —226. North of Thessaly and south of Macedonia. — 227. See 13, 4.—230. Thoas, son of Dionūsos and Ariane, father of Hypsipylē, the only woman of Lemnos who did not kill her husband. It has never yet, that I know, been explained in a probable manner why H makes Hypnos (Sleep) to be found at Lemnos. Hesiod, whose Theogony belongs to quite another circle of ideas, places it in the infernal regions. Ovid, in his celebrated description of the Palace of Sleep (*Metam.* xi.), places it among the Cimmerians ; Statius, in *Aethiopia*. — 231. The idea of making Sleep the brother of Death presents itself naturally.

ὑστεον^α Ἡφαιστος δέ κ' ἐμὸς πάις ἀμφιγυνήεις
ξει ἀσκήσας, ὑπὸ δὲ θρῆνυν ποσὶν ἥσει,
κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων.
Τὴν δ' ἀπαμειβόμενος προσεφώνεε νήδυμος
“Υπνος”

οη, πρέσβα θεά, θύγατερ μεγάλοιο Κρόνοιο,
λον μέν κεν ἔγωγε θεῶν αἰειγενετάων
α κατευνήσαιμι, καὶ ἂν ποταμοῖο ρέεθρα
κεανοῦ, ὅςπερ γένεσις πάντεσσι τέτυκται·
νὸς δ' οὐκ ἄν ἔγωγε Κρονίονος ἀστον ἰκούμην,
δὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεύοι.
δη γάρ με καὶ ἄλλο τεὴ ἐπίνυσσεν ἐφετμή,
ιατι τῷ, ὅτε κεῖνος ὑπέρθυμος Διὸς νίσις
λεεν Ἰλιόθεν, Τρώων πόλιν ἔξαλαπάξας.
τοι ἔγὼ μὲν ἔλεξα Διὸς νόσον αἰγιόχοιο
ιδυμος ἀμφιχυθείς· σὺ δέ οἱ κακὰ μῆσαο θυμῷ,
ισασ' ἀργαλέων ἀνέμων ἐπὶ πόντουν ἀήτας·
ιι μιν ἐπείτα Κόσωνδε εὐναιομένην ἀπένεικας,
νσφι φίλων πάντων· δ' ἐπεγρόμενος χαλέπαινεν,
πτάζων κατὰ δῶμα θεούς, ἐμὲ δ' ἔξοχα πάντων
ήτει· καὶ κέ μ' ἄιστον ἀπ' αἰθέρος ἔμβαλε πόντῳ,
μὴ Νὺξ δμήτειρα θεῶν ἐσάωσε καὶ ανδρῶν·
ην ἰκόμην φεύγων· δ' δὲ ἐπαύσατο, χωόμενός περ.
ζετο γάρ, μὴ Νυκτὶ θοῷ ἀποθύμια ἔρδοι.
ιῦν αὖ τοῦτο μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι.

Τὸν δ' αὗτε προσέειπε βωῶπις πότνια Ἡρη·
Υπνε, τίη δὲ σὺ ταῦτα μετὰ φρεσὶ σῆσι μενοινᾶς;
φῆς, ὡς Τρώεσσιν ἀρηζέμεν εὐρύοπα Ζῆν,
ις Ἡρακλῆος περιχώσατο, παιδὸς ἕοιο;
Αλλ' οὐθ', ἔγὼ δέ κε τοι Χαρίτων μίαν ὄπλοτεράων

Iso found in Hesiod, who makes Night the mother of both. — See 1, 607. — 240. Υποθῆσι, Sch. Fm ὑφίημι. — 241. A beau-line. As sleep steals on after a repast, the god is represented ing the table. — 246. See 201. — 247. Fm ἄγχι. — 249. Ἔσωστεν, Apollon. Fm πινύσσω, whence πινυτός; advised, prudent. in alia re. — 250. On the expedition of Heraclēs against Troy is return, see the Handbk of Mythology, or Apollodorus, ii. ch. 17, p. 144, ed. Didot. — 252. Κατεκοιμίσα, Sch. See 24, 635. — sqq. See 15, 25, sqq. — 255. = ἀπήνεγκας. — 258. Ἀφινῆ, Sch. idem. — 261. See 10, 394, and on the fear with which the powers all inspired the gods, see n. on 8, 478. — 265. Num putas . . . 2, 37. — 267. Νεωτέρων, Sch. This passage has been elegantly ified by Virg., AEn. i. 71, sqq. “When H. says, the youngest of

268 δῶσω ὀπυιέμεναι, καὶ σὴν κεκλῆσθαι ἄκοιτιν.

[Πασιθέην, ἡς αἰὲν ἔέλδεαι ἡμata πάντα.]

“Ως φάτο” χήρατο δ “Υπνος, ἀμειβόμενος ἐε
προσηύδα”

“Ἄγρει υῦν μοι ὅμοσσον ἀάατον Στυγὸς ὕδωρ·

272 χειρὶ δὲ τῇ ἑτέρῃ μὲν ἔλε χθόνα πουλυβότειραν,
τῇ δ ἑτέρῃ ἄλα μαρμαρέην ἵνα νῷν ἄπαντες
μάρτυροι ὡσ’ οἱ ἔνερθε θεοί, Κρύνον ἀμφὶς ἔσντες·
ἢ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὁπλοτεράων,

276 Πασιθέην, ἡς αὐτὸς ἔέλδομαι ἡμata πάντα.

“Ως ἔφατ” οὐδ ἀπίθησε θεὰ λευκώλενος “Ηρ, ὥμνυε δ’, ὡς ἐκέλευε, θεοὺς δ ὀνόμηνεν ἄπαντας τοὺς Υποταρταρίους, οἱ Τιτῆνες καλέονται.

280 Αὐτὰρ ἐπεί ρ ὅμοσέν τε τελεύτησέν τε τὸν δρκον,
τὸν βίτην, Λήμνου τε καὶ Ἰμβρου ἄστυ λιπόντε,
ἡέρα ἐσσαμένω, ρίμφα πρήσσοντε κέλευθον.

“Ιδην δ ἵκεσθην πολυπίδακα, μητέρα θηρῶν,

284 Λεκτόν, ὅθι πρῶτον λιπέτην ἄλα· τὸ δ ἐπὶ χέρσου βίτην ἀκροτάτη δὲ ποδῶν ὑπο σείετο ὔλη.

“Ενθ’ Υπνος μὲν ἔμεινε, πάρος Διὸς ὅσσε ιδέσθαι,
εἰς ἐλάτην ἀναβάς περιμήκετον, ἢ τότ’ ἐν “Ιδη

288 μακροτάτη πεφυνία δι’ ἡέρος αἰθέρ’ ἰκανεν·

the Graces, he gives us to understand that there are older Graces; for every age has peculiar graces of its own. Besides, he knows nothing of the number of the Graces being reduced to three; which is a more recent fiction.” *Mad. Dacier.* — 269. A line interpolated at a recent period, as the ancient critics take no notice of it.—270. *Fm χαῖρε.* — 271. *ἄγρει.* See 5, 765. = *ἄαατον*, an Epic elongation: inviolable, *fm ἄτη*, damage.—272, 273. The Schol. says that Hérē is invited to touch the earth and the sea as *elements*. It is rather (observes Heinrich) because Tartarus extends beneath the earth and the sea, and that she touches these visible objects to address her oath to Tartarus, as those who implore the infernal gods touch the earth; see 9, 568. — 273. *Marmoreum mare*, Virg.: resplendent as marble. The Lat. poets also designate the sea simply as *marmor*. “Hence the name of *Marmora* or *Marmara*, given to the ancient Propontis, called also by some geographers the *White Sea*.” Dugas Montb.—274—279. See 5, 478, sqq., with the note. — 281. *Sep 13, 33.* — 282. *Ομίχλην*, Sch. See 5, 776.—284. *Λεκτόν*, a promontory at the foot of Ida, opposite Lesbos, now *Capo Baba*. This second accus. specifies more precisely the place which “*Ιδην*” designated generally.—286. He stopped before he saw the eyes of Zeus, i. e. his face, before he found himself face to face with him, which he wished to avoid. For this reason the reading of some MSS. is less good, *ικέσθαι*, though it may seem a natural expression.—287. Ida was entirely covered with fire,

ηστ' ὅζοισιν πεπυκασμένος εἰλατίνοισιν,
ιθι λεγυρῷ ἐναλέγκιος, ἥντ' ἐν ὅρεσσιν
ικίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.

captivates Zeus by her seductive artifices. He envelopes in a golden cloud, and abandons himself to repose in the fair wife.

Ηρη δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
ις ὑψηλῆς· ἵδε δὲ νεφεληγερέτα Ζεύς.

Δ' ἵδεν, ὡς μιν ἔρως πυκινὰς φρένας ἀμφεκά-
λυψεν,

ν ὅτε πρῶτον περ ἐμισγέσθην φιλότητι,
εὐνὴν φοιτῶντε, φλους λήθοντε τοκῆας.

η δ' αὐτῆς προπάροιθεν, ἔπος τ' ἔφατ' ἐκ τ' ὄνύ-
μαζεν·

Ηρη, πῆ μεμαία κατ' Οὐλύμπου τόδ' ίκάνεις;
τοι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.

Τὸν δὲ δολοφρονέουσα προσηνδά πότνια "Ηρη"
ῥχομαι ὀψομένη πολυνόρβου πείρατα γαίης,

κεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,

μ' ἐν σφοῖσι δόμοισιν ἐν τρέφον ηδ' ἀτίταλλον·
ὺς εἰμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω.

δη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
νῆς καὶ φιλότητος, ἐπεὶ χόλος ἐμπεσε θυμῷ.

τποι δὲ ἐν πρυμνωρείῃ πολυπίδακος"Ιδης
τᾶσ', οἱ μ' οἴσουσιν ἐπὶ τραφερήν τε καὶ ὑγρήν.

ῦν δὲ σεῦ εἶνεκα δεῦρο κατ' Οὐλύμπου τόδ' ίκάνω,
ἵπως μοι μετέπειτα χολώσεαι, αἴ κε σιωπῆ

χωμαι πρὸς δῶμα βαθυρρόου Ωκεανοῖο.

Γὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
Ζεύς·

pinus picea, Linn.—291. See 1, 403. What is here remarked, isirmed by Aristotle, who says (*Nat. Hist.* ix. ch. 12) that the s called κύμινδις that kind of small black falcon which inhab- e mountains.

See 8, 48.—294. ὡς . . . ὡς repeated, indicates facts which le. Plato (*Republic*, iii.) has censured this narrative of H. in al point of view.—295. The myth is reported by the Schol. eocritus, XV. 65, and by Diodorus, V. ch. 72.—296. τόδε. οὔτον τὸν τόπον, Sch.—307. 'Εν τοῖς ἴσχάτοις μέρεσι τοῦ , Sch. Fm πρυμνός, *extremus*, and δρος.—308. τραφερός is by some for 'curdled,' 'coagulated' (see 5, 903), hence *firm*; by ɔ for 'fertile,' *alma*, otherwise γῆν πολυνότειραν. See 7, 289.

- 313 Ἡρη, κεῖσε μὲν ἔστι καὶ ὑστερον δρμηθῆναι·
 νῷ δ', ἄγ', ἐν φιλότητι τραπείομεν εὐνηθέντε.
 [Οὐ γὰρ πώποτέ μ' ὡδε θεᾶς ἥρος οὐδὲ γυναικὸς
- 316 θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσεν·
 οὐδ' ὅπότ' ἡρασάμην ἱξιονίης ἀλόχοιο,
 ἢ τέκε Πειρίθοον, θεόφιν μήστωρ ἀτάλαντον·
 οὐδ' ὅτε περ Δανάης καλλισφύρου Ἀκρισιώνης,
- 320 ἢ τέκε Περσῆα, πάντων ἀριδείκετον ἀνδρῶν·
 οὐδ' ὅτε Φοίνικος κούρης τηλεκλειτοῖο,
 ἢ τέκε μοι Μίνω τε καὶ ἀντίθεον Ῥαδάμανθυν·
 οὐδ' ὅτε περ Σεμέλης, οὐδὲ Ἀλκμήνης ἐνὶ Θήβῃ,
- 324 ἢ ὁ Ἡρακλῆς κρατερόφρονα γείνατο παῖδα·
 ἡ δὲ Διώνυσον Σεμέλη τέκε, χάρμα βροτοῖσιν·
 οὐδ' ὅτε Δήμητρος καλλιπλοκάμοιο ἀνάσσης·
 οὐδ' ὅπότε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς·
 328 ὡς σέο νῦν ἔραμαι, καί με γλυκὺς ἴμερος αἴρει.]
- Τὸν δὲ δολοφρονέουσα προςηύδα πότυνια Ἡρη·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῆθον ἔειπες!
 Εἰ νῦν ἐν φιλότητι λιλαίει εὐνηθῆναι
- 332 Ἰδης ἐν κορυφῇσι, τὰ δὲ προπέφανται ἄπαντα·
 πῶς κ' ἔοι, εἴ τις νῷη θεῶν αἰειγενετάων
 εῦδοντ' ἀθρόησει, θεοῖσι δὲ πᾶσι μετελθὼν
 πεφράδοι; — οὐκ ἀν ἔγωγε τεὸν πρὸς δῶμα νεοίμην,
 336 ἐξ εὐնῆς ἀνστᾶσα· νεμεσησητὸν δέ κεν εἴη. —
 'Αλλ' εἰ δή ρ' ἐθέλεις, καί τοι φίλον ἐπλετο θυμῷ,
 ἔστιν τοι θάλαμος, τόν τοι φίλος υἱὸς ἔτευξεν,
 'Ηφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν·
- 340 ἐνθ' ἵμεν κείοντες, ἐπεί νύ τοι εὔαδεν εὐνή.
- Τὴν δ' ἄπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεύς·
- "Ἡρη, μήτε θεῶν τόγε δείδιθι μήτε τιν' ἀνδρῶν
 ὅψεσθαι· τοῖόν τοι ἐγώ νέφος ἀμφικαλύψω,
 344 χρύσεον· οὐδὲ ἀν νῷη διαδράκοι Ἡέλιός περ,

—314. See 3, 441. — 315, sqq. The 14 lines which follow have been almost unanimously rejected by ancient and modern critics. As Fr. Jacobs observes, they only contain an amplification of 313, 314, to show, or to recall mythological knowledge. Ixion's wife was called Dia, daughter of Deionaea.—318. See 2, 741.—321. Europa.—326. By Dēmētēr Zeus had (Proserpine) Περσεφόνη.—332. Προφανῆ, φανέριστη, Sch.—336. See 3, 410.—339. See 167.—340. Κοιμηθησόμενος, Sch. See 1, 606. εὔαδεν = ξαδεν, fm ἀνδάνω, the digamma changed

καὶ δέξυταν πέλεται φάος εἰς οράσθαι.
Ι ρά, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παρά-
κοιτιν·

ι Δ' ὑπὸ χθὼν δῖα φύεν νεοθηλέα ποίην,
οὐ θ' ἐρσήεντα ἴδε κρόκον ἡδὸνάκινθον,
νὸν καὶ μαλακόν, δις ἀπὸ χθονὸς ὑψόσ· ἔεργεν.
ἔνι λεξασθην, ἐπὶ δὲ νεφέλην ἔσσαντο
τὸν, χρυσείην στιλπναῖ δ' ἀπέπτητον ἔερσαι.

Sleeping. Hypnos (Sommus) carries this news to Poseidon, who
the ardour of the Greeks, who form anew. A furious fight
ween the Trojans under Hector, and the Greeks directed by

ις δ μὲν ἀτρέμας εῦδε πατὴρ ἀνὰ Γαργάρω ἄκρω
ψ καὶ φιλότητι δαμεῖς, ἔχε δ' ἀγκὰς ἄκοιτιν.
δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος "Ὕπνος,
ιελίην ἐρέων γαιόχω Ἐννοσιγαίω.

χοῦ δ' ἴσταμενος ἐπεια πτερόεντα προζηύδα·
Ιρόφρων νῦν Δαναοῖσι, Ποσείδαον, ἐπάμυνε,
σφιν κῦδος ὄπαζε μίνυνθά περ, δφο' ἔτι εῦδει
ς· ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμ' ἐκάλυψα·
οη δ' ἐν φιλότητι παρήπαφεν εὐνηθῆναι.

Ως εἰπὼν δ' μὲν ϕχετ' ἐπὶ κλυτὰ φῦλ' ἀνθρώπων·
δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.

τίκα δ' ἐν πρώτοισι μέγα προθορῶν ἐκέλευσεν·
Ἀργεῖοι, καὶ δ' αὗτε μεθίεμεν "Ἐκτορι νίκην,
ιαμίδη, ἵνα νῆας ἔλη καὶ κῦδος ἄρηται;
λ' δ' μὲν οὕτω φησὶ καὶ εὔχεται, οὕνεκ' Ἀχιλ-
λεὺς

υσὶν ἐπι γλαφυρῷσι μένει κεχολωμένος ἥτορ.
ίνου δ' οὕτι λίην ποθὴ ἔσσεται, εἴ κεν οἱ ἄλλοι
εῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν.
λ' ἄγεθ', ώς ἀν ἐγὼν εἴπω, πειθώμεθα πάντες.

-344. Fm διαδέρκω.—345. See 5, 371.—346. Λωτός, see 2,
ἄκινθος is not what is now called the hyacinth: it is the
s segetum, Gawl., a kind of iris or cornflag.—349. Ος αὐτοὺς
ἐπὶ γῆς θλίβεσθαι, ἀλλ' ἀνεῖχε (sustinebat) καὶ ἀπεκώλυεν
ταῖς [a terra] αὐτοὺς, Sch.—351. See 11, 53.

αὐτῷ περιεκάλυψα κῶμα (i. e. κοίμημα, soporem), I have
sleep like a veil around him [him in soft shadows Have I.
I. Cp.]. The same construction is found 5, 315. — 360. Fm
τρίσκω, seducere, induce to . . . — 363. Fm προθρώσκω. —
τε 1, 340. — 370. See ibid. 240. — 372. ἀσπίδας διστάμενοι

- 371 Ἀσπίδες ὕσσαι ἄρισται ἐνὶ στρατῷ ἡδὲ μέγισται,
 372 ἐσσάμενοι, κεφαλὰς δὲ παναιθησιν κορύθεσσιν
 κρύψαντες, χερσίν τε τὰ μακρότατ' ἔγχε' ἐλόντες,
 ἴσιμεν· αὐτὰρ ἐγὼν ἡγήσομαι, οὐδ' ἔτι φημὶ¹
 “Ἐκτόρα Πριαμίδην μενέειν, μάλα περ μεμάῶτα.
 376 [²Ος δέ κ' ἀνὴρ μενέχαρμος, ἔχει δ' ὀλίγον σάκος
 ῶμψ,
 χείρονι φωτὶ δότω, οὐ δ' ἐν ἀσπίδι μείζουν δύτω.]
 “Ως ἔφαθ³· οἱ δ' ἄρα τοῦ μάλα μὲν κλύνον ἥδ' ἐπί-
 θοντο.
- Τοὺς δ' αὐτοὶ βασιλῆς ἐκόσμεον, οὐτάμενοι περ,
 380 Τυδείδης Ὁδυσεύς τε καὶ Ἀτρείδης Ἀγαμέμνων·
 οἰχόμενοι δ' ἐπὶ πάντας Ἀρήια τεύχε' ἀμειβον.
 Ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χέρεια δὲ χείρονι δόσκεν.
 Αὐτὰρ ἐπεὶ ρ⁴ ἐσσαντο περὶ χροὶς νώροπα χαλκόν,
 384 βάν ρ⁵ ἴμεν· ἥροχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,
 δεινὸν ἄορ τανύκες ἔχων ἐν χειρὶ παχείῃ,
 εἴκελον ἀστεροπῆ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
 ἐν δαΐ λευγαλέῃ, ἀλλὰ δέους ἵσχάνει ἄνδρας.
- 388 Τρῶας δ' αὐθ' ἐτέρωθεν ἐκόσμει φαῖδιμος ⁶Ἐκτωρ.
 Δή ρα τότ' αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν
 κυανοχαῖτα Ποσειδάων καὶ φαῖδιμος ⁷Ἐκτωρ,
 ἥτοι δὲ μὲν Τρώεσσιν, οὐ δὲ Ἀργείοισιν ἀρήγων.
 392 ⁸Ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 Οὔτε θαλάσσης κῦμα τόσον βοάᾳ ποτὶ χέρσον,
 ποντόθεν ὄρυνμενον πνοιῇ Βορέω ἀλεγεινῇ·
 396 οὔτε πυρὸς τόσσος γε πέλει βρόμος αἰθομένοιο

(somewhat less than *indumentes*) is not an improper expression, because the shields were suspended by a belt thrown over the shoulders; see 13, 543. — 376, 377. Lines rejected by the ancient critics. H. knows only the form *μενέχάρμης*. — 385, 386. “Ensis ille Neptuni tam tremendum est, ut nemo offerre se illi audeat, sed omnes metu percussi aufugiant.” Heyne. — 389. See 13, 359. — 394, sqq. “All these united comparisons seem to me to produce an admirable effect. I believe it is impossible to carry imitative harmony further.. We hear at once the roaring of the billows, the noise of a fire, and the whistling of the tempests. We have already seen (bk 2, 455, sqq.) a series of similes not less beautiful. Virg. seems to have wished to imitate this passage, Georg. iv. 261 :

Frigidus ut quondam silvis immurmurat Auster,
 Ut mare sollicitum stridet refluxibus undis,
 Astutus ut clausis rapidus fornacibus ignis.”

- 397 οὐρεος ἐν βήσσης, δτε τ' ὥρετο καιέμεν ὑλην·
οὔτ' ἄνεμος τόσσον γε ποτὶ δρυσὶν ὑψικόμοισιν
ἡπύει, ὅστε μάλιστα μέγα βρέμεται χαλεπαίνων·
400 δσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνή,
δεινὸν ἀσάντων, δτ' ἐπ' ἀλλήλοισιν ὅρουσαν.

Hector launches at Ajax a useless shaft. Ajax hurls at Hector's breast an enormous stone. Hector falls. The Trojans press round to protect him. He is borne to the banks of the Xanthus, where his comrades bestow their cares on him.

- Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος "Εκτωρ
ἔγχει, ἐπεὶ τέτραπτο πρὸς ἵθυ οἱ, οὐδὲ ἀφάμαρτεν,
404 τῷ ρά δύω τελαμῶνε περὶ στήθεσσι τετάσθην,
ἥτοι ὁ μὲν σάκεος, ὁ δὲ φασγάνου ἀργυροήλου·
τώ οἱ ρυσάσθην τέρενα χρόα. Χώσατο δὲ "Εκτωρ,
ὅττι ρά οἱ βέλος ὡκὺ ἐτώσιον ἔκφυγε χειρός.
408 *Αψ δὲ ἑτάρων εἰς ἔθνος ἔχαζετο, Κῆρ' ἀλεείνων.
Τὸν μὲν ἔπειτ' ἀπίσυντα μέγας Τελαμώνιος Αἴας
χερμαδίψ, τά ρά πολλὰ, θοάων ἔχματα νηῶν,
πάρ ποσὶ μαρναμένων ἐκυλίνδετο· τῶν ἐν ἀείρας
412 στῆθος βεβλήκειν ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς·
στρομβον δὲ ὡς ἔστευε βαλών, περὶ δὲ ἔδραμε πάντη.
·Ως δὲ δι' ὑπὸ πληγῆς πατρὸς Διὸς ἔξερίπη δρῦς
πρόδροιζος, δεινὴ δὲ θεείου γίγνεται ὁδμὴ
416 ἔξ αὐτῆς· τὸν δὲ οὐπερ ἔχει θράσος, δεινὴ δὲ θάρση,
ἔγγυς ἐών· χαλεπὸς δὲ Διὸς μεγάλοιο κεραυνός·
ώς ἔπειστο "Εκτορος ὡκα χαμαὶ μένος ἐν κονίησιν.
Χειρὸς δὲ ἐκβάλεν ἔγχος, ἐπ' αὐτῷ δὲ ἀσπὶς ἔφαθη,
420 καὶ κόρυς ἀμφὶ δὲ οἱ βράχε τεύχεα ποικίλα χαλκῷ·
οἱ δὲ μέγα λάχοντες ἐπέδραμον υἱες Ἀχαιῶν,
ἐλπόμενοι ἐρνεσθαι, ἀκόντιζον δὲ θαμειάς
αἰχμάς· ἀλλ' οὐτὶς ἐδυνήσατο ποιμένα λαῶν
424 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,

Dugas Montb., who analyses, in the sequel of his note, the difference between the two poets.—397. Fm δρυνυμι.

404. τῷ, ubi, sc. ἡκόντισε. τετάσθην, fm τείνω. — 410. ἔχματα νηῶν, such as were employed to prop the ships to keep them dry on the beach.—412. See 5, 661.—413. Ως ρόμβον, ὡς βέμβικα, Sch. Turbo, a top. See Virg. En. vii. 378, sqq.—414. Ἐκπέση, Sch.; aor. 2 with intrans. signif.—415. See 8, 135.—416. He who beholds this event is no longer influenced by courage (but by fear).—419. ἐκβάλλεν often means, in every age of the language, to let fall. ἀφθη, see 13, 543.—423. *Ad se trahere.*—424. See 1, 37. — 427. Ἡμέλησεν, ἡφροντί-

- 425 Πουλυδάμας τε καὶ Αἰνέας καὶ δῖος Ἀγήνωρ,
Σαρπηδών τ', ἀρχὸς Λυκίων, καὶ Γλαῦκος ἀμύμων·
τῶν δ' ἄλλων οὕτις εὐ ἀκήδεσεν, ἀλλὰ πάροιθεν
428 ἀσπίδας εὐκύκλους σχέθον αὐτοῦ τὸν δ' ἄρ' ἐταῖροι
χερσὶν ἀείραντες φέρον ἐκ πόνου, δῷφορ' ἵκεθ' ἵππους
ἀκέας, οἵ οἱ ὅπισθε μάχης ἡδὲ πτολέμοιο
ἔστασαν, ἥνιοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
432 οἱ τόνγε προτὶ ἄστυ φέρον βαρέα στενάχοντα.
'Αλλ' ὅτε δὴ πόρου ίζον ἐϋρρέεῖθς πυταμοῖο,
Ξάνθου δινήντος, δν ἀθάνατος τέκετο Ζεύς,
ἔνθα μιν ἐξ ἵππων πέλασαν χθονί, καὸ δέ οἱ ὕδωρ
436 χεῦαν· ὁ δ' ἀμπινύνθη καὶ ἀνέδρακεν δόφθαλμοῖσιν·
ἔζόμενος δ' ἐπὶ γοῦνα, κελαινεφὲς αἷμ' ἀπέμεσσεν·
αὗτις δ' ἐξοπίσω πλῆτο χθονί, τὼ δέ οἱ ὅσσε
νὺξ ἐκάλυψε μέλαινα· βέλος δ' ἔτι θυμὸν ἐδάμνα.

The Greeks see Hector borne away. They dash upon the Trojans with renewed ardour. Terror spreads through the Trojan ranks.

- 440 'Αργεῖοι δ' ὡς οὖν ίδον "Εκτορα νόσφι κιόντα,
μᾶλλον ἐπὶ Τρώεσσι θόρου, μνήσαντο δὲ χάρμης.
"Ενθα πολὺ πρώτιστος Ὁϊλῆος ταχὺς Αἴας
Σάτνιον οὔτασε δουρὶ μετάλμενος ὀξυόεντι,
444 'Ηνοπίδην, δν ἄρα νύμφη τέκε Νηῆς ἀμύμων
"Ηνοπι βουκολέοντι παρ' ὄχθας Σατνιόεντος·
τὸν μὲν Ὁϊλιάδης δουρικλυτός, ἐγγύθεν ἐλθών,
ούτα κατὰ λαπάρην· δ' ἀνετράπετ', ἀμφὶ δ' ἄρ'
αὐτῷ
- 448 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
Τῷ δ' ἐπὶ Πουλυδάμας ἐγχέσπαλος ἤλθεν ἀμύντῳ
Πανθοίδης· βάλε δὲ Προθοήνορα δεξιὸν ὕμουν,
νιὸν Ἀροϊλύκοιο, δι' ὕμουν δ' ὅβριμον ἔγχος
452 ἔσχεν· ὁ δ' ἐν κοινήσι πεσὼν ἔλε γαῖαν ἀγοστῷ.
Πουλυδάμας δ' ἐκπαγλὸν ἐπεύξατο μακρὸν ἀύσας·

στησεν, Apollo. Fm κῆδος, care.—433. πόρος, the ford.—434. "Count Choiseul-Gouffier has well proved that the epith. δινής ought not to be understood of the eddying of water produced by whirlpools, because the Xanthus and Scamander had a very tranquil course; but that it ought to be explained by the sinuosity of these rivers." *Dugas Montb.* Below, however, 20, 73, H. calls this little river μέγας ποταμὸς βαθυδίνης, "altos vortices agens." Hence we must keep to the usual explanation.—436. See 5, 697. — 437. Διαναστὰς ἐπὶ τὰ γόνατα, Sch.—438. Προεπελάσθη, Sch. See 4, 449. He faints.—439. See 8, 513.

- 454 Οὐ μὰν αὐτὸν δὲ μεγαθύμου Πανθοίδαο
χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα,
456 ἀλλά τις Ἀργείων κόμισε χροῖ· καὶ μιν δὲ
αὐτῷ σκηπτόμενον κατίμεν δόμον "Αἴδος εἴσω.
"Ως ἔφατ· Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
Αἴαντι δὲ μάλιστα δαΐφρονι θυμὸν ὅρινεν,
460 τῷ Τελαμωνιάδῃ τοῦ γὰρ πέσεν ἄγχι μάλιστα.
Καρπαλίμως δ' ἀπιώντος ἀκόντισε δουρὶ φαεινῷ.
Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο Κῆρα μέλαιναν,
λικριφίς ἀξίας· κόμισεν δ' Ἀντήνορος νίός,
464 Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὅλεθρον.
Τόν ρ̄ ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνεοχῇ
νείατον ἀστράγαλον· ἀπὸ δὲ ἄμφω κέρσε τένοντε·
τοῦ δὲ πολὺ πρότερον κεφαλὴ στόμα τε ρῖνές τε
468 οὐδεὶς πλῆντ' ἡπερ κυῆμαι καὶ γοῦνα πεσόντος.
Αἴας δ' αὐτὸν ἐγέγωνεν ἀμύμονι Πουλυδάμαντι·
Φράζεο, Πουλυδάμα, καί μοι νημερτὲς ἔνισπε·
ἢ ρὸν οὐχ οὗτος ἀνὴρ Προθοίνορος αὐτὴν πεφάσθαι
472 ἄξιος; οὐ μέν μοι κακὸς εἰδέται οὐδὲ κακῶν ἔξ,
ἀλλὰ κασίγνητος Ἀντήνορος ἵπποδάμοιο,
ἢ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐψκει.
"Η ρὸν εὐ γιγνώσκων· Τρῶας δ' ἄχος ἔλλαβε θυμόν.
476 "Ενθ' Ἀκάμας Πρόμαχον Βοιώτιον οὔτασε δουρὶ,
ἀμφὶ κασίγνητῳ βεβαώς· δὲ δὲ ψφελκε ποδοῖν.
Τῷ δὲ Ἀκάμας ἔκπαγλον ἐπεύξατο μακρὸν ἀνσας·
Ἀργεῖοι ίόμωροι, ἀπειλάων ἀκόρητοι,
480 οὐ θην οἰοισίν γε πόνος τ' ἔσεται καὶ διζὺς
ἡμῖν, ἀλλά ποθ' ὥδε κατακτανέεσθε καὶ ύμμες.
Φράζεσθ', ὡς ύμῖν Πρόμαχος δεδμημένος εῦδει
ἔγχει ἐμῷ· ἵνα μήτι κασίγνητοι γε ποινὴ
484 δηρὸν ἄτιτος ἔη. Τῷ καὶ κέ τις εὐχεταὶ ἀνὴρ
γνωτὸν ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρα λιπέσθαι.
"Ως ἔφατ· Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο.

448. See 5, 50.—445. See 6, 34.—451. See 5, 100.—457. Bitter irony : supported by this staff (my lance which has pierced him) he is about to descend to the abode of Hades.—463. Εἰς πλάγιον ὄρμήσας, δὲ ἔστιν ἐγκλίνας, Sch. Sideways, obliquely ; later λέχρις. ἐκόμιστεν, abstulit.—465. Ἐν τῇ συναφῇ, ἐν τῷ συνδίσμῳ, Sch. Fm συνέχω.—477. Like περιβαίνειν, see 424.—479. See 4, 242.—484. ἄτιτος (elsewhere with the i short), unpaid, fm τίω, τίνω. = εὐχηταὶ, orelatiorū.—485. Γνωτὸν ἀντὶ τοῦ ἀδελφόν, Sch. ἀρῆς, pernicieti.

- 487 Πηνέλεω^ρ δὲ μάλιστα δαΐφρονι θυμὸν ὅρινεν·
 488 ὥρμήθη δ' Ἀκάμαντος^ς ὁ δ' οὐχ ὑπέμεινεν ἐρωὴν
 Πηνελέοιο ἄνακτος· ὁ δ' οὔτασεν Ἰλιονῆα,
 νίὸν Φόρβαντος πολυμῆλου, τὸν ρά μάλιστα
 Ἐρμείας Τρώων ἐφίλει, καὶ κτῆσιν ὅπασσεν·
 492 τῶ δ' ἄρ' ὑπὸ μήτηρ μοῦνον τέκεν Ἰλιονῆα·
 τὸν τόθ' ὑπ' ὀφρύος οῦτα κατ' ὀφθαλμοῖο θέμεθλα,
 ἐκ δ' ὥσε γλήνην, δόρυ δ' ὀφθαλμοῖο διαπρόδ
 καὶ διὰ ἵνιον ἡλθεν· δ' ἔξετο, χεῖρε πετάσσας
 496 ἄμφω. Πηνέλεως δέ, ἐρυσσάμενος ξίφος ὀξύ,
 αὐχένα μέσσον ἔλασσεν, ἀπήραξεν δὲ χαμᾶζε,
 αὐτῇ σὺν πήληκι, κάρη^ν ἔτι δ' ὅβριμον ἔγχος
 ἥεν ἐν ὀφθαλμῷ· ὁ δὲ φῆ, κώδειαν ἀνασχών·
 500 [πέφραδέ τε Τρώεσσι καὶ εὐχύμενος ἔπος ηῦδα·]
 Εἰπέμεναί μοι, Τρῶες, ἀγαυοῦ Ἰλιονῆος
 πατρὶ φίλω καὶ μητρὶ, γοήμεναι ἐν μεγάροισιν.
 Οὐδὲ γὰρ ἡ Προμάχοιο δάμαρος Ἀλεγηνορίδαο
 504 ἀνδρὶ φίλω ἐλθύντι γανύσσεται, διππότε κεν δὴ
 ἐκ Τροίης σὺν νησὶ νεώμεθα κοῦροι Ἀχαιῶν.
 “Ως φάτο· τοὺς δ' ἄρα πάντας ὑπὸ τρόμος ἔλλαβε
 γυῖα·
 πάπτηνεν δὲ ἔκαστος, δπη φύγοι αἰπὺν ὅλεθρον.

The Trojans give way before the impetuous attack of the Greek chiefs; and at last take to flight, and are vigorously pursued.

- 508 *Ἐσπετε νῦν μοι, Μοῦσαι Ὄλύμπια δώματ' ἔχουσαι,
 δεῖτις δὴ πρῶτος βροτόεντ' ἀνδράγρι^ν Ἀχαιῶν
 ἥρατ', ἐπεὶ ρ' ἔκλινε μάχην κλυτὸς Ἐννοσίγαιος.
 Αἴας ρά πρῶτος Τελαμώνιος Ὅρτιον οὗτα,
 512 Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων·

See 12, 334. — 488. Upon Acamas. — 491. Hermēs was also worshipped as the protector and multiplier of herds: μάλιστα δοκεῖ θεῶν ἐφορᾶν καὶ αὐξεῖν ποίμνας, says Pausanias (ii. ch. 3, § 4), in quoting these lines à propos of a statue of Hermēs, represented with a ram at his feet: a monument seen by the traveller at Corinth.—493. Ρίζες, βάσεις, ἐφ' ὧν ἥδρασται δὸφθαλμός, Sch. — 494. = ἔξισε. See 183.—499. κάδεια is explained by Hesych.: κεφαλὴ χωρὶς σώματος. This word is found with the same meaning in two later poets, but generally it is only applied to the head of the poppy.—500. A line rejected by Aristarchus. H. never uses φράζειν in the sense of ‘to tell.’—501. For the imper. *jubete flere . . .* — 504. See 13, 493.

508. See 2, 484.—509. βροτ. See 6, 480. ἀνδράγρια. Σκῆλα, τὰ δπλα τῶν πιπτόντων, τὰ ὑπ' (read διπ') ἀνδρῶν ἡγρευμία.

- 13 Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἔξενάριξεν·
 Μηριόνης δὲ Μόρυν τε καὶ Ἰπποτίωνα κατέκτα·
 Τεῦκρος δὲ Προθόωνά τ' ἐνήρατο καὶ Περιφήτην·
 16 Ἀτρεέδης δ' ἄρ' ἔπειθ' Ὑπερήνυρα, ποιμένα λαῶν,
 οὐτα κατὰ λατάρην, διὰ δὲ ἐντερα χαλκὸς ἄφυσσεν
 δηγώσας· ψυχὴ δὲ κατ' οὐταμένην ὥτειλὴν
 ἔσσυτ' ἔπειγομένη· τὸν δὲ σκότος ὅσσε κάλυψεν.
 20 Πλείστους δὲ Αἴας εἰλεν, Ὁϊλῆος ταχὺς νίός·
 οὐ γάρ οἱ τις δύοιος ἐπισπέσθαι ποσὶν ἡεν,
 ἀνδρῶν τρεσσάντων, δτε τε Ζεὺς ἐν φόβον ὅρσῃ.

οἰον ληφθέντα, *Apollon.*; the spoils.—517. See 13, 508.—518. *obtra-
 mēnην, vulnerando, feriendo factam*, almost as we should say in English, a blow well struck. The soul is represented as quitting the body through the opening of the wound. — 521. *Ἐπιδιώξαι*, Sch. —
 522. See 11, 745. *φόβος*, flight, not fear.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ο.

Zeus, on awaking, sees the disaster of the Trojans and Hector. He threatens Hērē with his anger. She exculpates herself. Zeus, being appeased, orders her to send Iris and Apollo, and reveals to her the ills he has in store for the Greeks, to avenge Achilles.

Αὐτὰρ ἐπεὶ διά τε σκόλοπας καὶ τάφρον ἔβησαν
φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
οἱ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
4 χλωροὶ ὑπὰλ δείους, πεφοβημένοι· ἔγρετο δὲ Ζεὺς
“Ιδης ἐν κορυφῆσι παρὰ χρυσοθρόνου” Ήρης.
Στῇ δ' ἄρ' ἀναιξας, ἵδε δὲ Τρῶας καὶ Ἀχαιούς,
τοὺς μὲν ὄρινομένους, τοὺς δὲ κλονέοντας ὅπισθεν,
8 Ἀργείους· μετὰ δέ σφι Ποσειδάωνα ἄνακτα.
“Εκτορα δ' ἐν πεδίῳ ἵδε κείμενον· ἀμφὶ δ' ἑταῖροι
εἴαθ· ὁ δ' ἀργαλέων ἔχετ' ἄσθματι, κῆρ ἀπινύσσων,
αἷμ' ἐμέων· ἐπεὶ οὐ μιν ἀφαυρότατος βάλ· Ἀχαιῶν.
12 Τὸν δὲ ἴδων ἐλέησε πατήρ ἀνδρῶν τε θεῶν τε,
δεινὰ δ' ὑπόδρα ἵδων “Ηρην πρὸς μῆθον ἔειπεν·
“Η μάλα δὴ κακότεχνος, ἀμήχανε, σὺς δόλος,
“Ηρη,

“Εκτορα δίον ἔπαισε μάχης, ἐφόβησε δὲ λαούς.
16 Οὐ μάν οἰδ', εἰ αὐτε κακορράφιης ἀλεγεινῆς

1, 2. The same lines are found also 8, 343, 344; but we may remark that here *σκόλοπας καὶ τάφρον* is the natural order, whilst in the other passage the Greeks, in their retreat, passed in reality *διὰ τάφρον καὶ σκόλοπας*, the palisades girding the fosse in the inside.—
4. = ὑπό. — 10. = ἡντο. Celsus, *de Medicina*, V. ch. 26: *Pulmonis ictu spirandi difficultas est; sanguis ex ore spumans . . . simulque etiam spiritus cum sono fertur.* ἀπινύσσων [senseless, Cp.]. ‘Απινυτῶν (see 14, 249), δάσωφρονῶν, οἵκ ᾧ ἐν ἐστρῷ, *Apollon.*—13. See 1, 148.—
14. ‘Επὶ κακῷ τετεχνασμένος, Sch. ἀμήχανος is said of a person who upsets all calculation, who cannot be kept in by any means, irresistible, intractable.—16, 17. Εἰ ἀπολαύσῃς τῆς κακοβουλίας, Sch. Lit.:

17 πρώτη ἐπαύρηαι, καὶ σε πληγῆσιν ἴμάσσω.

‘Η οὐ μέμνῃ, ὅτε τ’ ἐκρέμω ὑψόθεν, ἐκ δὲ ποδοῖν
ἄκμονας ἡκα δύω, περὶ χερσὶ δὲ δεσμὸν ἵηλα

“ whether you may not at once, for the second time, reap (i. e. whether I shall not cause you to reap) the fruits of your mischievous artifice, and whether I shall not inflict upon you a scourging.” ‘Πάπτειν (18, 367) is used in Greek like *tramer* in French; and as *sucrerie* and *suteler* (cunning schemes) in Plautus. ‘Ἐπαυρίσκειν was employed in the same ironical sense, 1, 410, and 6, 353. ίμάστειν (fm ίμάς, a strap or a thong) = μαστίζειν, as we say familiarly in English, *to strap, to leather*; in French *sangler*, in German *ledern*, from the substantives, *sangle*, *Leder*, ίμάς. πρώτη supposes a δεύτερος, or a continuation of similar severities on another, but this did not really take place. Zeus is led on to recall to Hérē the details of the first punishment she underwent. He meant to say: I don’t know whether I ought not to punish you *first* (this is what is meant by πρώτη, the first), and afterwards chastise Poseidon; or whether I shall begin by carrying succour to the Trojans, with the intention of punishing you afterwards. The word πρώτη indicates this original succession of ideas, which was, very naturally, absorbed in the details which follow.

— 18. ἐκρέμανην, imperf. ἐκρίμα(σ)o. — 19. Fm ἵημι, misi = *demisi* (*calligatas*). Ιαλλω, to launch, hurl. Περιέβαλον, Sch. Nothing in all H. has more shocked both the ancients, and, with greater reason, the moderns, than this barbarous action of the king of the gods towards the second divinity of the Pagan worship. First, let us simply consider the case as it stands. Long before the time of H. the poets had begun to introduce into Olympus an image of the family and social relations which exist among men, attributing to the gods a host of human affections—jealousy, anger, revenge; and imputing to them all kinds of intrigues. We have the proof of this in the Homeric poems; in which, however, we see that this great genius, for the most part, rendered these fictions of his predecessors more noble and more graceful. We find similar fictions in the *Mysteries* of the Middle Ages [but I cannot agree with Dr. Dübuer in thinking that, if we put aside all palpable offences against Christian morality, we cannot say that religion, and the Christian faith, suffered from them any injury whatever]. The passage before us is then a picture of a domestic scene between Zeus and his wife; i. e. the most complete anthropomorphism. But the scene is instructive. Without the least relation to the religious belief of the Greeks, with which this fiction has nothing whatever to do, it presents to history a documentary evidence or picture of their manners and institutions. Amongst the chastisements reserved for slaves, there was one which consisted in suspending the patient to a beam or a pillar, with his hands tied, and his feet kept straight by means of a heavy weight, in order that the body might remain motionless, and not escape the blows by moving. It is this *servile chastisement* which Zeus here inflicts on his wife. Let us conclude, then, that among the Ionians, in the most ancient times, the wife was not only by name “the first of the slaves,” but was really, on occasion, treated as such and with the same rigour. It is simply in this light that the passage before us is to be regarded. The ancients, from the time of

20 χρύσεον, ἄρρηκτον; σὺ δὲ ἐν αἰθέρι καὶ νεφέλησιν
ἐκρέμω· ἡλάστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
λῦσαι δὲ οὐκ ἐδύναντο παρασταδόν· δυν δὲ λάβοις,
ρίπτασκον τεταγῶν ἀπὸ βηλοῦ, δόρι' ἀν ἵκηται
24 γῆν ὀλιγηπελέων· ἐμὲ δὲ οὐδὲ ὡς θυμὸν ἀνίει
ἀζηχῆς ὁδύνη Ἡρακλῆος θεοίο,
τὸν σὺ ξὺν Βορέῳ ἀνέμῳ πεπιθοῦσα θυέλλας,
πέμψας ἐπ' ἀτρύγετον πόντον, κακὰ μητιώσας,
28 καὶ μιν ἔπειτα Κόδωνδε εὐναιομένην ἀπένεικας·
τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην, καὶ ἀνήγαγον αὗτις
Ἄργος ἐς ἵπποβοτον, καὶ πολλά περ ἀθλήσαντα.
Τῶν σ' αὗτις μνήσω, οὐ' ἀπολλέξῃς ἀπατάων·
32 δόρια ἰδῃ, ην τοι χραίσμη φιλότης τε καὶ εὐνή,
ην ἐμίγης ἐλθοῦσα θεῶν ἄπο, καὶ μ' ἀπάτησας.

the philosopher Xenophanes, sought to save the honour of their Olympus, of which H. was regarded as the historian. They said : *νῦν δὲ φιλοσοφεῖ Ὄμηρος*, and they explained this whole scene allegorically. Zeus, according to them, represents the ether, Hérē the atmospheric air, attracted towards the earth by the weight of the humid elements ; or else, the two anvils attached to the feet of Hérē, signify that domestic cares ought to retain women in their households, and that the chain of gold may be understood of the beautiful works, which ought to form their occupation. If these allegorical interpretations had any foundation, and if H. had really had any such intentions, we cannot understand why he should have let slip a thousand other occasions of showing himself profound in the same manner. — 21. *'Εδεινοκάθουν, συνήλγουν*, Sch. See 12, 163. — 22. *Ἄδσταρο = παραστάντες*. There is here an ancient variation, which I must report :

λῦσαι δὲ οὐκ ἐδύναντο παρασταδόν, ἀχνύμενοι περ,
τρίν γ' ὅτε δῆ σ' ἀπίλυσα πιδέων, μύδρους δὲ ἐνὶ Τροίῃ
κάββαλον, δόρια πέλοιστο καὶ ἐσσομένοισι πυθίσθαι.

These lines have no connexion with what follows, and we ought, perhaps, for that very reason, to assign them an ancient origin. Eustath. says that they showed these two masses at Troy. — 23. See 1, 591. It is the fate which Héphæstus (Vulcan) experienced. The opt. λάβοις, and the frequentative ρίπτασκον, express the resolution of Zeus, to treat in the same way any god who came in his way. — 24. Ὁλιγητλίων and ὀλιγοδρανέων (ver. 246), being in a state in which life and action are nearly extinct, where (as Héphæstus says, 1, 593) ὀλίγος ἐν θυμῷς ἐνήεν. ἀνίει, imperf. of ἀνίημι (ἀνιέω), remitto, to relax, to let loose. — 25. *Ἄδιάλειπτος*, Sch. Sleep had already recalled to Hérē this act of her hatred against Heraclès, 14, 253, sqq. — 26. σὺν Βορέῳ, with the help of Boreas, is connected with πεπιθοῦσα (= πεισασα, see 1, 100). Heraclès afterwards avenged himself by slaying the son of Boreas. — 29. *Ῥυσάμην* (the *v* short), fm ἴρύω. — 32. *Ὥη*, see 1, 203. — 33. ην ἐμίγης may be referred by analogy to the acc. *οὐκετ*

14 "Ως φάτο· ρίγησεν δὲ βοῶπις πότνια" Ἡρη,
καὶ μιν φωνήσασ' ἔπεια πτερόεντα προσηύδα·
36 "Ιστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρὺς ὑπερθεν,
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος
ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν,
σὴ θ' ἱερὴ κεφαλὴ καὶ νωτέρον λέχος αὐτῶν
40 κουριδίου, τὸ μὲν οὐκ ἀν ἐγώ ποτε μὰψ δμόσαιμι·
μὴ δ' ἔμην ιότητα Ποσειδάων ἐνοσίχθων
πημαίνει Τρῶας τε καὶ Ἐκτορα, τοῖσι δ' ἀρήγει·
ἀλλά που αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
44 τειρόμενους δ' ἐπὶ νησὶν ἰδὼν ἐλέησεν Ἀχαιούς.
Αὐτάρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην
τῇ ἴμεν, ἦ κεν δὴ σύ, Κελαινεφές, ἡγεμονεύης.
"Ως φάτο· μείδησεν δὲ πατήρ ἀνδρῶν τε θεῶν τε,
48 καὶ μιν ἀμειβόμενος ἔπεια πτερόεντα προσηύδα·
Εἰ μὲν δὴ σύγ' ἔπειτα, βοῶπις πότνια" Ἡρη,
ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις,
τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλῃ,
52 αἴψα μεταστρέψει νόον, μετὰ σὸν καὶ ἐμὸν κῆρ.
'Αλλ' εἰ δὴ ρ' ἔτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
ἔρχεο νῦν μετὰ φῦλα θεῶν, καὶ δεῦρο κάλεσσον
"Ιρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον·
56 ὅφος δὲ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων

ηγῆσι. (*πλήττεσθαι πληγήν, &c.*), in which the subst. may vary, e. g. ἐνθεῖεν ὕπνον.—37. *Καταρρίσιν*, Sch. *Εἰβω* and *λείβω* (*libo*) are two forms of the same verb, 'to pour drop by drop.' The three first lines of this oath are found also in the Od., 5, 184, sqq. Out of a poisoned fountain in Arcadia the poets made a river nine times encircling the infernal regions. The expression *κατειβόμενον*, however, is naturally applied to a fountain. But elsewhere H. speaks of *Στυγὸς αἵπατρα* (8, 369). Pausanias visited this fountain, which escapes from the summit of a mountain of prodigious height (see viii., ch. 17, and ch. 18). "From the summit of a steep precipice, it falls drop by drop on a very high rock, and after traversing this rock, runs into the river Crathis. This water is deadly to men and animals, and therefore they have said that it was a fountain of hell. H. places it in his poetry, and by his description it appears that he had seen it." (Madame Dacier's Translation). — 39. *Æneas* also swears *per oonnubia nostra*, iv. 316. — 40. See I, 114. *Ingenuum*. — 41. See 5, 874. *Hérē* could not swear she had not deceived Zeus; she swears she had not instigated Poseidōn, which was true. — 43. *τον*, *doubtless*. — 46. *Ταύρην* (*τὴν ὁδὸν*) ἔρχεσθαι, καὶ προαιρεσιν καὶ γνώμην ὁμοίαν σοι ἔχειν, Sch. *Κελ*, see I, 397. — 51. = ἄλλως. — 55. Some ancient critics terminated the speech of Zeus with this line; others cut off only ver. 64—77; but Aristarchus does not appear to have

- 57 ἔλθη, καὶ εἴπησι Ποσειδάωνι ἄνακτι
παυσάμενου πολέμοιο τὰ ἀ πρὸς δώμαθ' ἵκέσθαι·
“Ἐκτορα δ' ὀτρύνησι μάχην ἐς Φοῖβος Ἀπόλλων,
60 αὗτις δ' ἐμπνεύσῃσι μένος, λελάθη δ' ὁδυνάων,
αἳν νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς
αὗτις ἀποστρέψῃσιν, ἀνάλκιδα φύζαν ἐνόρσας·
φεύγοντες δ' ἐν νησὶ πολυκλήσι πέσωσιν
64 Πηλείδεω Ἀχιλῆος· δο δ' ἀνστήσει δὲν ἑταῖρον,
Πάτροκλον· τὸν δὲ κτενεῖ ἔγχει φαίδιμος· Ἐκτῷρ
‘Ιλίου προπάροιθε, πολέας ὀλέσαντ' αἰζηνὸς
τοὺς ἄλλους, μετὰ δὲν νιὸν ἐμὸν Σαρπηδόνα δῖον.
68 Τοῦ δὲ χολωσάμενος κτενεῖ Ἐκτῷρα δῖος Ἀχιλ-
λεύς.
‘Εκ τοῦ δὲν τοι ἔπειτα παλίωξιν παρὰ νηῶν
αἰὲν ἐγὼ τεύχοιμι διαμπερές, εἰςόκ’ Ἀχαιοὶ
‘Ιλίου αἰπὺν ἔλοιεν Ἀθηναῖς διὰ βουλάς.
72 Τὸ πρὸν δὲν οὔτ’ ἄρ’ ἐγὼ παύω χόλου, οὔτε τιν'
ἄλλον
ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ’ ἔάσω,
πρίν γε τὸ Πηλείδα τελευτηθῆναι ἐέλδωρ,
ώς οἱ ὑπέστην πρῶτον, ἐμῷ δὲν ἐπένευσα κάρητι,
76 ἥματι τῷ, ὅτ’ ἐμεῖο θεὰ Θέτις ἥψατο γούνων,
λισσομένη τιμῆσαι Ἀχιλῆα πτολίπορθον.

Hérê returns to Olympus; where she endeavours to excite the wrath of the other deities. She mentions to them the death of Askalaphus. Arê, frantic with grief, is hastening away to revenge his son, but is held back by the more prudent Athénê.

“Ως ἔφατ· οὐδ’ ἀπίθησε θεὰ λευκώλενος Ἡρη·
βῆ δὲ κατ’ Ἰδαίων ὁρέων ἐς μακρὸν Ὄλυμπον.

been of their opinion. He preserved these 22 lines, though with some criticisms of detail. We have seen that the determinations of Zeus, or the decrees of fate, are often in H. announced beforehand. The doubts, therefore, which rest upon this pretended fault are not tenable.—58. *ἄ, sua.*—60. We have already seen this 2d aor. with the active signif., to cause to forget, 2, 600. It will here be perceived that there are two different shades which are indicated, in one of the passages by the accus. (*κιθαριστών*), in the other by the gen. *ὅδην*.—62. *αὗτις, retro.*—66. ‘Ιλίου, i. lengthened by the force of the accent, as in *ὑπεροπλίγοι*, 1, 205, sqq. —69. See 12, 71.—71. Aristarchus corrected “Ιλίου ἐκπέρσωσιν Ἀθ., because ‘Ιλίου is never neut. in H., despite the *Ilium* of the Latins. Athénê advised the construction of the wooden horse, as H. himself attests, Od. 8, 492, sqq.—72. *παύω* in the sense of *παύσω*, see 13, 828.—75. See 1, 528.

- ο 'Ως δ' ὅτ' ἀν ἀτέξη νόος ἀνέρος, ὅστ' ἐπὶ πολλὴν
 γαῖαν ἐληλουθώς φρεσὶ πευκαλίμησι νοήσῃ·
 ἔνθ' εἶην, ἡ ἔνθα· μενοινήσειέ τε πολλά·
 ὡς κραιπνῶς μεμανία διέπτατο πότνια "Ἡρη"
 34 ἵκετο δ' αἰπὺν "Ολυμπον. 'Ομηρέεσσι δ' ἐπῆλθεν
 ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες
 πάντες ἀνήξαν καὶ δεικανόντο δέπασσιν.
 'Η δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρύψ
 88 δέκτο δέπας· πρώτη γάρ ἐναντίη ἥλθε θέουσα·
 καὶ μιν φωνήσας ἔπεια πτερόεντα προσηγύδα·
 "Ἡρη, τίπτε βέβηκας, ἀτυζομένη δὲ ἔοικας;
 η μάλα δή σ' ἐφόβησε Κρόνου παῖς, ὃς τοι ἀκοί-
 της.
 92 Τὴν δὲ ἡμείβετ' ἔπειτα θεὰ λευκώλενος "Ἡρη·
 Μή με, θεὰ Θέμι, ταῦτα διείρεο· οἰσθα καὶ αὐτὴ
 οἷος ἐκείνου θυμὸς ὑπερφίαλος καὶ ἀπηνής.

79. See 8, 410. — 80, sqq. A sublime comparison, but one which almost overpasses the bounds which the body of the gods imposed on poetic fiction. As a man who has travelled much, passes in imagination or memory, from one place to another, so, and with the same rapidity (*ὡς κραιπνῶς*), Hérē flew through space. The expression, *quick as thought*, is found in several other passages of Homer. See also Od. 7, 36. — 82. This is a line of great difficulty. Hermann reads *ἡνην* (*ἡν*), and translates: cogitet *"hio fui vel illic;"* possitque multa cogitare. Sptz. deriving *εἶην* fm *εἰμι*, *eo* (here and 24, 139) translates: *cogitet hio iverim vel illic?* et *multa revolverit secum*. Voss and Bth.: *utinam illic esset, vel illic!* after one of the Scholiasts. But Thiersch [who himself, with Philoxenus, makes *εἶην* *Æol.* inf. for *ἴνειν*], in my opinion, is perfectly right in saying that the first person is here inadmissible. Although, in the doubtful and difficult passages of H., almost every letter is attested by the testimony of grammarians, and every conjecture is, consequently, very hazardous, I still believe that *here* a change is indispensable. Perhaps that of *v* into *k* would suffice: *ἔνθα εἴη κ'* *ἢ ξύθα, hio fuerit vel illic,* he is sometimes here, sometimes there, and turns over many things in his thought. Annotators make the beginning of this line depend on *νόησῃ*; but it appears to me that we must give the preceding line the full sense given it by Mad. Dacier: "As a man who has travelled in several distant countries, and who has observed intelligently what he has seen." — 86. *δεικανάτη* is derived fm *δείκνυμι*, extended to her their hands with the cups (holding the cups). See, on this meaning of *δείκνυμι*, bk 9, 196. — 87. *Θέμιστη* = *Θέμιδη*, according to Hesiod, the mother of the Hours, *Ὄρατι*. Hérē would only receive the cup of Themis. *Δέχα-σθαι* requires a gen. to indicate the person from whom one receives a thing (see 1, 596); the dat. depends on the subst.; see 2, 186. — 91. "Statim suspicatur de Jove, utpote frequentium ejus cum Jova

- 95 Ἀλλὰ σύγ' ἄρχε θεοῖσι δόμοις ἔνι δαιτὸς ἐίσης
 96 ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσεαι ἀθανάτοισιν,
 οἴα Ζεὺς κακὰ ἔργα πιφαύσκεται· οὐδέ τί φημι
 πᾶσιν δυμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν
 οὔτε θεοῖς, εἴπερ τις ἔτι νῦν δαίνυται εὑφρων.
 100 Ἡ μὲν ἄρ' ὡς εἰποῦσα καθέζετο πότνια Ἡρῆ
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοί· ή δ' ἐγέλασσεν
 χείλεσιν, οὐδὲ μέτωπον ἐπ' ὄφρύσι κυανέψιν
 ιάνθη· πᾶσιν δὲ νεμεσηθεῖσα μετηύδα·
 104 Νήπιοι, οἱ Ζηνὶ μενεάλινομεν ἀφρονέοντες.
 Ἡ ἔτι μιν μέμαμεν καταπαυσέμεν, ἀσσον ἰόντες,
 η ἔπει ἡὲ βίῃ· οὐδὲ μέτωπον οὐκ ἀλεγίζει,
 οὐδὲ ὅθεται· φησὶν γάρ ἐν ἀθανάτοισι θεοῖσιν
 108 κάρτετε τε σθένετε διακριδὸν εἶναι ἄριστος.
 Τῷ ἔχεθ', ὅττι κεν ὑμι κακὸν πέμπησιν ἐκάστω.
 "Ηδη γάρ νῦν ἔλπομ' Ἀρηὶ γε πῆμα τετύχθαι·
 νίνος γάρ οἱ ὅλωλε μάχη ἔνι, φίλτατος ἀνδρῶν,
 112 Ἀσκάλαφος, τόν φησιν διν ἔμμεναι ὅβριμος Ἀρης.
 "Ως ἔφατ· αὐτὰρ Ἀρης θαλερὼ πεπλήγετο μηρῷ
 χερσὶ καταπρηνέσσ', δλοφυρόμενος δ' ἐπος ηῦδα·
 Μὴ νῦν μοι νεμεσήσετ', Ολύμπια δώματ' ἔχον-
 τες,
 116 τίσασθαι φόνον υἱος, ἰόντ' ἐπὶ νῆας Ἀχαιῶν·
 εἴπερ μοι καὶ μοῖρα, Διὸς πληγέντι κεραυνῷ,
 κεῖσθαι ὁμοῦ νεκύεσσι μεθ' αἷματι καὶ κουνήσιν.
 "Ως φάτο· καὶ ρ' ἵππους κέλετο Δεῖμόν τε
 Φόβον τε

rixarum haud ignara; nec facile quisquam aliis affigere potuit deam potentissimam." *Bth.*—97. See 12, 280. — 98. *κεχαρ.*, Epic fat. for *χαιρήσειν*.—101. See 1, 517.—102. "To laugh with the lips," which the ancients called *σαρδάνιος γέλως*. Its opposite is *ἡδὸν γελᾶν*, to laugh a joyous hearty laugh (2, 270, sqq.). The description is completed by what follows: "But the forehead beneath the dark eye-brows did not lighten up." *Iacinein* is said of heat and its effect, which is to dilate, to expand; e. g. *θυμός* or *θυμὸν ιάνθη*, his heart expanded to pleasure; and in the act., *δῶρα τά κε θυμὸν ιῆγε*, 24, 119.—104. *μενεάλεντινί*, to be angry with, *irasci* (see 1, 103).—105. *Ἀπέ-τέρω καὶ πόθρῳ καθεζόμενος*, *Sch.*—107. See 1, 181.—109. Chrysippos, the Stoic, greatly eulogised the poet (*ὑπερφυῶς ἴταινει "Ομηρον"*) on the subject of this line, and the sage resignation it prescribes. Such assuredly is not the intention of Hérē, who, on the contrary, seeks to kindle the resentment of the gods against Zeus, all the while she has the air of advising submission. — 113. See 12, 162. — 119. The present construction presents an ambiguity which appears to have

- 20 ζευγνύμενος αὐτὸς δὲ ἔντε ἐδύσετο παμφανόωντα.
 "Εὐθα καὶ ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος
 πάρο Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,
 εἰ μὴ Ἀθήνη, πᾶσι περιδδείσασα θεοῖσιν,
 124 ὥρτο διέκ προθύρου, λίπε δὲ θρόνου, ἔνθα θάσσεν.
 Τοῦ δὲ ἀπὸ μὲν κεφαλῆς κόρυθ' εἶλετο καὶ σάκος
 ὕμων,
 ἔγχος δὲ ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλοῦσα
 χάλκεον· ή δὲ ἐπέεσσι καθάπτετο θοῦρον Ἄρηα"
 128 Μαινόμενε, φρένας ἡλέ, διέφθορας; ή νῦ τοι
 αὔτως
 οὐατ' ἀκούειν ἔστι, νόος δὲ ἀπόλωλε καὶ αἰδώς.
 Οὐκ ἀτεις, ἀ τε φησὶ θεὰ λευκώλενος Ἡρη,
 η δὴ νῦν πάρο Ζηνὸς Ὄλυμπίου εἰλήλουθεν;
 132 η ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ
 ἄψ ιμεν Οὐλυμπόνδε, καὶ ἀχνύμενός περ, ἀνάγκη,
 αὐτὰρ τοῖς ἀλλοισι κακὸν μέγα πᾶσι φυτεῦσαι;
 αὐτίκα γάρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς
 136 λείψει, ο δὲ ημέας εἰσι κυδομήσων ἐς Ὄλυμπον·
 μάρψει δὲ ἔξείης, δε τ' αἴτιος ὃς τε καὶ οὐκί.
 Τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἱος ἐηος.
 "Ηδη γάρ τις τοῦγε βίην καὶ χεῖρας ἀμείνων
 140 η πέφατ', η καὶ ἐπειτα πεφήσεται ἀργαλέον δὲ
 πάντων ἀνθρώπων ρῦσθαι γενεήν τε τόκον τε.

led into error the ancients themselves, provided Antimachus (a poet contemporary with Plato) thought of this passage, when he gave to one of the horses of Arès the name of Φόβος; and if he has not imagined that fiction independently of the poem of H. Κέλομαι and κελεύω are construed also with the accus. and infin.; which is the case here: Arès orders *Deimos* and *Phobos*, his sons, to harness his horses. See 13, 299; 4, 440.—124. Θάτε θρόνον is really an action anterior to the other, ὥρτο διέκ προθύρου. But we easily see what must have produced the inversion; viz., the dependence in which the verb stands to εἰ μή: a great misfortune would have happened, had not Athénè run to him and quitted her seat. It is clear that this is better than saying, "had not Athénè quitted her seat and run to him."—127. See 1, 582.—128. The form ἡλέος, fm ἡλή, *vagatio*, is more common. Μάραις, Sch. *διέφθορας*, 2d perf. with intrans. signif. *periisti*. αὔτως, thus (as I see), i. e. so uselessly; because he listens to nothing. — 132. See 8, 34. — 136. δ 84, Zeus.—138. έηος, see 1, 393.

Arès has resumed his place. Iris and Apollo quit Olympus. Zeus sends Iris to Poseidôn. He orders his brother to quit the fight. Poseidôn yields to the sage advice of Iris and plunges again into the sea. Zeus sends Apollo with the aegis to sow terror among the Greeks, and to relieve Hector.

"Ως εἰποῦσ' Ἰδρύσει θρόνῳ ἔνι θοῦρον" Αρηα.

"Ηρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτύς,

144 "Ιρίν θ', ἡτε θεοῖσι μετάγγελος ἀθανάτοισιν"

καὶ σφεας φωνήσασ' ἔπεια πτερόεντα προσηνδα·

Ζεὺς σφῶ εἰς "Ιδην κέλετ' ἐλθέμεν ὅττι τάχιστα·

αὐτὰρ ἐπὴν ἐλθητε, Διώς τ' εἰς ὥπα ἴδησθε,

148 ἕρδειν ὅττι κε κείνος ἐποτρύνῃ καὶ ἀνώγῃ.

"Η μὲν ἄρ' ὡς εἰποῦσα πάλιν κίς πότνια" Ηρη·

ἔζετο δ' εἰνὶ θρόνῳ τῷ δ' αἴξαντε πετέσθην,

"Ιδην δ' ἵκανον πολυπίδακα, μητέρα θηρῶν·

152 εὑρούν δ' εὑρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
ἥμενον· ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο.

Τῷ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο

στήτην· οὐδέ σφωϊν ἴδων ἔχολώσατο θυμῷ,

156 ὅττι οἱ ᾍκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην.

"Ιριν δὲ προτέρην ἔπεια πτερόεντα προσηνδα·

Βάσκ' ἵθι, "Ιρι ταχεῖα, Ποσειδάωνι ἄνακτι
πάντα τάδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι·

160 παυσάμενόν μιν ἄνωχθι μάχης ηδὲ πτολέμοιο
ἔρχεσθαι μετὰ φύλα θεῶν, ἢ εἰς ἄλα δῖαιν.

Εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, ἀλλ' ἀλογήσει,

φραζέσθω δὴ ἐπειτα κατὰ φρένα καὶ κατὰ θυμόν,
164 μή μ' οὐδέ, κρατερός περ ἐών, ἐπιόντα ταλάσση

μεῖναι· ἐπεὶ εὐ φημι βίῃ πολὺ φέρτερος εἶναι
καὶ γενεῇ πρότερος· τοῦ δ' οὐκ ὅθεται φίλον ἤτορ
ἴσου ἐμοὶ φάσθαι, τόντε στυγέουσι καὶ ἄλλοι.

168 "Ως ἔφατ· οὐδ' ἀπίθησε ποδήνεμος ὥκεα" Ιρις·
βῆ δὲ κατ' Ἰδαίων ὁρέων εἰς "Ιλιον ἴρήν.

"Ως δ' ὅτ' ἀν ἐκ νεφέων πτῆται νιφὰς ἡὲ χάλαζα
ψυχρὴ ὑπὸ ρίπης αἰθρηγενέος Βορέαο·

172 ὡς κρατηνῶς μεμανῖα διέπτατο ὥκεα" Ιρις,
ἀγχοῦ δ' ἰσταμένη προσέφη κλυτὸν 'Εννοσέγαιον·

147. = εἰσιδησθε.—158. See 2, 8.—162. Λόγον οὐ ποιήσεται, κατα-
φρονήσει, Sch. 'Αλογεῖν τινος is often used by Hdt.—164. See 13,
829.—165. = οὐ, pron. of third pers.—167. See 1, 187.—τόπτε (=
δν) belongs to ἐμοί.—171. αἰθρηγενής, born in the αἰθρη, the pure

- 174 Ἀγγελήν τινά τοι, Γαιήοχε κυανοχαῖτα,
ἡλθον δεῦρο φέρουσα παρὰ Διὸς αἰγιόχοιο.
- 176 Παυσάμενόν σ' ἐκέλευσε μάχης ἡδὲ πτολέμοιο
ἔρχεσθαι μετὰ φῦλα θεῶν, η̄ εἰς ἄλα δῖαν.
Εἰ δέ οἱ οὐκ ἐπέεσσον ἐπιπείσεαι, ἀλλ' ἀλογήσεις,
ἡπείλει καὶ κεῖνος ἐναντίβιον πολεμίξων
- 180 ἐνθάδε ἐλεύσεσθαι· σὲ δὲ ὑπεξαλέασθαι ἀνώγει
χεῖρας, ἐπεὶ σέο φησὶ βίῃ πολὺ φέρτερος εἶναι
καὶ γενεῇ πρότερος· σὸν δὲ οὐκ ὅθεται φίλον ἦτορ
ἴσον οἱ φάσθαι, τόντε στυγέουσι καὶ ἄλλοι.
- 184 Τὴν δὲ μέγ' ὁχθήσας προσέφη κλυτὸς Ἐννοσίγαιος·
“Ω πόποι· η̄ ρ̄, ἀγαθός περ ἔών, ὑπέροπλον ἔειπεν,
εἴ μ' ὅμοτιμον ἐόντα βίῃ ἀέκοντα καθέξει.
Τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο
‘Ρέα,
- 188 Ζεὺς καὶ ἐγώ, τρίταος δὲ Ἄΐδης, ἐνέροισιν ἀνάσσων.
Τριχθὰ δὲ πάντα δέδασται, ἕκαστος δὲ ἔμμορε τιμῆς·
η̄τοι ἐγὼν ἔλαχον πολιὴν ἄλα ναιέμεν αἰεί,
παλλομένων, Ἄΐδης δὲ ἔλαχε ζόφουν ἡερόνεντα·
- 192 Ζεὺς δὲ ἔλαχ’ οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλησιν·
γαῖα δὲ ἔτι ξυνὴ πάντων καὶ μακρὸς Ὁλυμπος.
Τῷ ρά καὶ οὗτι Διὸς βέομαι φρεσίν· ἄλλὰ ἔκηλος,
καὶ κρατερός περ ἔών, μενέτω τριτάτῃ ἐνὶ μοίρῃ.
- 196 Χερσὸν δὲ μήτη με πάγχυ κακὸν ὡς δειδισσέσθω.
Θυγατέρεσσιν γάρ τε καὶ νίσσι βέλτερον εἴη
ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὓς τέκεν αὐτός·
οἵ θειν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκῃ.
- 200 Τὸν δὲ ἡμείβετ’ ἐπειτα πυδήνεμος ὥκεα ‘Ιρις·
Οὕτω γάρ δή τοι, Γαιήοχε κυανοχαῖτα,
τόνδε φέρω Διὶ μῆθον ἀπηνέα τε κρατερόν τε;

and serene air above the region of the clouds.—185. *Ὑπερήφανον*, Sch.—186. *Cohibebit* = *cohibere cogitat*.—187. *Ρέα* one syllable. Others read οὓς τέκε ‘Ρεῖη. — 189. See 1, 125. — 191. See 24, 400. — 193. The word ἔτι, far from being “inepte,” as Bth. says, gives more colour to this line. The earth and Olympus are still (or up to this time) common to us three (in spite of what Zeus may have decided of his own private authority).—194. *βέομαι*, Epic fut. of *βαίνω*, in the metaphorical meaning only, ‘I will act, live.’—196. See 4, 184.—198. *ἐνίστειν* and *ἐνίπτειν*, to reprimand, rebuke : see 24, 238. “This is bitter irony against Zeus ; for Poseidōn means to reproach him thereby, that he has no power to restrain his own children, as Arēs and Athēnē so often contravene his orders.” Mad. Daoster.—202. *φέρω*, subj. Dionysius of Halicarnassus and other ancients eulogise

203 ἡ τι μεταστρέψεις ; στρεπται μέν τε φρένες ἐσθλῶν.
204 Οἰσθ' ὡς πρεσβυτέροισιν Ἐρινύες αἱὲν ἔπονται.

Τὴν δ' αὗτε προσέειπε Ποσειδάων ἐνοσίχθων·
Ίρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·
ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῆ·
208 Ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
ὅππότ' ἀν ἴσομορον καὶ ὁμῷ πεπρωμένον αἴσῃ
νεικείειν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν.

'Αλλ' ἦτοι νῦν μέν κε νεμεσσηθεὶς ὑποεῖξω.
212 Ἀλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τόγε θυμῷ·
αἱ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελείης,

"Ηρης Ἐρμείω τε καὶ Ἡφαίστοιο ἄνακτος,
'Ιλίου αἴπεινῆς πεφιδήσεται, οὐδ' ἐθελήσει
216 ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
ἴστω τοῦθ', ὅτι νῶιν ἀνήκεστος χόλος ἔσται.

"Ως εἰπὼν λίπε λαὸν Ἀχαιϊκὸν Ἐννοσίγαιος·
δῦνε δὲ πόντον ίών, πόθεσαν δ' ἥρωες Ἀχαιοί.
220 Καὶ τότ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεύς·
"Ἐρχεο νῦν, φίλε Φοῖβε, μεθ' Ἐκτορα χαλκο-

κορυστήν·
ἡδη μὲν γάρ τοι γαιήοχος Ἐννοσίγαιος
οἴχεται εἰς ἄλλα δῖαν, ἀλευάμενος χόλου αἰτὺν
224 ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,
οἵπερ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἔοντες.

'Αλλὰ τούδ' ἡμὲν ἐμοὶ πολὺ κέρδιον ἡδὲ οἴ αὐτῷ
ἐπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξεν
228 χεῖρας ἐμάς· ἐπεὶ οὐ κεν ἀνιδρωτί γ' ἐτελέσθη.
'Αλλὰ σύγ' ἐν χείρεσσι λάβ' αἰγίδα θυσσανόεσσαν,

τὴν μάλ' ἐπιστέων, φοβέειν ἥρωας Ἀχαιούς·
σοὶ δ' αὐτῷ μελέτω, Ἐκατηβύλε, φαίδιμος Ἐκτωρ·
232 τόφρα γάρ οὖν οἱ ἔγειρε μένος μέγα, δόφρ' ἀν Ἀχαιοὶ^ς
φεύγοντες νηάς τε καὶ Ἐλλήζποντον ἵκωνται.
Κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,
ώς κε καὶ αὐτὶς Ἀχαιοὶ ἀναπνεύσωσι πόνοιο.

these sage words, so well adapted to calm and moderate Poseidon's animosity.—204. ἔπονται, accompany them like a suite, are with them as guards. The gods exact the respect of the younger towards the elder, and punish forgetfulness of that duty.—207. It is a great advantage when the envoy is a man of sense, who can add to it the wisdom of his counsel.—209. = ἴσομορον and ὁμοίη.—215. Φεύγονται.—224. Poseidon has yielded to my anger : for (had he not done so), both you and the infernal gods would have heard of a fight.

Apollo brings back Hector to the fight. The Greeks are panic-struck at sight of the hero. They divide amongst them the defence of the camp and of the ships; but Apollo turns against them. They flee and regain their camp. Hector orders the assault and the attack on the ships.

236 “Ως ἔφατ’ οὐδὲ ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων.

Βῆ δὲ κατ’ Ἰδαιῶν ὁρέων, ἥρηκι ἐοικῶς
ἀκεῖ, φαστοφόνῳ, δεξ’ ἀκιστος πετεηνῶν·
εὗρ’ νίὸν Πριάμοιο δαΐφρονος, “Ἐκτορα δῖον,
240 ἡμενον, οὐδὲ ἔτι κεῖτο· νέον δὲ ἐξαγείρετο θυμόν,
ἀμφὶ ἐγιγνώσκων ἑτάρους· ἀτὰρ ἀσθμα καὶ ἴδρως
παύετ’ ἐπεὶ μιν ἔγειρε Διὸς νόδος αἰγιόχοιο.
‘Αγχοῦ δὲ ἵσταμενος προςέφη ἐκάεργος Ἀπόλλων·
244 Ἐκτορ, υἱὲ Πριάμοιο, τίη δὲ σὺ νόσφιν ἀπ’ ἄλλων
ἥσ’ ὀλιγηπελέων; ή πού τί σε κῆδος ἱκάνει;
Τὸν δὲ ὀλιγοδρανέων προςέφη κορυθαίολος
“Ἐκτωρ·

Τίς δὲ σύ ἐστι, φέριστε θεῶν, δες μ’ εἰρεαι ἄντην;
248 οὐκ ἀτεις, δὲ με νηυσὶν ἐπι πρύμνησιν Ἀχαιῶν,
οὓς ἑτάρους ὀλέκοντα, βοὴν ἀγαθὸς βάλεν Αἴας
χερμαδίψ πρὸς στῆθος, ἐπαυσε δὲ θούριδος ἀλκῆς;
καὶ δὴ ἔγωγ’ ἐφάμην νέκυας καὶ δῶμ’ Ἀΐδαο
252 ἥματι τῷδε Ἱξεσθαι, ἐπεὶ φίλον ἄιον ἤτορ.

Τὸν δὲ αὐτε προςέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
Θάρσει νῦν· τοῖον τοι ἀοσσητῆρα Κρονίων
ἐξ Ἰδης προέήκε παρεστάμεναι καὶ ἀμύνειν,
256 Φοῖβον Ἀπόλλωνα χρυσάορον· δες σε πάρος περ
ρύνομ’, διμῶς αὐτούν τε καὶ αἰπεινὸν πτολέεθρον.
‘Αλλ’ ἄγε νῦν ἵππευσιν ἐπότρυνον πολέεσσιν,
νηυσὶν ἐπι γλάφυρῆσιν ἐλαυνέμεν ὡκέας ἵππους·
260 αὐτὰρ ἔγω προπάροιθε κιὼν ἵπποισι κέλευθον
πᾶσαν λειανέω, τρέψω δὲ ἥρωας Ἀχαιούς.
“Ως εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.

242. The mere intention of Zeus has already influenced the state of Hector, before the arrival of the mediator.—244. See 7, 47.—245, 246. See 24. — 248. = ὅτι — 252. Ἱξεσθαι with Aristarch.; other texts have ὁψεσθαι. ἄλον here comes fm ἄλω = ἄημι, *flō*, efflo, an irregular formation, but put beyond a doubt by the form, θυμὸν ἀσθῶν, 16, 468. — 254. Βοηθόν, Sch.—262. Plutarch uses this passage to prove, ὅτι τοὺς θεοὺς “Ομῆρος ἐμποιεῖν φησι τὸ ἐνθουσιῶδες τοῖς ἀνθρώποις. There is no reference, as some have imagined, to

- 263 Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 264 δεσμὸν ἀπορρήξας θείη πεδίοιο κροαίνων,
 εἰωθὼς λούεσθαι ἔυρόρειος ποταμοῖο,
 κυδιόων· ύψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ἄμοις ἀίσσονται· δὸς ἀγλαΐηφι πεποιθώς,
 268 ρίμφα ἐ γοῦνα φέρει μετά τ' ἡθεα καὶ νομὸν ἵππων
 ῶς "Εκτωρ λαιψηρὰ πόδας καὶ γούνατ' ἐνώματα,
 ὅτρύνων ἴππηας, ἐπεὶ θεοῦ ἔκλυεν αὐδῆν.
 Οἱ δὲ ὥστ' ἡ ἔλαφον κεραὸν ἡ ἄγριον αἴγα
 272 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἄγροιῶται·
 τὸν μέν τ' ἡλίβατος πέτρη καὶ δάσκιος ὑλη
 εἰρύσατ', οὐδὲ ἄρα τέ σφι κιχήμεναι αἴσιμον ἦεν·
 τῶν δὲ θύ ύπὸ ιαχῆς ἐφάνη λίς ἡγεγένειος
 276 εἰς ὄδόν, αἴψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
 ῶς Δαναοὶ εἶως μὲν διμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 αὐτὰρ ἐπεὶ ἵδον "Εκτορ' ἐποιχόμενον στίχας ἀνδρῶν,
 280 τάρβησαν, πᾶσιν δὲ παρὰ ποσὶ κάππεσε θυμός.
 Τοῖσι δὲ ἔπειτ' ἀγόρευε Θόας, 'Ανδραίμονος υἱός,
 Αἰτωλῶν δέχ' ἄριστος, ἐπιστάμενος μὲν ἄκουτι,
 ἐσθλὸς δὲ ἐν σταδίῃ ἀγορῆ δέ ἐ παῖδοι 'Αχαιῶν
 284 νίκων, ὀππότε κούροι ἐρίσσειαν περὶ μύθων·
 δ σφιν ἔυφρονέων ἀγορήσατο καὶ μετέειπεν·
 "Ω πόποι, η μέγα θαῦμα τόδ' ὄφθαλμοῖσιν δρῶμαι·
 οίον δ' αὐτὸν ἔξαυτις ἀνέστη, Κῆρας ἀλύξας,
 288 "Εκτωρ! "Η θῆν μιν μᾶλα ἐλπετο θυμὸς ἐκάστου
 χερσὶν ύπ' Αἴαντος θαυμεῖν Τελαμωνιάδαο.
 'Αλλά τις αὗτε θεῶν ἐρρύσατο καὶ ἐσάωσεν
 "Εκτορ' ὁ δὲ πολλῶν Δαναῶν ύπὸ γούνατ' ἔλυσεν·

Apollo's skill in the healing art. H. nowhere attributes to him this skill: which is peculiar to the post-Homeric times.—263, sqq. See 6, 506, sqq.—269. *λαιψηρά*, for the adverb.—272. See 11, 549.—273. *ἡλίβατος* probably fm ἀλη or ἀλιτεῖν and βαίνω; on which the foot slips, steep, difficult to climb, very high.—274. *αἴσιμον*, accorded by fate. This expression, of an emphatic appearance, relates to the belief of the ancients, that even the wild beasts enjoyed the protection of the gods.—275. *εὐγένειος* is said of the mane.—277. = *τίως*.—280. Dugas Montbel ought not to have compared this line with the words of La Fontaine: "Il semblait que mon âme fût accourue tout entière dans mes yeux." (It seemed as though my whole soul had rushed into my eyes.) H. says: the courage of all fell *into their feet*; i. e. to the ground; they lost it. The sequel proves that here there can be no question of flight.—282. Cf. in Latin *fidibus sciens*, sc. *conendi*.—283. See 7,

- 292 ὡς καὶ νῦν ἔσσεσθαι δίομαι· οὐ γὰρ ἄτερ γε
Ζηνὸς ἐριγδούπου πρόμοις ἴσταται, ὥδε μενοινῶν.
'Αλλ' ἄγεθ', ὡς ἀν ἐγὼν εἴπω, πειθώμεθα πάντες.
Πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι·
296 αὐτοὶ δ', δσσοι ἄριστοι ἐνὶ στρατῷ εὐχύμεθ' εἰναι,
στείομεν, ὡς κε πρῶτον ἐρύξομεν ἀντιάσαντες,
δούρατ' ἀνασχόμενοι· τὸν δ' οἶω, καὶ μεμαῶτα,
θυμῷ δείσεσθαι Δαναῶν καταδῦναι δμιλον.
300 "Ως ἔφαθ' οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ
ἐπίθυντο·
Οἱ μὲν ἄρ' ἀμφ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα,
Τεῦκρον Μηριόνην τε, Μέγην τ', ἀτάλαντον Ἀρηῖ,
· ὑσμίνην ἥρτυνον, ἄριστῆας καλέσαντες,
304 "Εκτορι καὶ Τρώεσπιν ἐναντίον· αὐτὰρ ὀπίσσω
ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο.
Τρῶες δὲ προῦτυψαν ἀολλέες· ἥρχε δ' ἄρ' "Εκτωρ
μακρὰ βιβάς· πρόσθεν δὲ κἄντου Φοῖβος
· Ἀπόλλων,
308 εἰμένος ὕμοιιν νεφέλην, ἔχε δ' αἰγίδα θοῦριν,
δεινὴν, ἀμφιδάσειαν, ἀριπρεπές, ἦν ἄρα χαλκεὺς
"Ηφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν·
τὴν ἄρ' ὅγ' ἐν χείρεσσιν ἔχων ἡγήσατο λαῶν.
312 'Αργεῖοι δ' ὑπέμειναν ἀολλέες· ὥρτο δ' ἀυτὴ
δξεῖ ἀμφοτέρωθεν· ἀπὸ νευρῆφι δ' διστοὶ
θρῶσκον· πολλὰ δὲ δυῆρα θρασειάων ἀπὸ χειρῶν,
ἄλλα μὲν ἐν χροὶ πήγυντ' Ἀρηΐθόων αἰζηῶν,
316 πολλὰ δὲ καὶ μεσσηγύ, πάρος χρόα λευκὸν ἐπαυρεῖν
ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
"Οφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος
· Ἀπόλλων,
τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πῖπτε δὲ λαός.
320 Αὐτὰρ ἐπεὶ κατένωπα ἴδων Δαναῶν ταχυπάλων
σεῖσ', ἐπὶ δ' αὐτὸς ἄψε μάλα μέγα, τοῖσι δὲ θυμὸν
ἐν στήθεσπιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
Οἱ δ', ὥς τ' ἡὲ βοῶν ἀγέλην ἢ πῶν μέγ' οἰῶν

241. — 297. = στέωμεν = στῶμεν. ἄροῦ. 'Επίσχωμεν, Sch. To arrest the progress of the Trojans. — 318. [= ἀπὸ νευρῆς, D. 33.] — 314, sqq. See 11, 571, sqq. — 318, sqq. In spite of obvious differences, the effect here produced reminds us of the rod of Moses raised during the battle against the Amalekites, Exod. xvii. 9, sqq. — 320. Κατὰ πρόσοψιν, κατ' ἐναντίον, Sch. — 322. See 12, 255. —

- 324 Θῆρε δύια κλονέωσι, μελαίνης νυκτὸς ἀμολγῷ,
ἐλθόντ' ἔξαπίνης, σημάντορος οὐ παρεόντος·
ῶς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
ἥκε φόβον, Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὅπαζεν.
328 *Ἐνθα δ' ἀνὴρ ἔλεν ἄνδρα, κεδασθείσης ὑσμάνης.
*Ἐκτωρ μὲν Στιχίου τε καὶ Ἀρκεσίλαου ἔπειφνεν,
τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων,
τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἐταῖρον.
332 Αἰνείας δὲ Μέδοντα καὶ Ἰασονὸν ἔξενάριξεν·
ἥτοι ὁ μὲν νόθος νιὸς Ὁϊλῆος θείοιο
ἔσκε, Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν
ἐν Φυλάκῃ, γαίης ἀπὸ πατρίδος, ἄνδρα κατακτάς,
336 γυνωτὸν μητριῆς Ἐριάπιδος, ἥν ἔχ' Ὁϊλεύς·
*Ἰασος αὐτὸς ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
νιὸς δὲ Σφήλοιο καλέσκετο Βουκολίδαο.
Μηκιστῆ δὲ ἔλε Πουλυδάμας, Ἐχίον δὲ Πολέτης
340 πρώτη ἐν ὑσμίνῃ, Κλονίον δὲ ἔλε δῖος Ἀγήνωρ.
Δηϊόχον δὲ Πάρις βάλε νείατον ὕμον ὅπισθεν
φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασ-
σεν.
*Οφρὸς οἱ τοὺς ἐνάριζον ἀπὸ ἔντεα, τόφρα δὲ Ἀχαιοὶ
344 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὄρυκτῷ
ἐνθα καὶ ἔνθα φέβοντο, δύοντο δὲ τεῖχος ἀνάγκῃ.
*Ἐκτωρ δὲ Τρώεσσιν ἐκέλετο μακρὸν ἀνσας·
Νηυσὶν ἐπισεύεσθαι, ἔαν δὲ ἔναρα βροτόεντα·
348 δὸν δὲ ἀν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
αὐτοῦ οἱ θάνατον μητίσομαι, οὐδὲ νυ τόνγε
γυνωτοί τε γυνωταί τε πυρὸς λελάχωσι θανόντα,
ἀλλὰ κύνες ἐρύουσι πρὸ ἀστεος ήμετέροιο.

324. See 11, 173. — 325. See 10, 485. — 326. ἀνάλκιδες, (rendered) feeble, or powerless (from the effect of the aegis). — 330. τὸν μὲν relates to the second, Arcesilaus. — 331, sqq. See 13, 690, sqq. — 339. = Μηκιστία, like Τυδῆ, 4, 384. — 340. Ἐν τῇ πρώτῃ τάξῃ, Sch. — 343. See 12, 195. — 344. See n. 1. — 347. Infinn. for imperat. “It is remarkable that our ancient poets have also used the infin. for the imperat., but only with the negative, as M. Raynouard observes in the *Grammaire comparée des langues de l'Europe latine avec celle des troubadours*, p. 302. Thus, in the *Chastolement d'un père à son fils*, it is said :

“ Chier filz, ne t'accompagner jamais
A home de malvese vie.”

(Note cited by Dugas Month.). — 348, sqq. See 2, 391, sqq. — 350. See 7, 80. — 351. See 11, 454.

Led by Apollo, the Trojans advance. The wall is levelled, the fosse filled up. Such is the panic produced by the *segis*, that the Greeks flee to their ships.

- 352 “Ως εἰπὼν μάστιγι κατωμαδὸν ἥλασεν ἵππους,
κεκλόμενος Τρώεσσι κατὰ στίχας. Οἱ δὲ σὺν αὐτῷ
πάντες ὄμοκλήσαντες ἔχον ἐρυσάρματας ἵππους,
ἥχῃ θεσπεσίγ· προπάροιθε δὲ Φοῖβος Ἀπόλλων
356 ρεῖ ὅχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
ἔς μέσσον κατέβαλλε· γεφύρωσεν δὲ κέλευθον
μακρὴν ἡδ' εὐρεῖαν, ὅσον τ' ἐπὶ δουρὸς ἐφωῇ
γίγνεται, ὀππότ' ἀνὴρ σθένεος πειρώμενος ἔσιν.
360 Τῷ ρ' οἵγε προχέοντο φαλαγγηδόν, πρὸ δ'
Ἀπόλλων,
αἴγιδ' ἔχων ἐρίτιμον· ἐρειπε δὲ τεῖχος Ἀχαιῶν
ρεῖα μάλ', ὡς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσσης,
δεῖτ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
364 ἀψ αὐτὶς συνέχευε ποσὶν καὶ χερσὶν ἀθύρων·
ώς ρά σύ, ἡγίε Φοῖβε, πολὺν κάματον καὶ διζήνυν
σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνῶρσας.
“Ως οἱ μὲν παρὰ νησὶν ἐρητύοντο μένοντες,
368 ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσι
χείρας ἀνίσχοντες, μεγάλ' εὐχετόωντο ἔκαστος·
Νέστωρ αὐτεῖ μάλιστα Γερήνιος, οὐρος Ἀχαιῶν,
εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
372 Ζεῦ πάτερ, εἴποτέ τίς τοι ἐν Ἀργεῖ περ πολυπύρω
ἢ βοὸς ἢ ὅιος κατὰ πίονα μηρίᾳ καίων
εὐχετο νοστῆσαι, σὺ δὲ ὑπέσχεο καὶ κατένευσας·
τῶν μηῆσαι, καὶ ἄμυνον, Ὁλύμπιε, νηλεὲς ἡμαρ·
376 μηδ' οὕτω Τρώεσσιν ἕα δάμνασθαι Ἀχαιούς.

“Ως ἔφατ’ εὐχόμενος· μέγα δὲ ἔκτυπε μητίετα Ζεύς,
ἀράων ἀίων Νηληϊάδαο γέρουντος.

Τρώες δὲ ὡς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,

380 μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης.

354. *ἐρυσάρματας* is what is called a *metaplasma* (a change of declension in some of the cases) instead of *ἐρυσαρμάτους*. *εἰχον*, directed, guided. See 3, 263.—356. *Tῆς τάφρου*, Sch.—358. = *ἴφ' ὅσον*.—359. Fm *ἴημι*. See 18, 601.—365. The apostrophe is very expressive here, and its motive is the feeling of admiration. The ancients explain *ἥτις* (= *ἴητε*, Sch.) by *τοξικέ*, fm *ἴημι* (to hurl), or from the exclamation *ἴη*, which they refer to the same root (*hurl the arrow against Python* [cf. Hymn. Apoll., *ἴηπαιήν' δείδειν*, 500]). Buttm. thinks [cf. App. V.] that *ἥτις* is only a collateral form of *ἥνις* (*ἴης*), *bonus*, *præstans*.—370. See 8, 80.—372. *Πολυσίτῳ*, Sch.

- 381 Οἱ δὲ ὥστε μέγα κῦμα θαλάσσης εὔρυπόροιο
νηὸς ὑπὲρ τοίχων καταβήσεται, ὅππότερ' ἐπείγγυ
ἴς ἀνέμου· ἡ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
384 ὡς Τρῶες μεγάλῃ ἵαχῇ κατὰ τεῖχος ἔβαινον,
ἴππους δὲ εἰςελάσαντες, ἐπὶ πρύμνῃσι μάχοντο
ἔγχεσιν ἀμφιγύνοις αὐτοσχεδόν· οἵ μὲν ἀφ' ἵππων,
οἵ δὲ ἀπὸ νηῶν ὑψὶ μελαινάων ἐπιβάντες
388 μακροῖσι ξυστοῖσι, τά ρά σφ' ἐπὶ νησὶν ἔκειτο
ναύμαχα, κολλήντα, κατὰ στόμα είμένα χαλκῷ.

Patroclus sees the disaster of the Greeks, and quits Eurypylus, to go and beg Achilles to come forth against the Trojans.

- Πάτροκλος δέ, εἴως μὲν Ἀχαιοί τε Τρῶες τε
τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,
392 τόφρος δέ γε ἐνὶ κλισίῃ ἀγαπήνορος Εὔρυπύλοιο
ἥστο τε καὶ τὸν ἔτερον λόγοις, ἐπὶ δὲ ἔλκει λυγρῷ
φάρμακ’ ἀκήματ’ ἔπασσε μελαινάων ὀδυνάων.
Αὐτὰρ ἐπειδὴ τεῖχος ἐπεπσυμένους ἐνόησεν
396 Τρῶας, ἀτὰρ Δαναῶν γένετο ἵαχή τε φόβος τε,
ψυμωξέν τ’ ἄρα ἐπειτα, καὶ ὁ πεπλῆγετο μηρὼ
χερσὶ καταπρηνέσσ’, ὀλοφυρόμενος δέ ἐπος ηῦδα·
Εὔρυπυλ’, οὐκέτι τοι δύναμαι, χατέοντί περ
ἔμπης,
- 400 ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νεῖκος ὅρωρεν·
ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω· αὐτὰρ ἔγωγε
σπεύσομαι εἰς Ἀχιλῆα, ἵν’ ὀτρύνω πολεμίζειν.
Τίς δέ οἶδ’, εἴ κέν οἱ, σὺν δαίμονι, θυμὸν ὀρίνω
404 παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρουν.

Ἄργος = the whole of Greece. — 376. ‘Υπὸ Τρώων, Sch. — 381. cf. has its complement at ver. 384. — 382. καταβήσεται, “is going to dash down,” gives more life to this picture, than the present καταβαίνει would have done. It is otherwise in a similar comparison which we shall see ver. 624. — 387. οἱ δέ (the Greeks), sc. ἀμάχοντο. — 389. Πρὸς ναυμαχίαν ἐπιτήδεια, Sch. It is objected, that in the heroic times there is no mention made of naval fights; and that it is only by recent authors that some have been attributed to Minos. But, in spite of this, they may surely have had long pikes to defend a ship in case of attack. κολλήντα, see below 677, 678. Ολον σύνθετα, οὐ μονόξυλα, as a Scholiast well expresses it. εἰμάτια, fm. ἔννυμι, “clad in brass,” metaphorically.

390. At the end of bk 9, H. had left Patroclus in the tent of Eurypylus: he here continues the recital which concerns him. — 394. ἀκήματα δδυνῶν, apposition to φάρμακα. — 399. See 9, 518. — 403, 404. See 11, 792, 793.

The Greeks maintain their ground before the tents and the ships. Hector attacks Ajax. Ajax summons Teucer. His bow breaks, and he arms himself with his lance. Hector urges the Trojans to attack the ships; Ajax, the Greeks to conquer or die.

405 Τὸν μὲν ἄρ' ὡς εἰπόντα πόδες φέρον· αὐτὰρ
 Αχαιοί

Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδ' ἐδύναντο,
παυροτέρους περ ἐόντας, ἀπώσασθαι παρὰ νηῶν·

408 οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
ῥηξάμενοι κλισίησι μιγήμεναι ἡδὲ νέεσσιν.

Ἄλλ' ὥστε στάθμη δόρυ νηΐον ἔξιθύνει
τέκτονος ἐν παλάμυσι δαήμονος, δς ρά τε πάσης

412 εὗ εἰδῆ σοφίης, ὑποθῆμοσύνησιν Ἀθήνης'
ὡς μὲν τῶν ἐπὶ ίσα μάχη τέτατο πτόλεμός τε·
ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο νέεσσιν.

"Εκτωρ δ' ἄντ' Αἴαντος ἐίσατο κυδαλίμοιο.

416 Τὼ δὲ μῆτς περὶ νηὸς ἔχον πόνουν, οὐδ' ἐδύναντο
οὐθ' δ τὸν ἔξελάσαι καὶ ἐνιπρῆσαι πυρὶ νηᾶς,
οὐθ' δ τὸν ἀψ ὥσασθαι, ἐπεὶ ρ' ἐπέλασπε γε δαίμων.

"Ενθ' υἱα Κλυτίοιο Καλήτορα φαίδιμος Αἴας,

420 πῦρ ἐς νηὰ φέροντα, κατὰ στῆθος βάλε δουρὶ.
Δούπησεν δὲ πεσών, δαλὸς δὲ οἱ ἔκπεσε χειρός.

"Εκτωρ δ' ὡς ἐνδόσεν ἀνεψιὸν ὁφθαλμοῖσιν
ἐν κονίῃσι πεσόντα νεὸς προπάροιθε μελαίνης,

424 Τρωσί τε καὶ Αυκίοισιν ἐκέλετο μακρὸν ἀντας·

Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
μὴ δὴ πω χάζεσθε μάχης ἐν στείνει τῷδε·
ἀλλ' υἱα Κλυτίοιο σάωσατε, μή μιν Ἀχαιοί

428 τεύχεα συλήσωσι νεῶν· ἐν ἀγῶνι πεσόντα.

"Ως εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῷ.

Τοῦ μὲν ἄμαρθ· δ' ἐπειτα Λυκόφρονα, Μάστορος
υίσν,

Αἴαντος θεράποντα, Κυθήριον, δς ρά παρ' αὐτῷ

432 ναῖ, ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθέοισιν,
τόν ρ' ἔβαλεν κεφαλὴν ὑπὲρ οὔατος ὀξεῖ χαλκῷ,

410. The (carpenter's) *line* or *rule*. *Σόρυ νῆϊον*, a plank to be used in the construction of a vessel.—412. For the use of *εἰδῆ* (not *εἰδώς*) with gen., see 12, 229. *σοφία*, and especially the adj. *σοφός*, are often applied to practical skill, a knowledge how to act.—413. See 11, 336.—415. = *ἄντα* (*ἀντικρύ*). *ἐίσατο*, fm. *εἰμι*. — 426. See 8, 476. — 428. *'Εν τῷ ναυστάθμῳ*, Sch. See 7, 298. — 431. See 10, 268. —

- 434 ἐσταότ' ἄγχ' Αἴαντος· ὁ δὲ ὅππιος ἐν κοινήσιν
νηὸς ἀπὸ πρύμνης χαμάδις πέσε· λύντο δὲ γυῖα.
436 Αἴας δὲ ἐρρίγησε, κασίγνητον δὲ προσηνῦδα·
Τεῦκρε πέπον, δὴ νῶιν ἀπέκτατο πιστὸς ἑταῖρος,
Μαστορίδης, δὲν νῶι, Κυθηρόθεν ἔνδον ἐόντα,
Ισα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισιν·
440 τὸν δὲ Ἔκτωρ μεγάθυμος ἀπέκτανε. Ποῦ νῦ τοι ἵοι
ἀκύμοροι καὶ τόξον, δὲ τοι πόρε Φοῖβος Ἀπόλλων;
“Ως φάθ· ὁ δὲ ξυνέκε· θέων δέ οἱ ἄγχι παρέστη,
τόξον ἔχων ἐν χειρὶ παλίντονον ἡδὲ φαρέτρην
444 ἰδόκον· μᾶλα γ' ὥκα βέλεα Τρώεσσιν ἐφίει.
Καὶ ρὸ ἔβαλε Κλείτον, Πεισήνορος ἀγλαὸν οὔτον,
Πουλυδάμαντος ἑταῖρον, ἀγαυοῦ Πανθοίδαο,
ἥνια χερσὶν ἔχοντα· ὁ μὲν πεπόνητο καθ' ἵππους·
448 τῇ γὰρ ἔχ', ὃ ρά πολὺ πλεῖσται κλονέοντο φά-
λαγγες,
“Εκτορὶ καὶ Τρώεσσι χαριζόμενος· τάχα δὲ αὐτῷ
ἢλθε κακόν, τό οἱ οὕτις ἐρύκακεν ίεμένων περ.
Αὐχένι γάρ οἱ ὄπισθε πολύστονος ἔμπεσεν ἵος·
452 ἥριπε δὲ ἔξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι,
κείν' ὅχει κροτέοντες. “Αναξ δὲ ἐνόησε τάχιστα,
Πουλυδάμας, καὶ πρῶτος ἐναντίος ἥλυθεν ἵππων.
Τοὺς μὲν ὅγ' Ἀστυνόψ, Προτιάονος υἱοῖ, δῶκεν·
456 πολλὰ δὲ ἐπώτρυνε σχεδὸν ἵσχειν εἰςορόωντα
ἵππους· αὐτὸς δὲ αὐτὶς ἴων προμάχοισιν ἐμίχθη.
Τεῦκρος δὲ ἄλλον διστὸν ἐφ’ Ἔκτορι χαλκο-
ρυστῆ
αἴνυτο, καὶ κεν ἐπαυσε μάχην ἐπὶ νηυσὶν Ἀχαιῶν,
460 εἴ μιν ἀριστεύοντα βαλὼν ἔξειλετο θυμόν.
“Ἄλλ' οὐ λῆθε Διὸς πυκινὸν νόσον, δειρὸν ἐφύλασσεν
“Ἐκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὗχος ἀπηύρα,
δειρὸν ἐϋστρεφέα νευρῆν ἐν ἀμύμονι τόξῳ
464 ρῆξ ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλῃ
ἰδὲς χαλκοβαρῆς, τόξον δέ οἱ ἐκπεσε χειρός.
Τεῦκρος δὲ ἐρρίγησε, κασίγνητον δὲ προσηνῦδα·
“Ω πόποι, ή δὴ πάγχυ μάχης ἐπὶ μήδεα κείρει
468 δαίμων ἡμετέρης, δὲ τε μοι βιὸν ἔκβαλε χειρός,

441. See 2, 827.—443. See 8, 266.—453. See 11, 160.—462. See 6, 17.
— 464. ἐπὶ τῷ, in *hunc* (Hector). — 467. θτικέρειν, to cut, to thwart, to render fruitless. — 468. Distinguish *βίος* and *βίος*. —

- 469 νευρὴν δὲ ἐξέρρεξε νεόστροφον, ην ἐνέδησα
πρώιον, ὅφρ' ἀνέχοιτο θαμὰ θρώσκουντας δῖστούς.
Τὸν δὲ ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
- 472 Ὡ πέπον, ἀλλὰ βιὸν μὲν ἕα καὶ ταρφέας ιοὺς
κεῖσθαι, ἐπεὶ συνέχευε θεός, Δαναοῖς μεγήρας·
αὐτὰρ χερσὶν ἐλὼν δολιχὸν δόρυ καὶ σάκος ὄμψι,
μάρναό τε Τρώεσσι, καὶ ἄλλους δρυνθι λαούς·
- 476 μὴ μὰν ἀσπουδί γε, δαμασσάμενοί περ, ἔλοιεν
νῆας ἐϋστέλμους· ἀλλὰ μνησώμεθα χάρμης.
“Ως φάθ’ ὁ δὲ αὖ τούτον μὲν ἐνὶ κλισίγσιν ἔθηκεν·
αὐτὰρ δγ' ἀμφ' ὄμοισι σάκος θέτο τετραθέλυμνον·”
- 480 κρατὶ δὲ ἐπ' οἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
[ἴππονριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν]
εἴλετο δὲ ἄλκιμον ἔγχος, ἀκαχμένον δέξει χαλκῷ·
βῆ δὲ ἵέναι, μάλα δὲ ὥκα θέων Αἴαντι παρέστη.
- 484 “Ἐκτωρ δὲ ὡς εἶδεν Τεύκρους βλαφθέντα βέλεμνα,
Τρωσί τε καὶ Λυκίοισιν ἐνέκλετο, μακρὸν ἀύστας·
Τρῶες καὶ Δύνιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θυύριδος ἀλκῆς
- 488 νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἵδον ὄφθαλμοῖσιν
ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
‘Ρεῖα δὲ ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή,
ἡμὲν δτέοισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ,
- 492 ηδὲ δτινας μινύθη τε καὶ οὐκ ἐθέλησιν ἀμύνειν·
ὡς νῦν Ἀργείων μινύθει μένος, ἄμμι δὲ ἀρήγει.
‘Αλλὰ μάχεσθ’ ἐπὶ νησὶν ἀολλέες· δε δὲ κεν
ύμέων
- βλήμενος ἡὲ τυπεὶς θάνατον καὶ πότμον ἐπίσπη,
- 496 τεθνάτω· οὐδὲ οἱ ἀεικὲς ἀμυνομένω περὶ πάτρης
τεθνάμεν· ἀλλ’ ἄλοχός τε σόη καὶ παῖδες ὀπίσσω,
καὶ οἰκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ
οἰχωνται σὺν νησὶ φίλην ἐς πατρίδα γαῖαν.
- 500 “Ως εἰπὼν ὕτρυνε μένος καὶ θυμὸν ἔκαστου.

470. *Υπομένοι*, Sch.—477. ἀλλά, see 1, 274.—479. *τετρ.*, having four layers (of leather ['his fourfold shield,' Cp.]). See 7, 220. The word *θέλυμνον*, *foundation*, is used together with *στερέωμα* by the philosopher Empedocles, in his didactic poem. — 481. This line, probably removed hither from 11, 42, or 3, 337, is not found in the best MSS. — 482. See 10, 135.—492. = οὗστινας.—494, sqq. These noble lines have often been compared with those of Tyrtæus, which breathe a spirit very similar to that which here animates Hector. The ancients found the ‘somewhat prolix’ poetry of Tyrtæus very inferior to this.

501 Αἴας δ' αὐθ' ἐτέρωθεν ἐκέκλετο οἵς ἐτάροισιν·

Αἰδώς, Ἀργεῖοι· νῦν ἄρκιον, ἢ ἀπολέσθαι,
ἢ σωθῆναι, καὶ ἀπώσασθαι κακὰ νηῶν.

504 Ἡ ἐλπεσθ', ἦν νῆας Ἐλη κορυθαίολος "Εκτωρ,
ἐμβαδὸν ἔξεσθαι ἦν πατρίδα γαῖαν ἔκαστος;
ἢ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἄπαντα

"Ἐκτορος, δις δὴ νῆας ἐνιπρῆσαι μενεαίνει;

508 οὐ μὰν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι
Ἡμῖν δ' οὔτις τοῦδε νόος καὶ μῆτις ἀμείνων,
ἢ αὐτοσχεδίῃ μῆξαι χεῖράς τε μένος τε.

Βέλτερον, ἢ ἀπολέσθαι ἔνα χρόνον, ἢ εἰ βιῶνται,

512 ἢ δηθὰ στρεύγεσθαι ἐν αἰνῇ δηϊοτητι,
ῶδ' αὐτῶς παρὰ νησίν, ὑπ' ἀνδράσι χειροτέροισιν.

Hector animates the Trojans, Ajax the Greeks, who close in front of the ships. Zeus exalts the Trojans, paralyses the Greeks, and above all, protects Hector. The Greeks are driven close to the ships. Nestor begs them not to flee. The attack on the ships commences.

"Ως εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

"Ενθ' "Εκτωρ μὲν ἔλε Σχεδίον, Περιμήδεος νιόν,

516 ἀρχὸν Φωκήων· Αἴας δ' ἔλε Λαοδάμαντα,
ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν νιόν·

Πουλυδάμας δ' "Οτον Κυλλήνιον ἔξενάριξεν,

Φυλείδεω ἔταρον, μεγαθύμων ἀρχὸν Ἐπειῶν.

520 Τῷ δὲ Μέγης ἐπόρουσεν ἴδων· ὁ δ' ὑπαίθα λιάσθη

passage.—502, sqq. We may compare the discourse of Pallas in Virg., x. 369, sqq. “The speech of Hector is more brilliant and more grave than that of Ajax; but that of the latter is more politic, more pressing, and more persuasive.” *Mad. Dacier.* ἄρκιον [παντο τερψ αδεστ]. Νῦν πάρεστι, Sch. See 2, 393 [and App. V.]. — 506. ἐμβ., incedendo, on foot. Hesychius well explains it, πτελῆ διὰ θαλάσσης. — 511. In this line η . . . η . . . is *sive . . . sive*, in the following *quam*. “Concurritur : horas Momento cito mors venit, aut Victoria latet.” Hor. — 512. στρεύγεσθαι, to exhaust oneself by degrees [*to consume the time in lingering conflict*, Cp.]. In the Od., 12, 350, Odysseus (Ulysses) expresses the same idea :

Βούλομ' ἄπαξ πρὸς κῦμα χανῶν ἀπὸ θυμὸν δλίσσαι,
ἢ δηθὰ στρεύγεσθαι, ἐών ἐν νῆσῳ ἐρήμῃ.

χειρότερος, another form of χείρων, inferior.

515. There may have been two Schedii, chiefs of the Phocæans (one text has ἀρχὸν Ἀθηναίων) : above, 2, 517, Schedius is called the son of Iphitus, and his death is related 17, 306, sqq. However, what we said on a similar occasion, 13, 657, is equally applicable here.—517. See 5, 744.—518. Κυλλήνιον, of Cyllénē, a town in Elis (Ἐπειοί). — 520. A paragogic form of ὑπαί = ὑπό. λιάσθαι, to

- 521 Πουλυδάμας· καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ
 Ἀπόλλων
 εἴα Πάνθου υἱὸν ἐν προμάχοισι δαμῆναι·
 αὐτὰρ ὁγε Κροίσμον στῆθος μέσον υὔτασε δουρί·
 524 δούπησεν δὲ πεσών· δ' ἀπ' ὕμων τεύχε' ἐσύλα.
 Τόφρα δὲ τῷ ἐπόρουσε Δόλοψ, αἰχμῆς εὖ εἰδώς,
 Λαμπετίδης (δν Λάμπος ἐγείνατο, φέρτατος ἀν-
 δρῶν,
 Λαομεδοντιάδης, εὖ εἰδότα θούριδος ἀλκῆς),
 528 δς τότε Φυλείδα μέσον σάκος οὔτασε δουρί,
 ἐγγύθεν δρμηθείς· πυκινὸς δέ οἱ ἥρκεσε θώρηξ,
 τόν ρ' ἐφόρει γυάλοισιν ἀρηρύτα· τόν ποτε Φυλεὺς
 ἥγαγεν ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος·
 532 ξεῖνος γάρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Εὐφήτης,
 ἐς πόλεμον φορέειν, δηίων ἀνδρῶν ἀλεωρήν·
 δς οἱ καὶ τότε παιδὸς ἀπὸ χροὸς ἥρκεσ' ὄλεθρον.
 Τοῦ δὲ Μέγης κόρυθος χαλκήρεος ἵπποδασείης
 536 κύμβαχον ἀκρότατον υὔξ ἔγχει δξυόνειτι,
 ρῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶξ
 κάππεσεν ἐν κονίῃσι, νέον φοίνικι φαεινός.
 "Εως δ τῷ πολέμιζε μένων, ἔτι δ' ἐλπετο νίκην,
 540 τόφρα δὲ οἱ Μενέλαος Ἀρήιος ἥλθεν ἀμύντωρ·
 στῇ δ' εὐρὰξ σὺν δουρὶ λαθών, βάλε δ' ὕμον ὅπι-
 οθεν·
 αἰχμὴ δὲ στέρνοιο διέσυτο μαιμώωσα,
 πρόσσω ἰεμένη· δ' ἄρα πρηνῆς ἐλιάσθη.
 544 Τὼ μὲν ἔεισάσθην χαλκήρεα τεύχε' ἀπ' ὕμων
 συλήσειν· Ἑκτωρ δὲ καστγνήτοισι κέλευσεν
 πᾶσι μάλα, πρῶτον δ' Ἰκεταονίδην ἐνένιπτεν
 ἴφθιμον Μελάνιππον· δ' ὅφρα μὲν εἰλίποδας βοῦς
 548 βόσκεν οὐ Περκώτη, δηίων ἀπονόσφιν ἔοντων·

bend, yield, lean, fall.—521. See 5, 287. — 522. Panthos was priest of Apollo. — 526. Slight variations, such as Λάμπος and Λάμπτος, occur occasionally in proper names. — 530. See 5, 99. — 531. Ephyrē, in Elis, afterwards Οἰνόη. The river Selleis ran between the Pēnēus and Alphēus, now Pachiotas. — 536. τὸ κύμβαχον, the upper and convex part of the helmet : fm κύμβος, a hollow ; whence also κύμβη, cymba, a barque. — 538. Νεωστὶ κεφοινιγμένος, φοινικέψ χρώματι κεχρωσμένος, Sch. See 6, 219; 7, 305.—541. See 11, 251. — 544. Fm εἵμα. — 545. καστ., in the widest sense : cousins and brothers-in-law.—546. ἀνίστω, or ἀνίπτω, with the name of a person in the accus. : to call (as here); to reprimand.—547. = τόφρα, till then;

- 549 αὐτὰρ ἐπεὶ Δαναῶν νέες ἥλυθον ἀμφιέλισσαι,
ἀψ εἰς Ἰλιον ἥλθε, μετέπρεπε δὲ Τρώεσσιν,
ναῖς δὲ πάρ Πριάμῳ, ὃ δέ μιν τίεν ἵσα τέκεσσιν·
- 552 τόν ρ̄ Ἐκτωρ ἐνένιπτεν ἔπος τ' ἔφατ' ἐκ τ' ὄνο-
μαζεν·
- Οὕτω δή, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοί περ
ἐντρέπεται φίλον ἥτορ, ἀνεψιοῦ κταμένοιο;
οὐχ ὅράς οίον Δόλοπος περὶ τεύχε' ἔπουσιν;
- 556 ἀλλ' ἔπειν οὐ γάρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισιν
μάρνασθαι, πρίν γ' ἡὲ κατακτάμεν, ἡὲ κατ' ἄκρης
Ἰλιον αἴπεινὴν ἐλέειν, κτάσθαι τε πολέτας.
- “Ως εἰπὼν ὁ μὲν ἥρχ, ὁ δὲ ἄμ’ ἔσπετο ἴσοθεος
φώς.
- 560 Ἀργείους δὲ ὦτρυνε μέγας Τελαμώνιος Αἴας·
“Ω φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ’ ἐνὶ θυμῷ,
ἀλλήλους τ’ αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
- Αἰδομένων δὲ ἀνδρῶν πλέονες σόοι ἡὲ πέφαντας
- 564 φευγόντων δὲ οὔτ’ ἄρ κλέος ὅρνυται οὔτε τις ἀλκῆ.
“Ως ἔφαθ’, οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον,
ἐν θυμῷ δὲ βάλοντο ἔπος φράξαντο δὲ υῆας
ἔρκει χαλκείων” ἐπὶ δὲ Ζεὺς Τρῶας ἔγειρεν.
- 568 Ἀντίλοχον δὲ ὦτρυνε βοὴν ἀγαθὸς Μενέλαος·
“Αντίλοχ”, οὗτις σεῖο νεώτερος ἄλλος Ἀχαιῶν,
οὔτε ποσὶν θάσσων οὔτ’ ἀλκιμος ὡς σὺ μάχεσθαι·
εἴ τινά που Τρώων ἔξαλμενος ἄνδρα βάλοισθα.
- 572 “Ως εἰπὼν ὁ μὲν αὐτις ἀπέσσυτο, τὸν δὲ ὄρόθυνεν
ἐκ δὲ ἔθυρε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ,
ἀμφὶ ἐπαπτήνας” ὑπὸ δὲ Τρῶες κεκάδοντο,
ἀνδρὸς ἀκοντίσσαντος· δὲ οὐχ ἄλιον βέλος ἤκεν·
- 576 ἀλλ’ Ἰκετάονος υἱὸν ὑπέρθυμον Μελάνιππον,
νισσόμενον πόλεμόνδε, βάλε στῆθος παρὰ μαζόν.
Δούπησεν δὲ πεσών, τὸν δὲ σκότος ὕσσε κάλυψεν.
‘Αντίλοχος δὲ ἐπόρουσε, κύών ὥς, δεῖτ’ ἐπὶ νεβρῷ

or, for some time. — 548. See 11, 229.—554. ἐντρέπεσθαι, to return upon oneself: to change; later also, to feel shame. — 555. Οἶον (*quoniam*, *quam acriter*) περὶ τὰ ὄπλα ἀσχολοῦνται, Sch. Περιέπτειν or περισπεῖν, to occupy oneself about a thing, to pursue, is often found in Hdt.—557. Πρίν γε ἡ (ἡμᾶς) κατακτᾶναι (αὐτοὺς), ἡ (ἰσαγόνος) ἔλειν Ἰλιον.—558. Φημινεῖν.—561, sqq. See 5, 529, sqq.—567. Τῷ κύκλῳ τῶν ἀσπίδων, ταῖς ἀσπίσι, Sch.—570. Φημιγάς.—571. Οὐδιναὶ αἰλιγνεῖ... Si and o si are used in the same way in Lat.

- 580 βίλημένω ἀτέξῃ, τόντ' ἐξ εὐνῆφι θορβντα
 θηρητὴρ ἐτύχησε βαλάων, ὑπέλυσε δὲ γυῖα·
 ὃς ἐπὶ σοί, Μελάνιππε, θόρ' Ἀντίλοχος μενε-
 χάρμης,
 τεύχεα συλήσων. Ἄλλ' οὐ λάθεν "Εκτορα δῖον,
 584 δς ρά οἱ ἀντίος ἥλθε θέων ἀνὰ δηϊοτῆτα.
 'Αντίλοχος δ' οὐ μενε θοός περ ἐών πολεμιστής,
 ἄλλ' δγ' ἄρ' ἔτρεσε, θηρὶ κακὸν ρέξαντι ἐοικώς,
 δςτε, κύνα κτείνας ἢ βουκόλον ἀμφὶ βόεσσιν,
 588 φεύγει, πρὶν περ δμιλον ἀολλισθήμεναι ἀνδρῶν·
 ὃς τρέσε Νεστορίδης· ἐπὶ δὲ Τρῶες τε καὶ "Εκτωρ
 ἡχῆ θεσπεσίῃ βέλεα στονόεντα χέοντο·
 στῇ δὲ μεταστρεφθείς, ἐπεὶ ἵκετο ἔθνος ἑταίρων.
 592 Τρῶες δέ, λείουσιν ἐοικότες ὠμοφάγοισιν,
 νησὶν ἐπεσεύοντο, Διὺς δὲ ἐτέλειον ἐφετμάς·
 δ σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν
 'Αργείων, καὶ κῦδος ἀπαίνυτο, τοὺς δὲ ὁρόθυνυεν.
 596 "Εκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι,
 Πριαμίδη, ἵνα νησὶ κορωνίσι θεσπιδαὲς πῦρ
 ἐμβάλῃ ἀκάματον, Θέτιδος δὲ ἐξαίσιον ἀρῆν
 πᾶσαν ἐπικρήνει· τὸ γὰρ μένε μητίετα Ζεύς,
 600 νηὸς καιομένης σέλας ὄφθαλμοῖσιν ἰδέσθαι.
 'Εκ γὰρ δὴ τοῦ ἐμελε παλίωξιν παρὰ νηῶν
 θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξαι.
 Τὰ φρονέων, νήσσιν ἔπι γλαφυρῆσιν ἔγειρεν
 604 "Εκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
 Μαίνετο δ', ὃς ὅτ' "Αρης ἐγχέσπαλος, ἢ ὀλοὸν πῦρ
 οὔρει μαίνηται, βαθήης ἐν τάρφεσιν ὕλης·
 ἀφλοισμὸς δὲ περὶ στόμα γίγνετο, τὼ δέ οἱ δσσε
 608 λαμπέσθην βλοσυρῆσιν ὑπ' ὄφρύσιν· ἀμφὶ δὲ πήληξ
 σμερδαλέον κροτάφοισι τιγάσσετο μαρναμένοιο

and French.—**574.** See 4, 497. — **585.** See 5, 571. — **586,** sqq. Imitated by Virg., *Aen.* xi. 809, sqq.—**592.** = λέονσιν.—**598.** ἔξασιον, *justum modum (alσαν) excedentem, iniquam.* — **599.** ἔμετε, awaited. — **606.** See 5, 555. The subst. *τάρφος, thickness*, is only found here.—**607.** The Grammarians give two explanations of the word ἀφλοισμὸς (only found here). Some say that the Aetolians thus named ἀφρισμὸν or ἀφρόν, *the foam*; others derive it fm *φλοῖσθος*, with a prefix, like *φαῦρος* and *φαυρός*, &c. : *strepitus, stridor (dentium)*. The first sense agrees only with *περὶ στόμα*. A passage has been quoted from the *De Signis* (ch. 66, § 148), where Cic. combines the same traits : *Nam quum sputus ageret in ore, oculis arderet, rote maximā clamaret, &c.* —

610 [“Εκτορος· αὐτὸς γάρ οἱ ἀπ’ αἰθέρος ἦεν ἀμύντωρ
Ζεύς, ὃς μιν πλεόνεσσι μετ’ ἀνδράσι μοῦνον ἔοντα
612 τίμα καὶ κύδαινε. Μινυνθάδιος γάρ ἐμελλεν
ἔσσεσθ’. ἥδη γάρ οἱ ἐπώρωνε μορσιμον ἡμαρ
Παλλὰς Ἀθηναίη ὑπὸ Πηλείδαο βίγφιν].
Καὶ ρ̄ ἔθελεν ρῆξαι στίχας ἀνδρῶν, πειρητίζων,
616 ἢ δὴ πλεῖστον διμιλον ὅρα καὶ τεύχε’ ἄριστα·
ἄλλ’ οὐδὲ ὡς δύνατο ρῆξαι, μάλα περ μενεαίνων.
“Ισχον γάρ πυργηδὸν ἀρηρότες, ἡύτε πέτρῃ
ἡλίβατος, μεγάλη, πολῖτης ἀλὸς ἐγγὺς ἐσῦσα,
620 ἥτε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα
κύματά τε τροφόεντα, τάτε προσερεύγεται αὐτήν·
ὡς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ ἐφέβοντο.
Αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ’ διμίλω·
624 ἐν δὲ ἐπεο’ ὡς ὅτε κῦμα θοῷ ἐν νῆῃ πέσησιν
λάβθον ὑπὸ νεφέων ἀνεμοτρεφές, ή δέ τε πᾶσα
ἀχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀγτης
ἰστίῳ ἐμβρέμεται· τρομέουσι δέ τε φρένα ναῦται
628 δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται·
ὡς ἐδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
Αὐτὰρ δὲ γέ τε λέων δλοσφρων. βουσὶν ἐπελθών,
αἴρα τ’ ἐν εἰλαμενῇ ἐλεος μεγάλοιο νέμονται

610, sqq. These five lines have been almost unanimously condemned by the critics, and that for irrefragable reasons.—615. See 12, 47.—618. See *ibid.*, 43. — 619. See 273. — 620. *Sustinet*. A comparison imitated by Virg., *Aen.* x. 693, sqq., and by Ovid, *Metam.* ix. 39 :

“Haud secus ac moles, quam magno murmure fluctus
Oppugnat; manet illa, suoque est pondere tuta.”

—621. *τροφόεντα*, like *nourri* in French, for : full, strong, abundant ; see 11, 307. = ἐρεύγεται πρὸς αὐτήν, dash, break with a din against it. — 623. *πυρὶ*, with the dazzling splendour of the arms ; elsewhere (10, 153 ; 11, 66) χαλκῷ λάμφῳ ὥστε στεροκῆ. — 625. See 11, 256.—628. Longinus (*On the Sublime*, ch. 10) compares with this line a passage of Aratus which expresses the same idea (*Phœn.* 299) : δλίγον δὲ διὰ ξύλον διδ’ ἐρύκει, “a thin plank separates them from death ;” (comp. also *Iust.* xiv. 288, 289) :

“Curatoris eget, qui navem mercibus implet
Ad summum latus, et tabulā distinguitur undā;”)

and he considers the first “φοβερόν,” the second “μικρὸν καὶ γλαφρόν.” This picture of the terrified passengers and sailors leads H. to apply to the Greeks this comparison, begun at ver. 224, with the intention of representing the furious attack of Hector. In the same way in the comparison which follows, he begins with the words αὐτὰρ δέ (Hector), ὥστε λέων . . . , and ends with this application

- 32 μυρίαι· ἐν δέ τε τῆσι νομεύς, οὕπω σάφα εἰδὼς
 θηοὶ μαχέσσασθαι ἔλικος βοὸς ἀμφὶ φονῆσιν·
 ἦτοι ὁ μὲν πρώτης καὶ ὑστατήσῃ βύεσσιν
 αἱὲν ὄμοστιχάει, ὁ δέ τ' ἐν μέσοσιν ὄρούσας
 36 βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· ὡς τότ'
 Ἀχαιοὶ
 θεσπεσίως ἐφίβηθεν ὑφ' Ἔκτορι καὶ Διὶ πατρὶ¹
 πάντες· ὁ δὲ οἶνον ἔπεφνε Μυκηναῖον Περιφήτην,
 Κοπρῆος φίλων υἱόν, δις Εὐρυσθῆος ἄνακτος
 40 ἀγγελίης οἰχνεσκε βίῃ Ἡρακληίῃ·
 τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
 παντοίας ἀρετάς, ἡμὲν πόδας ἡδὲ μάχεσθαι,
 καὶ νόσον ἐν πρώτοισι Μυκηναῖων ἐτέτυκτο·
 644 ὃς ρά τόθ' Ἔκτορι κῦδος ὑπέρτερον ἐγγυάλιξεν.
 Στρεφθεὶς γὰρ μετόπισθεν, ἐν ἀσπίδος ἄντυγι
 πάλτο,
 τὴν αὐτὸς φορέεσκε ποδηνεκέν, ἔρκος ἀκόντων·
 τῇ ὅγ' ἐνὶ βλαφθεὶς πέσεν ὑπτίος· ἀμφὶ δὲ πήληξ
 648 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
 Ἔκτωρ δὲ ὁξὺ νόησε, θέων δέ οἱ ἄγχι παρέστη,
 στήθει δὲ ἐν δύρῳ πῆξε, φίλων δέ μιν ἐγγὺς ἐταίρων
 κτεῖν· οἱ δὲ οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ
 ἐταίρουν,
 652 χραισμεῖν· αὐτοὶ γὰρ μάλα δεῖδισαν Ἔκτορα δῖον.

ἢ τότ' Ἀχαιοὶ ἐφόβηθεν ὑφ' Ἔκτορι. — 629. See 9, 8.—631. See 4, 483.—633. Δι., see 9, 466. ἀμφὶ, see 3, 70, 157.—635. Ἄμα πορεύεται, συνακολουθεῖ, Sch. δ 84, the lion.—636. — ἴσθιει, see 4, 345. The construction with which this sentence begins is left incomplete; even the verb is wanting which ought to follow the words ὥστε λίων βουσιν ἐπελθών. After several other traits of the same picture, the construction is resumed at ver. 635 by ὁ δὲ τ' ἵν μέσορσιν ὄρούσας. Then comes the mention of the flight of the herd, which serves as a transition to that of the Greeks. The exterior and grammatical form of the whole sentence is undoubtedly irregular and faulty; but the succession of the ideas and images reproduces exactly the order in which the objects are presented to the mind. — 639. Apollodorus relates that Eurystheus, afraid of the valour of Heracles, forbade him to enter into the town of Tiryns, and sent him his orders through Cophæus, who is here spoken of. Above, 31, 252, we have seen ἀγγελία τινος with the passive sense of the gen. = ἀγγελία περὶ τινος: here it is the act. sense, ἀγγελία παρὰ Εὐρυσθέως, a message from Eurystheus, which Eurystheus gave. [App. V.] — 640. οἰχνέω = οἰχομαι, see 5, 790. βίῃ Ἡρ., see 2, 668.—645. On turning to fly, he struck against the rim of his own shield ['on his buckler's border trod.' Cp.], impegit. —

- 653 Εἰςωποὶ δὲ ἐγένοντο νεῶν, περὶ δὲ ἔσχεθον ἄκραι
νῆες, δσαι πρῶται εἰρύατο· τοὶ δὲ ἐπέχυντο.
Ἄργειοι δὲ νεῶν μὲν ἔχώρησαν καὶ ἀνάγκη
656 τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίησιν ἐμειναν
ἀθρόοι, οὐδὲ ἐκέδασθεν ἀνὰ στρατόν· ἵσχε γάρ αἰδὼς
καὶ δέος· ἀζηχὲς γάρ δμόκλεον ἀλλήλοισιν·
Νέστωρ αὗτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
660 λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἔκαστον
“Ω φίλοι, ἀνέρες ἔστε, καὶ αἰδῶς θέσθ’ ἐνὶ θυμῷ
ἄλλων ἀνθρώπων” ἐπὶ δὲ μνήσασθε ἔκαστος
παῖδων ἡδὸν ἀλόχων καὶ κτήσιος ἡδὲ τοκήων,
664 ἡμὲν ὅτεψ ζώουσι καὶ φέντεψ κατατεθνήκασιν·
τῶν ὑπερ ἐνθάδὲ ἐγὼ γουνάζομαι οὐ παρεόντων
ἐστάμεναι κρατερῶς· μηδὲ τρωπᾶσθε φόβονδε.
“Ως εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἔκάστου.
668 Τοῖσι δὲ ἀπὸ ωφθαλμῶν νέφος ἀχλύος ὥσεν Ἀθήνη
θεσπέσιον· μάλα δέ σφι φόως γένετ’ ἀμφοτέρωθεν,
ἡμὲν πρὸς νηῶν καὶ δμοῖμου πολέμοιο.
“Ἐκτορα δὲ φράσσαντο βοὴν ἀγαθὸν καὶ ἑταίρους,
672 ἡμὲν δσοι μετόπισθεν ἀφέστασαν οὐδὲ ἐμάχοντο,
ἡδὸν δσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῆσιν.

647. See 6, 39.—653. We have seen above that there was first a line of ships advanced toward the Trojan camp; then came the tents and open spaces of the Greek camp; lastly, the mass of the fleet, drawn up on the shore. In advancing against the Trojans, under the conduct of Poseidōn, the Greeks turned their back to the first line of ships: when they took to flight, at first they had them in front, i. e. they were *εἰςωποὶ νεῶν*, but by and by the vessels at the outer extremity of the camp [i. e. the first line of vessels] encircled them, *περιεχθον* (*περιεῖχον*); for, passing that line, they entered the space it enclosed. At last the Trojans pursued them thither, *τοὶ δὲ ἐπέχυντο*.—655. The Greeks yield them this line, and make a stand further on, near the tents.—657. = *ἴ(σ)κεδάσθησαν*. — 663. *Nunc conjugis esto Quisque suæ testique memor*, Virg. — 668, sqq. These six lines were rejected by the Alexandrian critics, because in what precedes there is no mention of a cloud, which troubled the sight of the Greeks; and besides Athēnē was detained in Olympus by the strict orders of Zeus. That is true. But if H. had to express: “At this moment a fog, which had till then enveloped the Greek camp, disappeared,” he could not have expressed it otherwise than he has done. With him, all atmospheric effects, especially when they influence for good or ill the personages whom he introduces on the stage, are produced by divinities. The disappearance of the fog then may well be attributed to Athēnē, a goddess favorable to the Greeks, and who, to effect its dispersion, had no need to quit Olympus.—670. *πρὸς πολέμου*, i. e. on the side of the attack, of the Trojans.—671. *Ἐνόησαν*, Sol.

Ajax defends the ships against Hector and the Trojans. A furious fight arises round the fleet. Hector seizes the ship of Protesilaus and calls for fire; the Trojans dash after him. Ajax retreats; still exhorting the Greeks, and brandishing a pike, he overthrows all who approach to fire the ships.

- 674 Οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλύτορι ἥνδανε θυμῷ
ἔσταμεν, ἐνθα περ ἄλλοι ἀφέστασαν υἱες Ἀχαιῶν·
676 ἀλλ' ὅγε νηῶν ἵκρι ἐπώχετο μάκρα βιβάσθων,
νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμρσιν,
κολλητὸν βλήτροισι, δυωκαιεικοσίπηχν.
‘Ως δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς,
680 δέ τ' ἐπεὶ ἐκ πολέων πίσυρας συναείρεται ἵππους,
σεύας ἐκ πεδίοιο μέγα προτὶ ἀστυ δίηται
λαοφόρον καθ' ὁδόν· πολέες τέ ἐ θηῆσαντο
ἀνέρες ἡδὲ γυναικες· δέ δὲ ἔμπεδον ἀσφαλὲς αἰεὶ
684 θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἵ δὲ πέ-
τονται·
ώς Αἴας ἐπὶ πολλὰ θοάων ἵκρια νηῶν
φοίτα μακρὰ βιβάς, φωνὴ δὲ οἱ αἰθέρες ἵκανεν.
Αἰεὶ δὲ σμερδονὸν βούσων Δαναοῖσι κέλευεν

678. *βλήτρον*, a peg.—679, sqq. The ancients accused the poet of having here committed an anachronism; but Eustath. justifies him; observing that H. does not attribute to Ajax the action of mounting on horseback, but merely draws a comparison from a custom “known to him and his contemporaries;” and known, he might have added, to the heroes themselves. We have seen Diomèdēs and Ulysses on horseback carrying off the coursers of Rhēsus. But we must acknowledge that riding was then unknown to the military art, and that they did not use cavalry, properly so called, in their battles. Another critique on this beautiful simile bears on the difference between the object and the terms of the comparison: the horses gallop at full speed, the ships are motionless. I mention it for the purpose of replying by a note of Mad. Dacier, which ought to be applied to a great number of poetical similes: “It is not always necessary that comparisons should be exact in *all their particulars*. Enough if they agree in the principal points, *for which* the comparison was made. The one before us is merely made to express the strength and agility of Ajax, who passes lightly from one ship to another, and defends them all at once; and it is entirely just.”—680. The common reading *συναγείρεται, quum sibi collegit or elegit ex multis quattuor equos*, introduces a circumstance somewhat too foreign to the action which is the object of comparison. But a scholiūm of the Venetian MS. has preserved the true reading, restored by Heyne: *οἱ δὲ συναείρεται, ἀντὶ τοῦ συζεύξει* (read *συζεύξῃ*) *ώς τὸ* (10, 499), “Σὺν δὲ ήμερεν ιμᾶσιν.” In these two passages *άειρω* comes fm *εἴρω* (*ἄμα εἴρω*), and means *συμπλέκω, convincio, to fasten, yoke together*. — 681. *θέμειαι*, to drive, urge, push on. See 7, 197.—

688 νηυσί τε καὶ κλισίησιν ἀμυνέμεν. Οὐδὲ μὲν "Εκτωρός

μίμνεν ἐνὶ Τρώων διάδω πύκα θωρηκτάων·
ἀλλ' ὡς τ' ὀρνίθων πετεηνῶν αἰετὸς αἴθων

ἔθινος ἐφορμᾶται ποταμὸν πάρα βοσκομενάων,

692 χηνῶν ἡ γεράνων ἡ κύκνων δουλιχοδέέρων·
ὡς "Εκτωρ ἴθυσε νεὸς κυανοπρώρῳο

ἀντίος ἀττιστῶν· τὸν δὲ Ζεὺς ὡσεν ὄπισθεν

χειρὶ μάλα μεγάλῃ, ὥτρυνε δὲ λαὸν ἄμ' αὐτῷ.

696 Αὗτις δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη·
φαίης κ' ἀκμῆτας καὶ ἀτειρέας ἀλλήλοισιν
ἄντεσθ' ἐν πολέμῳ· ὡς ἐσσυμένως ἐμάχοντο.

Τοῖσι δὲ μαρναμένοισιν δόδ' ἦν νόος· ἡτοι 'Αχαιοὶ

700 οὐκ ἔφασαν φεύξεσθαι ὑπὲκ κακοῦ, ἀλλ' ὀλέεσθαι·
Τρωσὶν δ' ἐλπετο θυμὸς ἐνὶ στήθεσσιν ἕκαστου

νῆας ἐνιπρήσειν, κτενέειν θ' ἥρωας 'Αχαιούς.

Οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν.

704 "Εκτωρ δὲ πρύμνης νεὸς ἥψατο ποντοπόρῳο,
καλῆς, ὠκυάλου, ἡ Πρωτείλαον ἔνεικεν

ἐς Τροίην, οὐδὲ αὗτις ἀπήγαγε πατρίδα γαῖαν.

Τοῦπερ δὴ περὶ νηὸς 'Αχαιοὶ τε Τρῶές τε

708 δόξουν ἀλλήλους αὐτοσχεδόν· οὐδὲ ἄρα τοίγε
τόξων ἀϊκὰς ἀμφὶς μένον, οὐδέ τ' ἀκόντων,
ἀλλ' οἴγ' ἐγγύθεν ἴσταμενοι, ἔνα θυμὸν ἔχοντες,
δέξει δὴ πελέκεσσι καὶ ἀξίνῃσι μάχοντο,

712 καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισιν.

Πολλὰ δὲ φάσγανα καλά, μελάνδετα, κωπήνετα,
ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀτῶμαν

ἀνδρῶν μαρναμένων· ρέει δὲ αἴματι γαῖα μέλαινα.

716 "Εκτωρ δὲ πρύμνηθεν ἐπεὶ λάβειν, οὐχὶ μεθίει,
ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν"

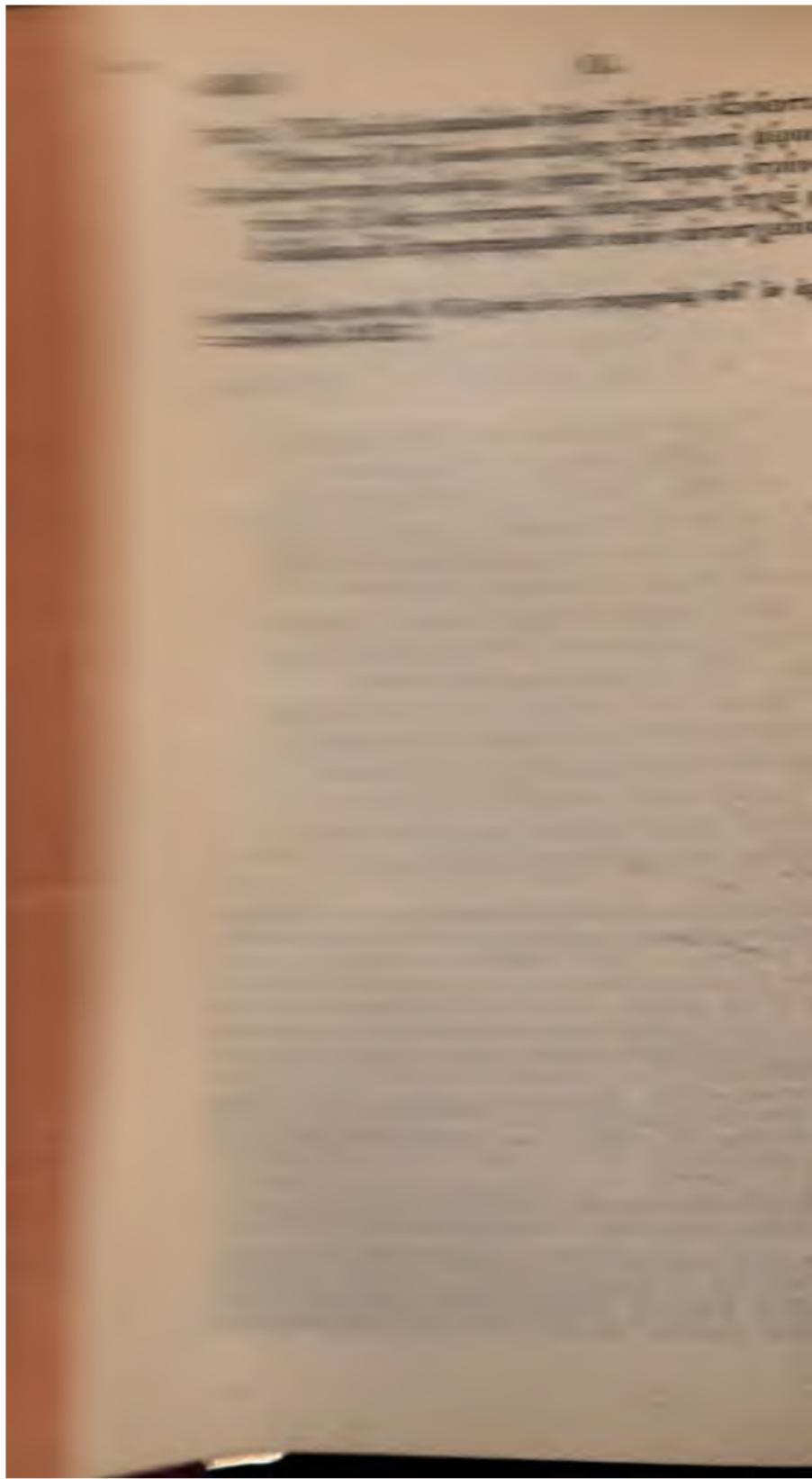
690. See 2, 839.—693. = γει ιθύς (construed with gen.), directed his course, rushed against . . . — 705. Τῆς ταχίως πλεούσης, Sch.—709. Τάς ὄρμάς, Sch. Fm ἀΐσσω.—713. μελάνδετα means 'black-handled.' κωπήνετα, 'with stout hilts or guards,' is not redundant. Compounds in δέρος indicate the material in which the object is mounted, or chased, so that μελάνδετος properly means nothing but mounted in black, having a black mounting, which still does not express simply the handle. The explanation σιδηρόδετος (mounted on iron, for the blade was of brass) would be more probable if H. gave iron the epith. μέλας, and not that of αἴθων and πολιός.—716. = πρύμνης.

- 718 Οἴσετε πῦρ, ἄμα δ' αὐτοὶ ἀολλέες ὅρνυτ' ἀυτήν·
νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμαρ ἔδωκεν,
720 νῆας ἐλεῖν, αὖ δεῦρο θεῶν ἀέκητι μολοῦσαι
ἡμῖν πήματα πολλὰ θέσαν, κακύτητι γερόντων·
οἵ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρύμνησι νέεσσιν
αὐτὸν τ' ἵσχανάσκον ἐρητύνοντό τε λαόν.
724 Ἄλλ' εἰ δή ρά τότε βλάπτε φρένας εὐρύοπα Ζεὺς
ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνωγεῖ.
“Ως ἔφαθ· οἱ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν
ὅρουσαν.
- Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
728 ἀλλ' ἀνεχάζετο τυτθόν, διόμενος θανέεσθαι,
θρῆνυν ἔφ' ἐπταπόδην, λίπε δὲ ἵκρια νηὸς ἐίσης.
“Ενθ' ἄρ' ὅγ' ἐστήκει δεδοκημένος, ἔγχει δὲ αἰεὶ¹
Τρώας ἄμυνε νεῶν, δῖτις φέροι ἀκάματον πῦρ·
732 αἰεὶ δὲ σμερδονὸν βιόσων Δαναοῖσι κέλευεν·
“Ω φίλοι, ήρωες Δαναοί, θεράποντες Ἀρηός,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
ἡέ τινάς φαμεν εἶναι ἀσσητῆρας ὅπίσσω,
736 ἡέ τι τεῖχος ἄρειον, δέ κ' ἀνδράσι λοιγὸν ἀμύναι;
οὐ μέν τι σχεδόν ἔστι πόλις πύργοις ἄραρυῖα,
ἡέ κ' ἀπαμυναίμεσθ' ἐτεραλκέα δῆμόν ἔχοντες·
ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,
740 πόντῳ κεκλιμένοι, ἐκὰς ἥμεθα πατρίδος αἴης.
Τῷ ἐν χερσὶ φόως, οὐ μειλιχίῃ πολέμοιο.

—719. πάντων ἄξιον, *quantisvis præi*.—720. *Invitis diis*. The powerful aid of Zeus induces Hector to believe this.—721. The names of the γέροντες are found 3, 146, sqq. — 729. θρῆνυς means a footstool, a small stool or *low bench* placed at the foot of a high chair (θρόνος). In Att. Greek θρῆνος is the proper word for ‘a bench of rowers placed at the stern.’ Here θρῆνυς has plainly the same meaning. The middle of the deck being usually *rained*, there would be between this and the rower’s bench below it, a relation similar to that between the θρόνος and the footstool.—730. Ἐπιτηρῶν, Sch.—735. See 254. Virg. has taken both the metrical structure of this line and the thought expressed in it from H., when he makes Mnestheus say (ix. 781) :

“ quo deinde fugam, quo tenditis ! inquit.
Quos aliquis muros, quæ jam ultra moenia habetis !”

—738. ἐτεραλκῆ δῆμον, who can carry the might (of victory) to the opposite side, cause the victory to change sides; can turn the tide of victory. See 7, 26. — 740. Driven back to the sea-shore. See 5, 356. — 741. Διὸς ἐν ταῖς χερσὶν ἥμων καὶ τῷ μάχεσθαι ἔστιν



ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Π.

roclus implores Achilles, if he will not fight himself, to allow aid the Greeks. Achilles yields, but bids Patroclus content if with driving back the Trojans from the ships.

“Ως οι μὲν περὶ νηὸς ἐϋστέλμοιο μάχοντο·
Ιάτροκλος δὲ Ἀχιλῆς παρίστατο, ποιμένι λαῶν,
ἀκρυλα θερμὰ χέων, ὡς τε κρήνη μελάνυδρος,
τε κατ’ αἰγίλιπος πέτρης δυνοφερὸν χέει ὑδωρ.
‘Ον δὲ ἴδων φύκτειρε πυδάρκης δῖος Ἀχιλλεύς,
αἱ μιν φωνήσας ἔπει πτερόεντα προσηῦδα·

Τίπτε δεδάκρυσαι, Πατρόκλεις; ἡύτε κούρη
ηπίη, ἥθ’ ἀμα μητρὶ θέουσ’ ἀνελέσθαι ἀνώγει,
ιανοῦ ἀπτομένη, καὶ τ’ ἐσσυμένην κατερύκει,
ακρυόεσσα δέ μιν ποτιδέρκεται, ὅφρ’ ἀνέληται·
ἡ ἵκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἴβεις.
Ἴε τι Μυρμιδόνεσσι πιφαύσκεα, ή ἐμοὶ αὐτῷ;
Ἐ τιν’ ἄγγελίην Φθίνες ἔξ ἔκλυες οἰος;
ώειν μὰν ἔτι φασὶ Μενοίτιον, “Ἀκτορος νίόν,
ώει δὲ Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν·
ὅν κε μάλ’ ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
Ἴε σύγ’ Ἀργείων ὄλοφύρεαι, ὡς ὀλέκονται
ηνσὸν ἔπι γλαφυρῆσιν ὑπερβασίης ἔνεκα σφῆς;
αύδα, μὴ κεῦθε υδώψ· ἵνα εἴδομεν ἄμφω.

Τὸν δὲ βαρυστενάχων προσέφης, Πατρόκλεις
ἰππεῦ·
ἢ Ἀχιλεῦ Πηλέος νίέ, μέγα φέρτατ’ Ἀχαιῶν,

See 9, 14, 15.—7. δεδακρύνθαι, to be bathed in tears. Πατρό-
voc. of the form Πατροκλῆς.—9. See 3, 385.—12. See 10, 202.
Father of Patroclus.—16. ἀκοχίζω or ἀκαχίω, formed fm ἄχος,
nd mid., to be afflicted about. . . . , with gen. which usually fol-
erbs expressing an affection of the mind; thus Ἀργείων
ται.—19. See 1, 363.—21. Πήλεος, as a dissyllable (see 1,

742 Ἡ, καὶ μαιμώων ἔφεπ' ἔγχεῖ ὀξυόεντι·

"Οστις δὲ Τρώων κοίλης ἐπὶ νηυσὶ φέροιτο

744 σὺν πυρὶ κηλείψῃ, χάριν "Εκτορος ὀτρύνναντος,

τὸν δὲ Αἴας οὐτασκε, δεδεγμένος ἔγχεῖ μακρῷ·

δῶδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὐτα.

ἢ σωτηρία (see 6, 6), οὐκ ἐν προζηνείᾳ οὐδὲ ἐν ἀργίᾳ. See.—744
= κηλέω, 8, 217.

- 47 οἱ αὐτῷ θάνατόν τε κακὸν καὶ Κῆρα λιτέσθαι.
 48 Τὸν δὲ μέγ' ὁχθίσας προσέφη πόδας ὡκὺς Ἀχιλλεύς·
- "Ω μοι, Διογενὲς Πατρόκλεις, οἶον ἔειπες·
 οὗτε θεοπροπίης ἐμπάζομαι, ηντινα οἴδα,
 οὕτε τί μοι πὰρ Ζηνὸς ἐπέφραδε πότνια μῆτηρ·
- 52 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὅππότε δὴ τὸν δόμοῖον ἀνῆρ ἐθέλησιν ἀμέρσαι,
 καὶ γέρας ἀψ ἀφελέσθαι, δ τε κράτεῃ προβίβηκηφ·
 αἰνὸν ἄχος τὸ μοί ἐστιν, ἐπεὶ πάθον ἀλγεα θυμῷ.
 56 Κούρην ἦν ἄρα μοι γέρας ἔξελον υἱες Ἀχαιῶν,
 δουρὶ δὲ ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
 τὴν ἀψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης, ὡςεί τιν' ἀτίμητον μετανάστην.
 60 Ἀλλὰ τὰ μὲν προτετύχθαι ἔάσυμεν· οὐδὲ ἄρα πως ἦν
 ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσὶν· ήτοι ἔφην γε
 οὐ πρὶν μηνιθμὸν καταπαυσέμεν, ἀλλ' ὅπότ' ἀν δὴ
 νῆας ἐμὰς ἀφίκηται ἀύτῃ τε πτύλεμός τε.
 64 Τύνη δὲ ὕμοιον μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
 ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι,
 εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκεν
 νήσοιν ἐπικρατέως, οἱ δὲ ρήγματι θαλάσσης
 68 κεκλίαται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
 Ἀργεῖοι, Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν
 θάρσυνος. Οὐ γάρ ἐμῆς κόρυθος λεύσσουσι μέτωπον
 ἐγγύθι λαμπόμενης· τάχα κεν φεύγοντες ἐναύλους
 72 πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων
 ἥπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
 Οὐ γὰρ Τυδείδεω Διομήδεος ἐν παλάμησιν
 μαίνεται ἐγχείη, Δαναῶν ἀπὸ λοιγὸν ἀμῦναι·
 76 οὐδὲ πω Ἀτρείδεω ὑπὸς ἔκλυον αὐδῆσαντος
 ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἐκτορος ἀνδροφόνοιο,
 Τρωσὶ κελεύοντος, περιάγνυται· οἱ δὲ ἀλαλητῷ

340.—55. ἀλγεα, by the evils of war. Achilles means πολλὰ μογήσαντι, as he expresses it elsewhere. It is the heaviest subject of his anger to have been dishonoured, though he had gone through more battles and more fatigues than any of the other chiefs.—57. See 2, 690.—59. See 9, 648.—60. Προγεγονέναι συμβάντα, Soh. = ἔξην. Ιοικιτ. — 64. See 5, 485.—68. = κεκλιμένος εἰσί, see 15, 740. — 71. Αλεος.—73. See 2, 213.—75. ("Ωςτε) ἀπαμύναι, (powerfully enough) to.... — 76. Fm δψ, vox.—77. "Ἐκτορος, underst. δψ.—78. περιάγνυ-

- 549 αὐτὰρ ἐπεὶ Δαναῶν νέες ἥλυθον ἀμφιέλισσαι,
 ἀψ εἰς Ἰλιον ἥλθε, μετέπερε πέρι Τρώεσσιν,
 ναῖε δὲ πάρι Πριάμῳ, οὐ δέ μιν τίεν ἵσα τέκεσσιν·
- 552 τόν ρ' Ἐκτωρ ἐνένιπτεν ἔπος τ' ἔφατ' ἐκ τ' ὄνδρα
 μαζεν·
- Οὕτω δῆ, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοὶ περι
 ἐντρέπεται φίλον ἥτορ, ἀνεψιοῦ κταμένοιο;
 οὐχ ὀράς οἶον Δόλοπος περὶ τεύχε' ἔπουσιν;
- 556 ἀλλ' ἐπειν· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισιν
 μάρνασθαι, πρίν γ' ἡὲ κατακτάμεν, ἡὲ κατ' ἄκρης
 Ἰλιον αἰτεινὴν ἐλέειν, κτάσθαι τε πολίτας.
- “Ως εἰπὼν ὁ μὲν ἥρχ', οὐδὲ ἄμ' ἔσπετο ισόθεος
 φώς.
- 560 Ἀργείοις δ' ὕπερυνε μέγας Τελαμώνιος Αἴας·
 ‘Ω φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ’ ἐνὶ θυμῷ,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ύσμίνας.
- Αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἡὲ πέφαντας
- 564 φευγόντων δ' οὗτοὶ ἄρο κλέος δρυνται οὕτε τις ἀλκή.
 “Ως ἔφαθ· οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον,
 ἐν θυμῷ δὲ βάλοντο ἔπος φράξαντο δὲ νῆας
 ἔρκει χαλκείψ· ἐπὶ δὲ Ζεὺς Τρῶας ἔγειρεν.
- 568 Ἀντίλοχον δ' ὕπερυνε βοὴν ἀγαθὸς Μενέλαιος·
 ‘Αντίλοχ', οὕτις σεῖο νεώτερος ἄλλος Ἀχαιῶν,
 οὕτε ποσὶν θάσσων οὗτος ἀλκιμος ὡς σὺ μάχεσθαι·
 εἴ τινά που Τρώων ἔξαλμενος ἄνδρα βάλοισθα.
- 572 “Ως εἰπὼν ὁ μὲν αὐτὶς ἀπέσσυτο, τὸν δ' ὄρόθυννεν
 ἐκ δ' ἔθυρε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ,
 ἀμφὶ ἐ παπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο,
 ἀνδρὸς ἀκοντίσσαντος· οὐδὲ οὐχ ἄλιον βέλος ἤκεν·
- 576 ἀλλ' Ἰκετάονος οὐδὲν ὑπέρθυμον Μελάνιππον,
 νισσόμενον πόλεμόνδε, βάλε στήθος παρὰ μαζόν.
 Δούπησεν δὲ πεσών, τὸν δὲ σκότος ὅσσε κάλυψεν.
 ‘Αντίλοχος δ' ἐπόρουσε, κύών ὥς, δεῖτ' ἐπὶ νεβρῷ

or, for some time.—548. See 11, 229.—554. ἐντρέπεσθαι, to return upon oneself : to change ; later also, to feel shame.—555. Οἷον (*quoniam*, *quam aoriter*) περὶ τὰ ὄπλα ἀσχολοῦνται, Sch. Περιέπτειν or περισπεῖν, to occupy oneself about a thing, to pursue, is often found in Hdt.—557. Πρίν γε ἡ (ἡμᾶς) κατακτάναι (αὐτοὺς), ἡ (ἰκτίνους) ἐλεῖν Ἰλιον.—558. Φημικτείνειν.—561, sqq. See 5, 529, sqq.—567. Τῷ κύκλῳ τῶν ἀσπίδων, ταῖς ἀσπίσι, Sch.—570. Φημικανεῖς.—571. Οὐδιπάτις αἰλιγνεῖ... Si and o si are used in the same way in Lat.

Ajax is pressed by the Trojans; disarmed by Hector. He retreats. Protesilaus' ship is fired. Achilles sees the flames and hastens Patroclus.

"Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·

δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγανοὶ

104 βάλλοντες δεινὴν δὲ περὶ κροτάφοισι φαεινὴν
πήληξ βαλλομένη καναχῆν ἔχε, βάλλετο δ' αἰεὶ,
καὶ φάλαρ' εὐποίηθ'. δὸς δὲ ἀριστερὸν ὄμονον ἔκαμνεν,
ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐδὲ ἐδύναντο

108 ἀμφ' αὐτῷ πελεμίξαι, ἐρείδοντες βελέεσσιν.

Αἰεὶ δὲ ἀργαλέων ἔχετ' ἄπθυματι· καὶ δέ οἱ ἰδρώς
πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν
ἀμπνεῦσαι· πάντη δὲ κακὸν κακῷ ἐστήρικτο.

112 "Εσπετε νῦν μοι, Μοῦσαι· Ολύμπια δώματ' ἔχουσαι,
ὅππως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.

"Ἐκτῷρος Αἴαντος δόρφι μείλινον, ἄγχι παραστάς,
πλῆξις ἄορι μεγάλῳ, αἷχμῃς παρὰ καυλὸν ὅπισθεν·

116 ἀντικρὺ δὲ ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ· τῆλε δὲ ἀπ' αὐτοῦ
αἷχμῃ χαλκείη χαμάδις βόμβησε πεσοῦσα.

Γνῶ δὲ Αἴας κατὰ θυμὸν ἀμύμονα, ρίγησέν τε,
120 ἔργα θεῶν, δὲ πάγχυ μάχης ἐπὶ μήδεα κείρεν
Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·

derst. *αἴη* or *γένοιτο*, or else *δοίηται*. *ἐκδύμεναι* = *ἐκδύναι*.—100. According to rule, it ought to have been *λύομεν*: for *λύωμεν* expresses that the act is real and present.

105. = *ἴκανάχιζε*. This whole passage has been imitated by Virg. *Æn.* ix. 806, sqq. Before him Ennius had borrowed from it several traits for the following picture:—

"Undique convenient, velut imber, tela tribuno;
Configunt parmam; tinnit hastilibus umbo,
Ærato sonitu galeæ: sed nec pote quisquam
Undique nitendo corpus discerpere ferro:
Semper abundantes hastas frangitque quatitque.
Totum sudor habet corpus, multumque laborat,
Nec respirandi fit copia præpete ferro," &c.

108. *JN* οὐκ ἐδύναντο πελεμίξαι (*abtrón, statu movere*), ἐρείδοντες
βέλεσσιν ἀμφ' αὐτῷ.—111. Word for word: Toil was heaped upon toil
(as in the oracle, *πῆμ' ἐπὶ πήματι κεῖται*), meaning, there was nothing
but toil, infinite toil.—112. See 2, 484.—116. *ἀντικρύ, prortus*.—119.
We may take *ρίγησέν τε* as intrans. and as a member of a sentence
placed in the midst of another (as we have just seen at ver. 105), or else

- 122 χάζετο δ' ἐκ βελέων. Τοὶ δὲ ἔμβαλον ἀκάματον πῦρ
υη̄ θιῷ τῆς δὲ αἴψα κατ' ἀσβέστη κέχυτο φλόξ.
124 Ὡς τὴν μὲν πρύμνην πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
μηρὸν πληξάμενος Πατροκλῆα προσέειπεν·
“Ορσεο, Διογενὲς Πατρόκλεις, ἵπποκέλευθε·
λεύσσω δὴ παρὰ νησὶ πυρὸς δηίοιο ἰωήν.
128 Μὴ δὴ νῆας ἔλωσι, καὶ οὐκέτι φυκτὰ πέλωνται.
Δύσεο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω.

Patroclus puts on the arms of Achilles, and yokes his chariot. Achilles harangues his soldiers, commanded by five chiefs; and addresses a prayer to Zeus on behalf of Patroclus, only part of which is heard.

“Ως φάτο· Πάτροκλος δὲ κορύσσετο νάροι
χαλκῷ.

- Κυνηῆδας μὲν πρῶτα περὶ κυνῆμασιν ἔθηκεν
132 καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρίας·
δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν,
ποικίλουν, ἀστερόεντα, ποδῶκεος Αἰακίδαο.
‘Αμφὶ δὲ ἄρ’ ὥμοισιν βάλετο ξίφος ἀργυρόηλον,
136 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
κρατὶ δὲ ἐπ’ ιφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἴππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
Εἴλετο δὲ ἄλκιμα δοῦρε, τά οἱ παλάμηφιν ἀρήρει.
140 “Ἐγχος δὲ οὐχ ἔλετ’ οἵον ἀμύμονος Αἰακίδαο,
βριθύ, μέγα, στιβαρόν τὸ μὲν οὐ δύνατ’ ἄλλος
‘Αχαιῶν
παλλειν, ἀλλά μιν οἰος ἐπίστατο πῆλαι ‘Αχιλλεύς·
Πηλιάδα μελίην, τὴν πατρὸι φίλῳ πόρῳ Χείρων
144 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ήρώεσσιν.
‘Ιππους δὲ Αὐτομέδοντα θιῷς ζευγνύμεν’ ἄνωγεν,
τὸν μετ’ ‘Αχιλλῆα ρήξηνορα τίε μάλιστα·
πιστύτατος δέ οἱ ἐσκε μάχῃ ἔνι μεῖναι ὁμοκλήνι.

attach ἕργα to it, as at 5, 351.—120. See 15, 467.—123. = κατεῖχυτο
αὐτῆς.—125. “The sight of the flames has more effect upon Achilles
than all the prayers and supplications of his friends.” *Mad. Dacier.*
—126. See 3, 250. ‘Ἐφ’ ἴππων ποιούμενε τὴν εἰλευθον, *Istros,*
Sch.—127. *Ιωή* is said properly of the wind; see 4, 276.—138. We
have already met with several instances in H. of a plural verb after
a neuter substantive.

131, sqq. See 3, 330, sqq.—134. Resplendent as a star.—144. A
mountain in Thessaly.—145. ζευγνύμεναι has the *v* short; but here

- 148 Τῷ δὲ καὶ Αὐτομέδων ὥπαγε ζυγὸν ὠκέας ἵππους,
Ξάνθουν καὶ Βαλίον, τῷ ἀμα πνοιῆσι πετέσθην·
τοὺς ἔτεκε Ζεφύριψ ἀνέμῳ Ἀρπνια Ποδάργη,
βοσκομένη λειμῶνι παρὰ ρόον Ὁκεανοῖο.
- 152 Ἐν δὲ παρηορίησιν ἀμύμονα Πήδασον ἴει,
τόν ρά ποτ' Ἡετίωνος ἐλών πόλιν ἦγαγ· Ἀχιλλεύς·
δεὶς καὶ θυνητὸς ἐὼν ἔπειθ ἵπποις ἀθανάτοισιν.
Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεὺς
- 156 πάντας ἀνὰ κλισίας σὸν τεύχεσιν· οἱ δέ, λύκοι ὡς
ἀμοφάγοι, τοῖσίντε περὶ φρεσὶν ἀσπετος ἀλκή,
οἵτινες ἔλαφον κεραὸν μέγαν οὔρεσι δημάσαντες
δάπτουσιν· πᾶσιν δὲ παρῆιν αἴματι φοινόν·
- 160 καὶ τὸν ἀγεληδὸν Ἱασιν, ἀπὸ κρήνης μελανύδρου
λάψοντες γλώσσησιν ἀραιῆσιν μέλαν ὑδωρ
ἄκρον, ἐδευγόμενοι φόνον αἴματος· ἐν δέ τε θυμὸς
στήθεσιν ἀτρομός ἐστι, περιστένεται δέ τε γαστήρ·
- 164 τοῖος Μυρμιδόνων ἡγήτορες ἡδὲ μέδοντες
ἀμφ' ἀγαθὸν θεράποντα ποδῶκεος Αἰλακίδαο

it is lengthened, being made to rest, as it were, upon the following μ : see note 21. — 148. See 24, 279.—149. According to Apollod. these immortal steeds had been given by Poseidon to Peleus, when he married Thetis.—150. πόδαργη (i. e. πόδας ὠκέα) is the proper name of a mare, as Πόδαργος that of a coursier of Hector, and of another of Menelaus. The fable of the Harpies, as it was arranged by the poets who sang the Argonautic expedition, is foreign to the Homeric poems. In H. the Harpies appear to be a personification of hurricanes, tempests, and violent winds (θύελλαι). Besides, the name has evidently the same root as ἀρκάω, to carry off. Such was that Harpy which, under the form of a mare, conceived by Zephyrus the steeds of Achilles; a narrative which expresses, under a mythic form, that they were swift as the wind. (A similar expression, ἀνεμορρεφὲς ἔγχος, is found 11, 256.). Long after this, it was still believed that mares were sometimes impregnated by the wind (see Virg. Geor. iii. 273, sqq.).—152. See 8, 87. The παρηόποτε were placed by the side of those harnessed to the yoke, not in front, as now-a-days; so that they then drove four abreast. See 1, 366.—156, sqq. Imitated by Virg. En. ii. 355, sqq.—158. ἔλαφον κεραὸν: for the hinds have no horns.—159. In prose ἡ παρεία, of a brute ἡ σιαγών: underst. ἴστι.—161. Ἀναβρόφησοντες, Sch. Fin. λάπτω. ἀραιά (thin, flat) paints the form which the animal gives to its tongue when it laps [to lap with slender tongues. Cp.].—162. The water is coloured with the blood that clings to their throat. Wolves are represented as gorging themselves with their prey (περιστένεται γαστήρ, αγνωτεται, arctatur venter, περιστενοχωρεῖται): these two circumstances led to the idea of ἐρευγόμενοι ἀλμα, eructantes sanguinem. We have expected ἀλμα φόνου, which would be regular. In φόνον αἴματος the gen. is qualificative

- 166 ρώοντ· ἐν δ' ἄρα τοῖσιν Ἀρήιος ἴστατ' Ἀχιλλεύς,
διτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
- 168 Πεντήκοντ' ἡθαν νῆες θοαί, ἣσιν Ἀχιλλεὺς
ἐς Τροίην ἡγεῖτο Διὶ φίλος· ἐν δ' ἄρ' ἕκαστῃ
πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῆσιν ἑταῖροι·
πέντε δ' ἄρ' ἡγεμόνας ποιήσατο, τοῖς ἐπεποίθει,
- 172 σημαίνειν αὐτὸς δὲ μέγα κρατέων ηνασσεν.
Τῆς μὲν ἵης στιχὸς ἥρχε Μενέσθιος αἰολοθάρηξ,
νίδὸς Σπερχειοῦ, Διπετέος ποταμοῖο·
διν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδώρη,
- 176 Σπερχειῷ ἀκάμαντι, γυνὴ θεῷ εὐνηθεῖσα,
αὐτᾶρ ἐπίκλησιν Βάρψ, Περιήρεος νῦν,
ὅς ρ' ἀναφανδὸν ὅπυιε, πορῶν ἀπερείσια ἔδνα.
Τῆς δ' ἐτέρης Εῦδωρος Ἀρήιος ἡγεμόνευεν,
180 παρθένιος, τὸν ἔτικτε χορῷ καλὴ Πολυμήλη,
Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργειφόντης
ἡράσατ', ὀφθαλμοῖσιν ἴδων μετὰ μελπομένησιν
ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου, κελαδεινῆς.
- 184 Αὐτίκα δὲ εἰς ὑπερῷ ἀναβάς, παρελέξατο λάθρῳ
Ἐρμείας ἀκάκητα· πόρεν δέ οἱ ἀγλαὸν νὺὸν
Εῦδωρον, πέρι μὲν θεέειν ταχὺν ἡδὲ μαχητήν.
Αὐτὰρ ἐπειδὴ τόνγε μογοστόκος Εἰλείθυια

for *aīmatóeneta*. — 170. *κλῆθες*, benches of rowers. There were no rowers properly speaking; the soldiers rowed.—174. A river of Thessaly, which flows into the Maliac gulf. Such rivers as are rapidly swelled to a great height by the rains and the melting of the snow, are distinguished by the epithet *δικτεῆς*, lit. fallen from heaven. — 176. *ἀκάμαντι*, indefatigable, expresses what is called in prose *ἀεινάω, semper fluui*, which never dries up during the summer heats. — 177. *ἐπίκλησιν*, adverbially: by name. This word is used, in mythological narratives, of the putative father. Periéres was the son of *Æolus*. — 178. See 9, 146. — 180. *In choreis pulchra, insignis*. — 181. *κρατύς*, adj. applied only to Hermès (= *κρατερός*); see 24, 345. — 182. See 7, 241. — 183. *ἥλακάτη*, a reed, *here* an arrow, as *arundo* in Latin. *Καλλιτόξου*, Scd. See 1, 37. *κελαδεινή*, the shouting, is another epithet of Artémis applied to the noise of the chase (*κέλαδον*, 9, 547, à propos to the Calydonian hunt). — 184. See 2, 514. — 185. = *ἀκακήτης*, who does no harm; for ‘benefactor’: for, in Greek, the negation of a quality commonly implies a pretty high degree of the opposite quality. It is a peculiarity of the language, due to the lively imagination of the Greeks. In similar cases, the force of the Greek negative may be generally given by *by no means* [or *by not, no*: e. g. that is *not bad advice*; he is *no fool*], e. g. *οὐκ ἀφνής ἐστι, he is by no means without wit*. Elsewhere Hermès is called *δριούνιος* (24, 457, i. e. *μεγαφελῆς*, fm *īri, talde*, and *ōnīnēmī*), *δώτωρ ἴάων, dator bonorum*, &c.—186. = *θιτην*.

卷之三

χανδα.
ατ.
αντίσ,
τιοθεύ
ες περιπο

卷之三

220 πρόσθεν Μυρμιδόνων πολεμιζέμεν. Αὐτὰρ Ἀχιλλεὺς

βῆ ρ' ἴμεν ἐς κλισίην χηλοῦ δ' ἀπὸ πῶμ' ἀνέψηεν
καλῆς, δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐν πλήσασα χιτώνων,

.224 χλαινάων τ' ἀνεμοσκεπέων, οὐλων τε ταπήτων.

Ἐνθα δέ οἱ δέπας ἔσκε τετυγμένουν, οὐδέ τις ἄλλος
οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἴθοπα οἶνον,
οὔτε τεψ σπένδεσκε θεῶν, ὅτε μὴ Δὲν πατρί.

228 Τό ρα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεείων
πρῶτον, ἐπειτα δὲ νίψ' ὑδατος καλῆσι ροῆσιν
νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἴθοπα οἶνον
εὗχετ' ἐπειτα στάς μέσψ ἔρκεϊ, λεῖβε δὲ οἶνον,

232 οὐρανὸν εἰςανιδών. Δία δ' οὐ λάθε τερπικέμψανον

Ζεῦ ἄνα, Δωδωναῖε, Πελασγικέ, τηλόθι ναίων,
Δωδώνης μεδέων δυσχειμέρουν ἀμφὶ δὲ Σελλοὶ
σοὶ ναίουσ' ὑποφῆται, ἀνιπτόποδες, χαμαιεῦναι.

English ‘this door shuts well.’—215, sqq. See 13, 131, sqq.—221. See 24, 228.—224. In the Od. *ἀλεξανέμων*.—227. In prose, *ὅτι μὴ . . . except, . . .*—228. Sulphur was regarded by the ancients as a means of purification. We also find this mentioned in the Old Testament (Job xviii. 15). “I believe (says Dugas Montbel) that this property attributed to sulphur comes from the smell, which a thunderbolt leaves after it, when it has fallen. H. often mentions this sulphurous smell, which a thunderbolt spreads (8, 135, sqq.). Hence too, perhaps, sulphur derives its name of *θεῖον*, Ionicē *θέσιον*, *divine*.—231. See 24, 306.—233. The voc. *ἄνα* (from *ἄναξ*), is only used in addressing a divinity.—234. “Dódôna was situated to the North of Thessaly; and Zeus is here called *Pelasgio*, because Thessaly was anciently inhabited by Pelasgi, and was called *Pelasia*. The *Selli* were not priests, who served a temple, but veritable *prophets* or *interpreters*, *ὑποφῆται*, who predicted the future, or explained the will of god, either by the agitation of the branches, or by the noise which the wind made in the oak consecrated to Zeus, as is proved by a passage of the *Od.* (14, 327), where Odysseus (*Ulysses*), unknown to Eumeus, says, in speaking of himself: “He told me that Odysseus (*Ulysses*) was gone to Dódôna to learn from the lofty-haired oak the wish of *Zeus*.” Dugas Montb. They called *προφῆται* (*qui profantur*) those who delivered oracles by the immediate inspiration of Zeus: thus Apollo was *προφήτης Διός*, but his priests were *ὑποφῆται*, *under prophets*, so to speak, who did not derive the oracles immediately from the fountain-head. The *Selli* are called *ὑποφῆται*, because Zeus revealed the destinies, not by addressing himself to them, but by the agitation or noise of the oaks, which in this case held the place of *προφῆται*. This has been very well explained by Mad. Dacier.—235. These priests appear to have been the depositaries of the traditions, the representatives of primitive life, anterior to any kind of civilization. Such

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ ΙΙ.

Patroclus implores Achilles, if he will not fight himself, to allow him to aid the Greeks. Achilles yields, but bids Patroclus content himself with driving back the Trojans from the ships.

“Ως οί μὲν περὶ νηὸς ἐϋσσελμοιο μάχοντο·

Πάτροκλος δ’ Ἀχιλῆι παρίστατο, ποιμένι λαῶν,
δάκρυνα θεομὰ χέων, ὥστε κρήνη μελάνυδρος,

4 ἦτε κατ’ αἰγίλιπος πέτρης δνοφερὸν χέει ὑδωρ.

Τὸν δὲ ἴδιων φύκτειρε πυδάρκης δῖος Ἀχιλλεύς,
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηῦδα·

Τίπτε δεδάκρυσαι, Πατρόκλεις; ήντε κούρη

8 νηπίη, ἥθ’ ἀμα μητρὶ θέουσ’ ἀνελέσθαι ἀνώγει,
είανοῦ ἀπτομένη, καὶ τ’ ἐσσυμένην κατερύκει,
δάκρυόεσσα δέ μιν ποτιδέρκεται, ὅφρ’ ἀνέληγται·
τῇ ἵκελος, Πάτροκλε, τέρεν κατὰ δάκρυνον τίβεις.

12 Ἡ τι Μυρμιδόνεσσι πιφαύσκεαι, ἢ ἐμοὶ αὐτῷ;

ἡέ τιν’ ἀγγελίην Φθίης ἔξ ἔκλυες οἰος;

Ζώειν μὰν ἔτι φασὶ Μενοίτιον, “Ακτορος νίόν,

Ζώει δ’ Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν·

16 τῶν κε μάλ’ ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.

‘Ἡ σύγ’ Ἀργείων ὀλοφύρεαι, ὡς ὀλέκονται

νηυσὸν ἔπι γλαφυρῆσιν ὑπερβασίης ἔνεκα σφῆς;
ἔξανδα, μὴ κεῦθε νόψῃ να εἴδομεν ἄμφω.

20 Τὸν δὲ βαρυστενάχων προσέφης, Πατρόκλεις
ίππεῦ·

“Ω ‘Αχιλεῦ Πηλέος νίέ, μέγα φέρτατ’ Ἀχαιῶν,

3, 4. See 9, 14, 15.—7. δεδακρύνθαι, to be bathed in tears. Πατρόκλεις, voc. of the form Πατροκλῆς.—9. See 3, 385.—12. See 10, 202.

—14. Father of Patroclus.—16. ἀκαχίζω or ἀκαχίω, formed fm ἄχος, pass. and mid., to be afflicted about. . . ., with gen. which usually follows verbs expressing an affection of the mind; thus Ἀργείων ὀλοφύρεαι. —19. See 1, 363. —21. Πήλεος, as a dissyllable (see 1,

- 260 εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθουτες,
 [αἱὲν κερτομέοντες, ὁδῷ ἔπι οἰκὶ ἔχοντας,]
 νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσιν
 τοὺς δὲ εἴπερ παρά τίς τε κιὰν ἄνθρωπος ὑδίτης
 264 κινήσῃ ἀέκων, οἱ δὲ ἄλκιμοι ἡτορ ἔχοντες
 πρύσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσιν
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 ἐκ νηῶν ἔχεοντο· βοὴ δὲ ἀσβεστος ὀρώρει.
 268 Πάτροκλος δὲ ἐτάροισιν ἐκέλετο μακρὸν ἀύσας·
 Μυρμιδόνες, ἔταροι Πηληϊάδεω· Αχιλῆος,
 ἀνέρες ἔστε, φίλοι, μηνσασθε δὲ θούριδος ἀλκῆς·
 ὡς ἂν Πηλεύδην τιμήσομεν, δος μέγ' ἄριστος
 272 Ἀργείων παρὰ νηυσί, καὶ ἀγχέμαχοι θεράποντες
 γυνῷ δὲ καὶ Ἀτρεύδης εὐρυκρείων· Αγαμέμνων
 ἦν ἄτην, δτ' ἄριστον· Αχαιῶν οὐδὲν ἔτισεν.
 “Ως εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἔκάστου.
 276 ’Εν δὲ ἐπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆσες
 σμερδαλέον κονάβησαν ἀϋσάντων ὑπ’ Αχαιῶν.
 Τρῶες δὲ ὡς εἶδοντο Μενοιτίου ἄλκιμυν οὔνον,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
 280 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες,
 ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλείωνα
 μηνιθμὸν μὲν ἀπορρίψαι, φιλότητα δὲ ἐλέσθαι·
 πάπτηνεν δὲ ἔκαστος, ὅπη φύγοι αἰπὺν ὅλεθρον.
 284 Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
 ἀντικρὺ κατὰ μέσσον, ὅθι πλεῖστοι κλονεύοντο,
 νῆι πάρα πρύμνη μεγαθύμου Πρωτεσιλάου·
 καὶ βάλε Πυραίχυην, δος Παίονας ἵπποκορυστὰς
 288 ἥγαγεν ἐξ Ἀμυδῶνος, ἀπ’ Αξιοῦ εὐρυρέοντος·
 τὸν βάλε δεξιὸν ὕμον· ὁ δὲ ὑπτιος ἐν κονίγσιν

259, sqq. See a similar comparison 12, 167.—260. Τοῖς ἐν τῇ ἀρχῇ οἰκοῦσιν, τοῖς τὴν σφηκιὰν ἔχουσι παρὰ τὴν ὁδὸν, Sch. ἀράβαῖναι, to irritate, is only found here; in other poets this verb *αιμίσσει* certare. ἔθουτες. See 9, 540.—261. A line almost unanimously rejected.—262. = τιθεῖσιν.—264. δι. See 1, 137. There is here a new example of grammatical irregularity joined to a rigorous exactness as far as the sense is concerned: the “wasps having great courage—each advances and defends its young.” The quality is common to all, the action belongs to each individually.—272. “Id est, scilicet οἱ θεράποντες εἰσὶν ἀγχέμαχοι, et omnes ministri omnis pugnant, hoc est: sunt fortissimi.” Bth.—277. See 2, 334.—284. See 15, 704, sqq.—288. Axius, a river of Macedonia, which falls into the Thermaic gulf;

- 290 κάππεσεν οἰμώξας· ἔταροι δέ μιν ἀμφεφόβηθεν
Παίουνες· ἐν γὰρ Πάτροκλος φόβου ήκεν ἄπασιν,
292 ἡγεμόνα κτείνας, δὲς ἀριστεύεσκε μάχεσθαι.
Ἐκ νηῶν δὲ ἔλασεν, κατὰ δὲ ἐσβεσεν αἰθόμενον πῦρ.
Ἡμιδαῆς δὲ ἄρα νηῦς λίπετ' αὐτόθι· τοι δὲ ἐφόβηθεν
Τρῶες θεσπεσίψ όμάδω· Δαναοὶ δὲ ἐπέχυντο
296 νηᾶς ἀνὰ γλαφυράς· δμαδος δὲ ἀλίαστος ἐτύχθη.
Ως δὲ ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὅρεος μεγάλοιο
κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεύς,
ἐκ τούτης πᾶσαι σκοκιαὶ καὶ πρώονες ἄκροι
300 καὶ νάται, οὐρανόθεν δὲ ἄρ' ὑπερράγη ἄσπετος
αἰθῆρο.
ὡς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆιον πῦρ
τυτθὸν ἀνέπνευσαν· πολέμου δὲ οὐ γίγνεται ἐφωῆ.
Οὐ γάρ πώ τι Τρῶες Ἀρηϊφίλων ύπ' Ἀχαιῶν
304 προτροπάδην φοβίζεσθαι μελαινάντινον ἀπὸ νηῶν,
ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δὲ ὑπόεικον ἀνάγκη.

The Trojans fall before the Greeks. Ajax seeks out Hector. The Trojans in disorder repass the fosse. Patroclus pursues and cuts them in pieces. Sarpedon animates his Lycians, and charges upon Patroclus. Zeus pities his son, who rushes upon death. Hērē claims his impartiality.

- "Ενθα δὲ ἀνὴρ ἔλειν ἄνδρα, κεδασθείσης ὑσμίνης,
ἡγεμόνων. Πρῶτος δὲ Μενοιτίου ἄλκιμος υἱὸς
308 αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μηρὸν
ἔγχει δέξιοντι, διαπρὸ δὲ χαλκὸν ἔλασσεν·
ρῆξεν δὲ ὀστέον ἔγχος· ὁ δὲ πρηνῆς ἐπὶ γαίῃ
κάππεστ'. Ἀτὰρ Μενέλαος Ἀρήϊος οὗτα Θόαντα,
312 στέρον γυμνωθέντα παρ' ασπίδα· λῦσε δὲ γυῖα.
Φυλείδης δὲ "Αμφικλον ἐφορμηθέντα δοκεύσας,
ἔφθη ὀρεξάμενος πρυμνὸν σκέλους, ἐνθα πάχιστος
μυῶν ἀνθρώπου πέλεται· περὶ δὲ ἔγχεος αἰχμῆ
316 νεῦρα διεσχίσθη· τὸν δὲ σκότος ὅσσε κάλυψεν.
Νεστορίδαι δέ, ο μὲν οὔτασ' Ἀτύμνιον δέξει δουρὶ,
Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·

now *Vistriza*.—290. = ἀμφὶ αὐτὸν ἐφοβήθησαν (i. e. ἐφυγον).—
291. Fm ἐνίμι.—293. Οἱ ἀστραπὰς ἀγείρων, *Apollon*.—299. = ἐφά-
νησαν. This comparison attaches to the idea of safety implied in φῶς,
λαζ.—302. Ερωή, here and at 17, 761, holds for its meaning to ἐρωέω
explained 13, 57, and 2, 179: *ossatio*.—304. *Effusè*.

306. See 15, 328.—314. The calf.—316. "Docent medici, arteria po-

- 319 ἥριπε δὲ προπάροιθε· Μάρις δ' αὐτοσχεδὰ δουρὶ^ν
 320 Ἀντιλόχῳ ἐπόρουσε, κασιγνήτοιο χολωθείς,
 στὰς πρόσθεν νέκυος· τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔφθη ὀρεξάμενος, πρὶν οὐτάσαι, οὐδὲν ἀφάμαρτεν,
 ῶμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκὴ
 324 δρύψ' ἀπὸ μυώνων, ἀπὸ δ' ὁστέον ἄχρις ἄραξεν.
 Δούπησεν· δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψεν.
 “Ὡς τὰ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 Βίγητη εἰς Ἑρεβος, Σαρπηδόνος ἐσθλοὶ ἑταῖροι,
 328 υἱες ἀκοντισταὶ Ἀμισωδάρον· δεῖ δὲ Χίμαιραν
 Θρέψεν ἀμαιμακέτην, πολέσιν κακὸν ἀνθρώποισιν·
 Ἄλις δὲ Κλεόβουλον Ὁϊλιάδης ἐπορούσας
 Ζωὸν ἔλε, βλαφθέντα κατὰ κλόνον· ἀλλά οἱ αὐθὶ^ν
 332 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.
 Πᾶν δὲ ὑπεθερμάνθη ξίφος αἴματι· τὸν δὲ κατ' ὅσσε
 Ἐλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταῖη.
 Πηνέλεως δὲ Δύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ
 336 ἡμβροτον ἀλλήλων, μέλεον δὲ ἡκόντισαν ἄμφω·
 τῷ δὲ αὐτὶς ξιφέεσσι συνέδραμον. Ἔνθα Δύκων μὲν
 ἰπποκόμου κόρυθος φάλον ἥλασεν· ἀμφὶ δὲ καυλὸν
 φάσγανον ἐρραίσθη· ὃ δὲ ὑπ' οὐατος αὐχένα θεῖνεν
 340 Πηνέλεως, πᾶν δὲ εἶσα ἔδυ ξίφος, ἐσχεθε δὲ οἷον
 δέρμα· παρηρόθη δὲ κάρη, ὑπέλυντο δὲ γυνία.
 Μηριόνης δὲ Ἀκάμαντα κιχεὶς ποσὶ καρπαλίμοισιν,
 νῦξ, ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὕμον. ·
 344 Ἡριπε δὲ ἔξ ὀχέων, κατὰ δὲ ὄφθαλμῶν κέχυτ' ἀχλύς.
 Ίδομενεὺς δὲ Ἐρύμαντα κατὰ στόμα νηλεῖ χαλκῷ
 νῦξ· τὸ δὲ ἀντικρὺ δόρυ χάλκεον ἔξεπέρησεν
 νέρθεν ὑπ' ἐγκεφάλοι· κέασσε δὲ ἄρο· ὁστέα λευκά·
 348 ἐκ δὲ ἐτίναχθεν ὀδόντες· ἐνέπλησθεν δέ οἱ ἄμφω
 αἴματος ὄφθαλμοι· τὸ δὲ ἀνὰ στόμα καὶ κατὰ ρῆνας
 πρῆσε χανῶν· θανάτου δὲ μέλαν νέφος ἄμφεκάλυψεν.

plitis succisa, sequi mortem ex haemorrhagia.” Heyne.—322. Πρὶν οὐτάσαι, sc. τὸν Αντιλόχον. — 323. ὕμον depends on ὀρεξάμενος. ἄφαρ, statim. — 324. See 4, 522.—328. King of Lycia. On the Κλεμαρα, see 6, 179.—329. ἀμαιμακέτην, see ibidem.—331. See 6, 39.—333. *Fuso ferrum in pulmone teresοι*, Virg.—336. See 5, 287. μέλεον, *fusus*; see 10, 480.—339. Ἐελάσθη, Sch.—341. Παρεκρεμάσθη, Sch.—342. Αcamas, son of Antilénōr (2, 823), and not Acamas, chief of the Thracians (*ibid.* 844), who has already fallen under the spear of Ajax, 6, 5, sqq. —347. κεδέω and κεδδέω or κεδάγγυμι (*σκεδάγγυμι*) are two verbs of the same root, but distinct by custom, which is thus analyzed by

- 351 Οὗτοι ἄρ' ἡγεμόνες Δαναῶν ἔλον ἄνδρα ἔκαστος.
 352 Ὡς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἡ ἐρίφοισιν
 σίνται, ὑπὲκ μήλων αἵρεύμενοι, αἴτ' ἐν ὅρεσσιν
 ποιμένος ἀφραδίησι διέτμαγεν· οἱ δὲ ἴδοντες
 αἷψα διωρπάζουσιν ἀνάλκιδα θυμὸν ἔχούσας·
 356 ὡς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο
 δυνκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.
 Αἴας δ' μέγας αἰὲν ἐφ' Ἔκτορι χαλκοκορυστῇ
 ἴετ' ἀκοντίσσας· δὲ ἴδρειη πολέμοιο,
 360 ἀσπίδι ταυρεύη κεκαλυμμένος εὐρέας ὄμους,
 σκέπτετ' ὕστῶν τε ροῖζον καὶ δοῦπον ἀκόντων.
 Ἡ μὲν δὴ γίγνωσκε μάχης ἐτεραλκέα νίκην·
 ἄλλὰ καὶ ὡς ἀνέμιμνε, σάω δὲ ἐρίηρας ἐταίρους.
 364 Ὡς δ' δτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν
 εἴσω
 αἰθέρος ἐκ δίης, δτε τε Ζεὺς λαίλαπα τείνῃ·
 ὡς τῶν ἐκ νηῶν γένετο ιαχῆ τε φόβος τε·
 οὐδὲ κατὰ μοῖραν πέρασον πάλιν. Ἔκτορα δ' ἵπποι
 368 ἔκφερον ὠκύποδες σὺν τεύχεσι· λεῖπε δὲ λαὸν
 Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκεν.
 Πολλοὶ δὲ ἐν τάφρῳ ἐρυσάρματες ὥκεες ἵπποι
 ἀξαντ' ἐν πρώτῳ ρυμῷ λίπον ἄρματ' ἀνάκτων·

Sptzn. : "Κίασσε τι perrupit, κιέδασσε disiectis, dissipavit solet significare. Itaque illud lignatorum, fulminis et vulneris, hostile caput vel os perrumpentis, est ; κιέδασσε contra diiectis aciei ordinibus, Achivis in redditu dissipatis, et aliis similibus tribui solet."—350. See 9, 433.—352. 'Ἐπιχράσιν τινί, to throw oneself, fall upon. . . .—353. *Lupi raptore*. Virg. alroύμενοι (ταύτας) αἱ . . .—354. See 1, 531.—357. "Intellige de fœdis clamoribus fugientium." Heyne. *Aeschylus* (*Septem contra Thebas*, 867) applies this epithet to the song of the Fury: τὸν δυνκέλαδον ὑμνον Ἐρινός. Hesiod designates envy by ζῆλος δυνκέλαδος, κακόχαρτος, στυγερώπης. —358. *Ajax ille* (δ) *magnus*, the son of Telamon.—361. σκέπτομαι, to observe, and, by extension, to guard oneself from a thing.—362. See 7, 26.—363. = ὁσάω, fm σαῶ (σώζω), formed as from a primitive σάωμι. ἀνέμιμνε, held good, resisted from time to time, at intervals, a sense implied by ἀνά.—364. Mount Olympus is here meant; see 297.—365. δὲ αἰθέρος, after serene weather; μετὰ τὴν αἰθρίαν, Sch. But αἰθήρ (fem. in H.) is nowhere put for αἰθρη, serenitas. It will therefore be more exact to explain: *it nubes* (*motæ* or *impulta*) *ex æthere*, as the seat of Zeus, who excites the storm. τείνῃ, intendit.—367. 'Ατάκτως, ἀκόσμως διεπέρων τὴν τάφρον, Eustath. This is what grammarians call the imperf. *de conatu*. —368. σὺν τεύχεσι is not unmeaning. Many fugitives throw away their arms.—370. See 15, 354.—371. See 6, 40. The dual for the plur. is here explained by the consideration,

- 372 Πάτροκλος δ' ἔπειτο, σφεδανὸν Δαναοῖσι κελεύων,
 Τρωαὶ κακὰ φρονέων· οἱ δὲ ιαχῷ τε φόβῳ τε
 πάσας πλῆσαν ὁδούς, ἐπεὶ ἄρ τριάγεν· ὑψὶ δ' ἀελλα
 σκίδναθ' ὑπὸ νεφέων· τανύοντο δὲ μώνυχες ἵπποι
 376 ἄφορρον προτὶ ἄστυ νεῶν ἅπο καὶ κλισιάων.
 Πάτροκλος δ' ἡ πλεῖστον ὄρινόμενον ἴδε λαόν,
 τῇ ρ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοι φῶτες ἔπιπτον
 πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνεκυμβαλίαζον.
 380 Ἀντικρὺ δ' ἄρα τάφρον ὑπέρθιορον ὥκεες ἵπποι,
 [ἄμβροτοι, οὐς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα,]
 προσσω ἴέμενοι· ἐπὶ δ' Ἔκτορι κέκλετο θυμός·
 ἵετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὥκεες ἵπποι.
 384 Ως δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν
 ἥματ' ὑπωρινῷ, ὅτε λαβρότατον χέει ὕδωρ
 Ζέύς, ὅτε δή ρ' ἀνδρεσσι κοτεσσάμενος χαλεπήνῃ,
 οἱ βίην εἰν ἀγορῷ σκολιὰς κρίνωσι θέμιστας,
 388 ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·
 τῶν δὲ τε πάντες μὲν ποταμοὶ πλήθουσι ρέοντες,
 πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι,
 ἐς δ' ἄλλα πορφυρέην μεγάλα στενάχουσι ρέουσαι
 392 ἐξ ὄρεων ἐπὶ κάρ· μινύθει· δέ τε ἔργ' ἀνθρώπων·
 ὡς ἵπποι Τρωαὶ μεγάλα στενάχουντο θέουσαι.

that each chariot was yoked with two horses.—372. See 11, 165.—374. 'Ἐπειδὴ διεσκεδάσθησαν, Sch.; see 354. ἄλλα is here explained by 'a whirlwind of dust,' according to a comparison at 23, 365, 366. See also 3, 13. — 378. See 15, 448. — 379. 'Ανετρέποντο ἵπποι τὴν κιφαλήν, παρὰ τὸ εὑμβαλεῖν αὐτοῖς (5, 586). Sch. It would be difficult to give a reason for this change of χ into λ. We shall, therefore, do better to hold to the derivation of the word from κύμβαλον: *evertebantur cum acuto sonitu*. It is by the ἀνά that the idea of change is implied. Another verb applied to the noise of chariots (11, 160), κινέν δῆσα κροτάλιζον, recalls the κρόταλον, the castanet. — 381. A line not found in the best MSS.; see 867. — 383. Θυμός, ὁ τοῦ Πατρόκλου κατὰ τοῦ Ἔκτορος, Eustath. — 384. Second perf. with intrans. signif., to be surcharged. — 386, sqq. The idea that injustice and insolent iniquity are punished and expiated by deluges, is met with in the mythology of a great number of nations. Butt., in an excellent memoir, has collected all the creeds and traditions concerning the deluge. — 387. Οἱ κακῶς (here the sense of βίη, = βιαλῶς) κρίναντες σκολιὰς ποιήσωσι τὰς θέμιστας, Sch. The opposite is ιθεῖαι δίκαι, *sententia recta*. κρίνεσθαι, aor. — 388. ὄτε, the look, observation; hence *vindicta*, the avenging justice of the gods; the only meaning of this word in H. The verb διώζεσθαι means, to respect, to fear. — 390. = κλιτύας, slope, declivity of a hill or bank [*sweep many a green deelivity away*. Cp.]. — 392. As

- 394 Πάτροκλος δ' ἐπεὶ οῦν πρώτας ἐπέκερσε φάλαγγας,
ἀψὲ ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόληος
396 εἴα ιεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὸν
νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
κτεῖνε μεταίσσων, πολέων δ' ἀπετίνυτο ποινήν.
"Ἐνθ' ἦτοι Πρόγοον πρῶτον βάλε δουρὶ φαεινῷ,
400 στέρινον γυμνωθέντα παρ' ἀσπίδα· λῦσε δὲ γυῖα·
δούπησεν δὲ πεσών. 'Ο δὲ Θέστορα, "Ηνοπος υἱόν,
δεύτερον ὄρμηθείς—οδὲ μὲν εὐξέστω ἐνὶ δίφρῳ
ἡστο ἀλείς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
404 ἡνία ἡτχθησαν—οδὲ ἔγχει νύξε παραστὰς
γναθιδὸν δεξιτερόν, δὰ δὲ αὐτοῦ πεῖρεν ὀδόντων·
ἔλκε δὲ δουρὸς ἐλῶν ὑπὲρ ἄντυγος, ὡς ὅτε τις φώς,
πέτρη ἔπι προβλῆτι καθήμενος, ιερὸν ἰχθὺν
408 ἐκ πόντοιο θύραζε λίνψ καὶ ἥνοπι χαλκῷ.
ὡς ἔλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῷ,
κὰδ δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δὲ μιν λίπε
θυμός.
Αὐτὰρ ἔπειτ' 'Ερύλαον ἐπεσσύμενον βάλε πέτρῳ
412 μέσσην κὰκ κεφαλήν· ή δ' ἄνδιχα πᾶσα κεάσθη
ἐν κόρυθι βριαρῷ· οὐ δ' ἄρα πρηηὴς ἐπὶ γαίῃ
κάππεσεν· ἀμφὶ δὲ μιν θάνατος χύτο θυμοραϊστής.
Αὐτὰρ ἔπειτ' 'Ερύμαντα καὶ 'Αμφοτερὸν καὶ 'Επάλ-
την,
416 Τληπόλεμόν τε Δαμαστορίδην, 'Εχίον τε Πύριν τε
'Ιφέα τ' Εὔιππόν τε καὶ 'Αργεάδην Πολύμηλον,
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

in Lat. *in caput*, = *præcipitæ*. — 394. *Incidit*. “Patroclus here remembers that he has contravened the orders of Achilles in pushing the Trojans so far. He therefore returns, and confines himself between the Simois, the ships, and the wall of the Greeks, which was breached in several places, but subsisted still in others.” *Mad. Dacier*. — 395. *Όπισω καὶ ἀνάπαλιν*, *Eustath.* — 398. *Δίκην εἰςεπράττετο*, *Sch.* — 403. See 5, 823. *Συσταλεῖς*, *Sch.* = *ἰξεπλάγη*. — 406. *Traxū eum hasta prehensa super sellam*, *Sptz.* The lance which had pierced him, was still fixed in his body: hence the poet says: *δουρὸς ἐλῶν (αὐτόν)*, “he took him by the lance,” as we have 1, 197, *κόμης ἔλε Πηλείωνa*, she seized Achilles by the hair. — 407. *Ιερόν*, *ἥτοι μέγαν*, *Sch.* An extraordinary fish, such as they believed consecrated to the divinity of the sea. It is thus that we must understand the explanation of Apollonius: *τὸν ἀνερον*, “a fish which one lets go” (*fm ἀνίημι*). For the rest, it was a question long agitated among grammarians, what was the ordinary name of the *Ιερὸς ἰχθύς*. — 409. *Fm χαίνω, hio.* — 412. See 347. — 419. Who

- 419 Σαρπηδὼν δ' ὡς οῦν ἵδ' ἀμιτροχίτωνας ἑταίρους
 420 χέρσ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμέντας,
 κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·
 Αἰδώς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἔστε.
 'Αντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαεῖω,
 424 δεῖτις ὅδε κρατέει· καὶ δὴ κακὰ πολλὰ ἔοργεν
 Τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.
 'Η ρό, καὶ ἔξ ὁχέων σὺν τεύχεσιν ἀλτὸ χαμᾶζε.
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
 428 Οἱ δ', ὡς τ' αἰγυπτιοὶ γαμψώνυχες, ἀγκυλοχεῖλαι,
 πέτρῃ ἐφ' ὑψηλῇ μεγάλᾳ κλάζοντε μάχωνται,
 ὃς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὅρουσαν.—
 Τοὺς δὲ ἰδὼν ἐλέησε Κρόνου παῖς ἀγκυλομῆτεω,
 432 Ἡρην δὲ προσέειπε καστυγνήτην ἀλοχόν τε·
 "Ω μοι ἐγών, ὅτε μοι Σαρπηδόνα, φίλατον ἀν-
 δρῶν,
 μοῖρ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμῆναι.
 Διχθὰ δὲ μοι κραδίη μέμουε, φρεσὶν ὁρμαίνοντι,
 436 ἥ μιν ζωὸν ἐόντα μάχης ἄπο δακρυοέσσης
 θείω ἀναρπάζας Λυκίης ἐν πίονι δῆμῳ,
 ἥ ἥδη ὑπὸ χερσὸ Μενοιτιάδαο δαμάσσω.
 Τὸν δὲ ἡμείβετ' ἐπειτα βωῶπις πότνια Ἡρη·
 440 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
 Ανδρα θυητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
 ἀψ ἐθέλεις θανάτοιο δυσηχέος ἔξαναλῦσαι;

had no μίτρα under his cuirass, but only the χιτών : see 4, 132. — 422. See 5, 787. θοός, valiant, courageous. — 428. *Adūcīs rostrī.* — 430. Fm κεκληγα should come κεκληγότες. The other form (here and 17, 756, 759) is a fusion of the perf. and 2nd aor. — 433, sqq. Plato (*Repub.* iii., p. 388) expresses himself thus on the occasion of these two verses : “ ‘If our youths, my dear Adimantus, listen seriously to such discourses, if they do not ridicule them as unworthy of those who hold them, it will be difficult for them, being but men, to believe, with respect to themselves, that these words are unworthy of them, and to blame themselves, when they are led to speak or act thus. On the contrary, they will abandon themselves without shame, and without effort, to these groanings and complaints, every time they experience the slightest check or disappointment.’ Plato here treats a very natural and very legitimate sentiment as an unworthy weakness, considering that the Greeks lent to their divinities the passions of men.” *Dugas Month.* — 434. μοῖρα (ἴστι). — 435. μέμουε, tends . . ., inclines towards two things at once (and cannot decide). See 5, 482. — 438. θαμάσσω, in the sense of ἔάσω δαμῆναι. — 442. θυητής is an epithet of death (says Apollonius) διὰ τὰς γινομένας οίμωγάς ται

- 443 ἔρδ", ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 444 Ἄλλο δέ τοι ἔρέω, σὺ δὲ ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἱ κε ζῶν πέμψῃς Σαρπηδόνα δυνε δόμουνδε,
 φράζευ, μῆτις ἐπειτα θεῶν ἐθέλησι καὶ ἄλλος
 πέμπειν δν φίλουν υὶὸν ἀπὸ κρατερῆς ὑσμίνης.
 448 Πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται
 νίεες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις.
 'Ἄλλ' εἴ τοι φίλος ἐστί, τεὸν δὲ ὀλοφύρεται ἥτορ,
 ἦτοι μὲν μιν ἔασον ἐνὶ κρατερῷ ὑσμίνῃ
 452 χέρσ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμῆναι·
 αυτὰρ ἐπὴν δὴ τόνγε λίπη ψυχή τε καὶ αἰών,
 πέμπειν μιν Θάνατόν τε φέρειν καὶ ιήδυμον "Υπνον,
 εἰςόκε δὴ Λυκίης εὐρείης δῆμον ἵκωνται'
 456 ἐνθα ἐ ταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳ τε στίλη τε· τὸ γὰρ γέρας ἐστὶ θανόντων.
 "Ως ἔφατ· οὐδὲ ἀπίθησε πατήρ ἀνδρῶν τε θεῶν τε.
 Αἰματοέσσας δὲ ψιάδας κατέχευεν ἔραζε,
 460 παῖδα φίλουν τιμῶν, τὸν οἱ Πάτροκλος ἔμελλεν
 φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

Sarpēdon falls by the hand of Patroclus. He begs Glaucus to defend his body and rally his men. Glaucus challenges Hector and the Trojans to defend Sarpēdon's body. Patroclus calls the two Ajaces to repulse them. At length the Trojans give way. The Greeks spoil Sarpēdon, whose body is carried off by Apollo.

Οι δὲ δὴ σχεδὸν ησαν ἐπ' ἄλλήλοισιν ιόντες,
 ἐνθ' ἦτοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,
 464 δις δὲ ἡῦς θεράπων Σαρπηδόνος ηεν ἄνακτος,
 τὸν βάλε νείαιφαν κατὰ γαστέρα, λῦσε δὲ γυῖα.

Θρήνοντος.—445. Fm ζώς, 5, 887, and in Hdt.—446. *Cogita, an non . . .*
 —449. Εμβαλεῖς, *Sch.*—454. πέμπειν = the imperat., and φέρειν =
 οἰσοντας.—456. See 7, 85.—459. See 11, 53. *Ψιάς*, in prose ψεκάς,
 a drop of water, dew. We need not, with some annotators, here see
 nature put in mourning by command of Zeus. He honours his son
 by causing his death to be presaged by a prodigy which marks it as
 a cruel and important event. Compare, in support of this way of
 regarding it, the passage cited (11, 53), and Hesiod, *Shield of Her-*
onides, 383:

Μίγα δ' ἐκτυπε μητίετα Ζεύς,
 καδ δ' ἀρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἰματοέσσας,
 τῆμα τιθεὶς πολέμοιο ἐφ μεγαθαρσεῖ παιδί,

he is describing the presage of a combat in which Cyenus (the son
 of Arès) fell, not Heraclēs.

- 466 Σαρπηδῶν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ
δεύτεροις ὁρμηθείς ὁ δὲ Πήδασον οὕτασεν ἵππον
- 468 ἔγχει δεξιὸν ὄμον· δ' ἔβραχε θυμὸν ἀίσθων.
Καὸς δ' ἔπεσ' ἐν κονίγσι μακών, ἀπὸ δ' ἔπτατο θυμός.
Τὰ δὲ διαστήτην κρίκε δὲ ζυγόν, ήνία δέ σφιν
σύγχυτ', ἐπειδὴ κεῖτο παρήροος ἐν κονίησιν.
- 472 Τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·
σπασσάμενος τανύηκες ἄσφ παχέος παρὰ μηροῦ,
ἀτέξας ἀπέκυψε παρήροον οὐδὲ ἐμάτησεν·
τὰ δ' ιθυνθήτην, ἐν δὲ ρυτῆρσι τάνυσθεν.
- 476 Τὰ δ' αὐτὶς συνίτην ἔριδος πέρι θυμοβόρῳ.
Ἐνθ' αὖ Σαρπηδῶν μὲν ἀπήμβροτε δουρὶ φαεινῷ·
Πατρόκλου δ' ὑπὲρ ὄμον ἀριστερὸν ἥλυθ' ἀκωκῇ
ἔγχεος, οὐδὲ ἔβαλ' αὐτόν· ὁ δ' ὑστερος ὄρνυτο
χαλκῷ.
- 480 Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
ἄλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὺν
κῆρο.
- “Ηριπε δ', ως ὅτε τις δρῦς ἥριπεν, ἦ ἀχεωτές,
ἡὲ πίτυς βλαωθρή, τήντ' οὔρεσι τέκτονες ἀνδρες
- 484 ἐξέταμον πελέκεσσι νεήκεσι, ηἵιον εἶναι·
ώς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθείς,
βεβρυχώς, κόνιοις δεδραγμένος αίματοέσσης.
- ‘Ηύτε ταῦρον ἐπεφνε λέων ἀγέληφι μετελθών,
488 αἴθωνα, μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
ἄλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος·
ώς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων
κτεινόμενος μενέαινε, φίλον δ' ὄνύμησεν ἐταῖρον’.

465. See 5, 539. — 466. See *ibid.* 287.—468. See 15, 252.—469. Μυκησάμενος, φθεγξάμενος βαρύ, *Soh.* μακών, aor. 2 of μηρασμα (see 10, 163), is said of the cry of animals wounded and dying.—470. *Creaked.* ‘Εψόφησεν, ἔτρισεν, *Hesych.* An imitative verb, to which κρίζω is given for pres. : in French *crier* for *craquer*.—471. See 7, 156.—474. παρήροος (*ἵππον*). ἡμάτ., see 5, 233.—475. Ἀπευθύνθησαν, *Soh.* ἀπανύσθησαν, lit. strained themselves (to draw the chariot).—476. ἔρχαται and ἔρχατο, perf. and pluperf. pass. of ἔργω (δέργω, εἴργω), *concludo*, to enclose. φρένες, the diaphragm. ἀδινός, tight, close, compact. The heart is the hardest of the viscera. — 483, sqq. See 13, 389, sqq. Bth. believes that the comparison was drawn from this passage, and inappropriately intercalated here. But Sptz. says with reason : “Equidem Sarpedonis, viri egregii et herois fortissimi, casum duplici imagine quasi illustrari aequo feram animo.” We have often seen that H. on solemn occasions employs several

492 Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε
μάλα χρὴ

αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν·
νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θοός ἐσσι.

Πρῶτα μὲν ὅτρυνον Λυκίων ἡγήτορας ἄνδρας,
496 πάντη ἐποιχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι·
αὐτὰρ ἔπειτα καὶ αὐτὸς ἔμεν πέρι μάρναο χαλκῷ.
Σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ δνειδος
ἔσσομαι ηματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ

500 τεύχεα συλήσωσι, νεῶν ἐν ἀγῶνι πεσόντα.

'Αλλ' ἔχεο κρατερῶς, ὅτρυνε δὲ λαὸν ἄπαντα.

"Ως ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
δόφθαλμοὺς ρίνας θ'. 'Ο δὲ λάξ ἐν στήθεσι βαίνων
504 ἐκ χροὸς ἔλκε δόρυ· προτὶ δὲ φρένες αὐτῷ ἐποντο·
τοῖο δὲ ἄμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ' αἰχμῆν.
Μυρμιδόνες δὲ αὐτοῦ σχέθον ἵππους φυσιώντας,
ἴμενονος φοβεέσθαι, ἐπεὶ λίπεν ἄρματ' ἀνάκτων.

508 Γλαύκῳ δὲ αἰνὸν ἄχος γένετο φθογγῆς ἀίνοντι·
ἀρίνθη δέ οἱ ἥτορ, δτ̄ οὐ δύνατο προζαμῆναι.
Χειρὶ δὲ ἐλών ἐπίεζε βραχίονα· τεῖρε γὰρ αὐτὸν
Ἐλκος, δ δή μιν Τεῦκρος ἐπεστύμενον βάλεν ίῷ
512 τείχεος ὑψηλοῖο, ἀρήν ἐτρόιστιν ἀμύνων.

Εὐχόμενος δὲ ἄρα εἰπεν ἐκηθόλῳ 'Απόλλων·

Κλῦθι, ἄναξ, ὃς που Λυκίης ἐν πίονι δήμῳ
εἶς, ἡ ἐνὶ Τροίῃ δύνασαι δὲ σὺ πάντοσ' ἀκούειν
516 ἀνέρι κηδομένῳ, ὡς νῦν ἐμὲ κῆδος ίκάνει.

*Ἐλκος μὲν γὰρ ἔχω τόδε καρτερόν· ἀμφὶ δέ μοι
χείρ

similes one after the other.—491. Even in dying he was still enraged, *irascibatur (hostibus)*. — 494. 'Εν ἐπιθυμίᾳ ἔστω, ἀγαπάσθω, Sch. Θοός, see 422. — 498. We say "a subject of shame;" the Greeks can only put the principal subst.—500. Here the battle fought near the ships.—503. Death manifested itself in the *eyes and nostrils*, ἐπεὶ (says the Venetian Schol.) οἱ τελευτῶντες οὔτε βλέποντιν οὔτε ἀναπνίεοντιν. Some of the Scholiasts introduce a very unprofitable medical dissertation.—504. Aristarchus reads ἔχοντο. Either will do.—507. Λίπεν, 3rd plur. of ἐλίπην (*ἐλίπησαν*) = ἐλείφθησαν, ήρημάθησαν, were abandoned by.—510. He pressed his arm, to deaden the pain, and to hinder the blood from running so freely (see 518, 519). — 511. See 12, 387, sqq. — 512. See 14, 485. — 514. In Lycia, the country of Glaucus, Apollo had some celebrated temples.—516. Lit.: "Thou canst every where hear for an afflicted man ;" i. e. for him thou hast the power to hear every where ; thou hearest him in what-

- 518 ὁξείης ὀδύνησιν ἐλήλαται, οὐδέ μοι αἴμα
τερσῆναι δύναται· βαρύθει δέ μοι ὡμος ὑπ' αὐτοῦ·
520 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι
ἐλθὼν δυσμενέεσσιν. Ἀνὴρ δ' ὥρεστος ὅλωλεν,
Σαρπηδών, Διὸς υἱός· δοῦλος οὐδὲ παιδὸς ἀμύνει.
Ἄλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερὸν ἔλκος
ἀκεσσαι,
524 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, δφρ' ἐτάροισιν
κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζειν,
αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι.
“Ως ἔφατ’ εὐχόμενος· τοῦ δὲ ἔκλυε Φοῖβος
Ἀπόλλων.
- 528 Αὐτίκα παῦσ’ ὀδύνας, ἀπὸ δὲ ἔλκεος ἀργαλέοιο
αἷμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.
Γλαῦκος δὲ ἔγνω ἦσιν ἐνὶ φρεσὶ, γύιθησέν τε,
ὅττι οἱ ὥκ’ ἤκουσε μέγας θεός εὐξαμένοιο.
- 532 Πρῶτα μὲν ὕδρυνεν Λυκίων ἡγήτορας ἀνδρας,
πάντη ἐποιχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι.
Αὐτὰρ ἐπειτα μετὰ Τρῶας κλεί, μακρὰ βιβάσθων,
Πουλυδάμαντ’ ἐπι Πανθοΐδην καὶ Αγήνυορα δίον·
536 βῆ δὲ μετ’ Αἰνείαν τε καὶ Ἐκτορα χαλκοκορυστήν.
Αγχοῦ δὲ ιστάμενος ἔπεια πτερόεντα προεζήνδα·
“Ἐκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,
οὐ σέθειν εἶνεκα τῇλε φίλων καὶ πατρίδος αἵης
540 θυμὸν ἀποφθινύθουσι· σὺ δὲ οὐκ ἐθέλεις ἐπαμύνειν.
Κεῖται Σαρπηδών, Λυκίων ἀγὸς ἀσπιστάων,
δες Λυκίην εἴρυτο δίκρσι τε καὶ σθένει ω·
τὸν δὲ ὑπὸ Πατρόκλῳ δάμασ’ ἔγχει χάλκεος Ἀρτς.
544 Ἀλλά, φίλοι, πάρστητε, νεμεσσήθητε δὲ θυμῷ,

ever place thou art. — 518. Fm ἀμφελαύνω, to penetrate, pierce. Eustath. here remarks that the speech of Glaucon is quite broken, and that it is thus that a man speaks who is feeling acute pain.—519. aor. 2 infin. ἐτέρσην, of τέρσομαι, *tergor*. — 522. See 13, 109. — 523. It is from Apollo, the god of his country, that Glaucon wishes to obtain his cure, and not from *Apollo medicus*, a quality unknown to H.; see 15, 262. In the *Aeneid*, Aphrodite cures in the same way the wound of *Aeneas*, xii. 411, sqq.—529. τερσάνω, *tergo*. — 531. cf. *dative commodi*, very usual in H., but which was afterwards altogether rejected, when, as here, it would come into collision with the government of the verb: *quod mihi oīo exaudire* (me) *precantem*. The example from Od. 4, 767, which has been compared with this, θεὶ δὲ οἰ ἐκλυεν δρῆς, is not of the same character. — 538. Λανθάνεσθαι τινος, *oblivisci*. — 542. δρύεσθαι, to save; see 24, 499. δίκαιος, *an-*

- 545 μὴ ἀπὸ τεύχε' ἔλωνται, ἀεικίσσωσι δὲ νεκρὸν
Μυρμιδόνες, Δαναῶν κεχολωμένοι, ὅσσοι ὅλοντο,
τοὺς ἐπὶ νησὶ θοῆσιν ἐπέφνομεν ἐγχείησιν.
- 548 Ὡς ἔφατο· Τρῶας δὲ κατὰ κρῆθεν λάβε πένθος
ἄσχετον, οὐκ ἐπιεικτόν· ἐπεὶ σφισιν ἔρμα πόληος
ἔσκε, καὶ ἀλλοδαπός περ ἐών· πολέες γὰρ ἄμ' αὐτῷ
λαοὶ ἔποντ', ἐν γ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
- 552 Βάν δ' ίθὺς Δαναῶν λελιημένοι· ἥρχε δ' ἄρα σφιν
Ἐκτωρ, χωρίμενος Σαρπηδόνος. Αὔταρος Ἀχαιοὺς
ῶρσε Μενοιτιάδεω Πατροκλῆος λάσιου κῆρος.
Αἴαντε πρώτω προσέφη, μεμαῶτε καὶ αὐτῷ·
- 556 Αἴαντε, νῦν σφῶν ἀμύνεσθαι φίλουν ἔστω,
οἱοί περ πάρος ἦτε μέτ' ἀνδράσιν, ἢ καὶ ἀρείους.
Κεῖται ἀνήρ, δος πρῶτος ἐξήλατο τεῖχος Ἀχαιῶν,
Σαρπηδών. Ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,
- 560 τεύχεά τ' ὕμοιον ἀφελοίμεθα, καὶ τιν' ἔταιρων
αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλέι χαλκῷ.
“Ως ἔφαθ”. οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
Οἵ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
- 564 Τρῶες καὶ Λύκιοι, καὶ Μυρμιδόνες καὶ Ἀχαιοί,
σύμβαλον ἀμφὶ νέκυι κατατεθυηῶτι μάχεσθαι,
δεινὸν ἀνέσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
Ζεὺς δ' ἐπὶ νύκτι ὀλοὴν τάνυσε κρατερῷ ὑσμίνῃ,
- 568 ὄφρα φίλω περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.
“Ωσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιούς.
Βλῆτο γὰρ οὕτι κάκιστος ἀνήρ· μετὰ Μυρμιδύνεσσιν,
νίὸς Ἀγακλῆος μεγαθύμου, δίος Ἐπειγεύς,
- 572 ὃς ρ' ἐν Βουδείῳ εὐναιομένῳ ἡνασσεν
τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἔξεναρίζας,
ἐξ Πηλῆη ἱκέτευσε καὶ ἐξ Θέτιν ἀργυρόπεζαν·
οἱ δ' ἄμ' Ἀχιλλῆη ρηξήνορι πέμπον ἐπεσθαι

*tentias, in rendering justice.—545. In prose αἰκίσωνται.—548. Κατὰ κεφαλῆς, Hesych. (from κάρη, κρατός, or κράτος): from head to foot, completely, *prosterns*. — 549. See 5, 892. ἔρμα: ἔρεσμα, Sch. Support, see 1, 486, where it has the proper signif.—554. See 2, 851. — 556. The liquids λ, μ, ν, ρ, facilitate the lengthening of short vowels. — 557. *Quales anteā eratis inter viros*, = *et virtute quā anteā eratis, vel etiam maiore* (ἀρτίον). — 559. See 15, 571. The old grammarians supplied καλῶς ἀν γένοιστο. — 565. = συνεβάλοντο. — 567. We must not suppose (with Eustath.) that the darkness was caused by whirlwinds of dust. Zeus envelopes the field of battle in a thick mist, to render the fight more murderous in honour of his son.—570. See n. 185.—572. A.*

576 Ἰλιον εἰς εὔπωλον, θνα Τρώεσσι μάχοιτο.

Τόν ρά τόθ' ἀπτόμενον νέκυος βάλε φαίδμος
"Εκτωρ

χερμαδίψ κεφαλήν· ή δ' ἄνδιχα πᾶσα κεάσθη
ἐν κόρυθι βριαρῆ· οὐδὲ ἄρα πρηνῆς ἐπὶ νεκρῷ

580 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
Πατρόκλω δ' ἄρ' ἄχος γένετο, φθιμένου ἔταροι.

"Ιθυσεν δὲ διὰ πρυμάχων, ἥρηκι ἐοικῶς
ώκει, δεῖτ' ἐφόβησε κολοιούς τε ψῆφάς τε·

584 ὡς ἵθὺς Λυκίων, Πατρόκλεις ἴπποκέλευθε,
ἔσπου καὶ Τρώων· κεχόλωσο δὲ κῆρο ἔταροι.

Καί ρ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον αἵνι,
αὐχένα χερμαδίψ, ρῆξεν δ' ἀπὸ τοῦ τένοντας.

588 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος "Εκτωρ.
"Οσση δ' αἰγανέης ρίπη ταναοῖ τέτυκται,

ἥν ρά τ' ἀνὴρ ἀφέη πειρώμενος, η ἐν ἀέθλῳ,
ἡὲ καὶ ἐν πολέμῳ, δηὖταν ὑπὸ θυμοραϊστέων·

592 τόσσον ἔχώρησαν Τρῷες, ὕσαιτο δ' Ἀχαιοί.
Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,

ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάθυμου,
Χάλκωνος φίλον υἱόν, δις Ἐλλάδι οἰκία ναίων,

596 ὅλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν
τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὔτασε δονρή,
στρεφθεὶς ἐξαπίνης, δτε μιν κατέμαρπτε δεώκων.

Δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ·
"Ἀχαιούς,

600 ὡς ἔπεσ' ἐσθλὸς ἀνήρ· μέγα δὲ Τρῷες κεχάροντο·
στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδὲ ἄρ' Ἀχαιοὶ
ἀλκῆς ἐξελάθουτο, μένος δ' ἵθὺς φέρουν αὐτῶν.

"Ενθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,
604 Λαόγονον, θρασύν υἱὸν Ὄνιτροος, δις Διὸς ἱρεὺς

'Ιδαίου ἐτέτυκτο, θεὸς δ' ὃς τίετο δίμω·
τὸν βάλ· ὑπὸ γναθμοῖο καὶ οὐατοῖς· ὥκα δὲ θυμὸς

ψχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος
εἴλεν.

608 Αἰνείας δ' ἐπὶ Μηριόνῃ δόρυ χάλκεον ἤκεν·
ἔλπετο γάρ τεύξεσθαι ὑπασπίδια προβιβῶντος.

town in Thessaly.—574. = ιείτης ἥλθε. — 582. See 6, 2. — 583. φίψ
and ψάρ (17, 755), a starling. — 588. = ὑπεχώρησαν. — 589. τετρά,
δ, η (τείνω, τανῶ), lit. stretched out, long.—591. (*Impulse*) ab hor-
tibus.—595. See 2, 683.—598. The imperf. in the same sense as at 367.

610 Ἀλλ' ὁ μὲν ἄντα ἴδων ἡλεύατο χάλκεον ἔγχος·
πρόστω γὰρ κατέκυψε, τὸ δὲ ἔξοπιθεν δόρυ μακρὸν
612 οὐδεὶς ἐνισκίμφθη, ἐπὶ δὲ οὐρίαχος πελεμίχθη
ἔγχεος· ἔνθα δὲ ἔπειτ’ ἀφίει μένος ὅβριμος Ἄρης.
[Ἄιχμὴ δὲ Αἰνείαο κραδαινομένη κατὰ γαίης
ψχετ’, ἐπεὶ ρῆ ἄλιων στιβαρῆς ἀπὸ χειρὸς ὅρου-
σεν.]

616 Αἰνείας δὲ ἄρα θυμὸν ἔχώσατο φώνησέν τε·
Μηριόνη, τάχα κέν σε, καὶ ὀρχηστήν περ ἔόντα,
ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ’ ἔβαλόν περ.
Τὸν δὲ αὖ Μηριόνης δουρικλυτὸς ἄντίου ηὔδα·
620 Αἰνεία, χαλεπόν σε, καὶ ἴφθιμόν περ ἔόντα,
πάντων αὐθρώπων σβέσσαι μένος, δις κε σεῦ ἄντα
Ἐλθῃ ἀμυνόμενος· θυητὸς δέ νυ καὶ σὺ τέτυξαι.
Εἰ καὶ ἔγώ σε βάλοιμι τυχῶν μέσον ὀξεῖ χαλκῷ,
624 αἰψά κε, καὶ κρατερός περ ἔὼν καὶ χερσὶ πεποιθώς,
εὐχος ἐμοὶ δοίης, ψυχὴν δὲ Ἄϊδι κλυτοπώλιῳ.
“Ως φάτο· τὸν δὲ ἐνένιπτε Μενοιτίου ἄλκιμος
νίος·”

Μηριόνη, τί σὺ ταῦτα, καὶ ἐσθλὸς ἔών, ἀγορεύεις;
628 Ὡς πέπον, οὗτι Τρῶες ὀνειδείοις ἐπέεσσιν
νεκροῦν χωρῆσσονσι, πάρος τινὰ γαῖα καθίξει·
ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δὲ, ἐνὶ βουλῇ.
Τῷ οὕτι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.
632 Ὡς εἰπὼν δὲ μὲν ἥρχ’, δὲ δὲ ἄμ’ ἐσπειτο ἵσθεος
φώς.
Τῶν δέ, ὥστε δρυτόμων ἀνδρῶν ὀρυμαγδὺς δρώρει
οὐρεος ἐν βήσσης· ἔκαθεν δέ τε γίγνετ’ ἀκούντη·
ῶς τῶν ὕρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης,
636 χαλκοῦ τε ρίνοῦ τε, βυῶν τε εὐποιητάων,
νυσσημένων ξίφεσίν τε καὶ ἔγχεσίν ἀμφιγύοισιν.

—609. See 13, 158.—612. See *ibidem*, 443.—614, 615. Omitted in the best MSS.; see 13, 504, 505.—617. Athenaeus (iv., p. 181) observes that these words are addressed to Merion, because he was a Cretan, and there was a kind of dance peculiar to that people. This dance was represented on one of the compartments of the Shield of Achilles, 18, 590, sqq. But Sptz. remarks that this allusion to the Cretan *Pyrrhic* dance is, in the first place, unlikely in the mouth of a Trojan: next, that the agility of movement by which Merion had avoided the blow of *Aeneas*, fully justifies the expression of raillery, *όρχηστής*.—628. See 15, 546.—631. Πολυλογεῖν, Eustath. — 634. ἀκονή (poetic for ἀκοή), what one hears, noise.—636. βοῶν, see 7, 238.—638. Καίπερ

- 638 Οὐδέ ἀν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον
ἔγυνω, ἐπεὶ βελέεσσι καὶ αἴματι καὶ κονίρσιν
640 ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ἄκρους.
Οἱ δὲ αἰὲν περὶ νεκρὸν διμίλεον, ὡς ὅτε μυῖαι
σταθμῷ ἔνι βρομέωσι περιγλαγέας κατὰ πέλλας,
ῶρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
644 ὃς ἄρα τοὶ περὶ νεκρὸν διμίλεον. Οὐδέ ποτε Ζεὺς
τρέψει ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινώ,
ἀλλὰ κατ' αὐτοὺς αἰὲν δρα, καὶ φράζετο θυμῷ
πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου, μερμηρίζων,
648 ἢ ἥδη καὶ κεῖνον ἐνὶ κρατερῷ ὑσμίνῃ
αὐτοῦ ἐπ' ἀντιθέψι Σαρπηδόνι φαίδιμος "Εκτωρ
χαλκῷ δηρώσῃ, ἀπό τ' ὕμων τεύχε' Ἐληταί,
ἢ ἔτι καὶ πλεόνεσσιν ὀφέλειεν πόνον αἰπύν.
652 "Ωδε δέ οἱ φρουρέοντι δοάσσατο κέρδιον εἶναι,
ὅφρ' ἡνὸς θεράπων Πηληϊάδεω Ἀχιλῆος
ἐξαῦτις Τρῶας τε καὶ "Εκτορα χαλκοκορυστὴν
ώσαιτο προτὶ ἄστυ, πολέων δὲ ἀπὸ θυμὸν ἔλοιπο.
656 "Εκτορι δὲ πρωτίστῳ ἀνάλκιδα θυμὸν ἐνῆκεν"
ἐς δίφρον δ' ἀναβαθὰς φύγαδ' ἔτραπε, κέκλετο δὲ
ἄλλους
Τρῶας φευγέμεναι· γυνῶ γάρ Διὸς ἱρὰ τάλαντα.
"Ενθ' οὐδὲ ἴφθιμοι Λύκιοι μένον, ἀλλ' ἐφόβηθεν
660 πάντες, ἐπεὶ βασιλῆα ἦδον, βεβλημένον ἡτορ,
κείμενον ἐν νεκύων ἀγύρει· πολέες γάρ ἐπ' αὐτῷ
κάππεσσον, εὗτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
Οἱ δὲ ἄρ' ἀπὸ ὕμοιον Σαρπηδόνος ἔντε' ἔλοιπο,
664 χάλκεα, μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας
δῶκε φέρειν ἐτάροισι Μενοιτίου ἄλκιμος νιός.
Καὶ τότ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεύς·
Εἰ δὲ ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἷμα
κάθηρον
668 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα

εὐ εἰδὼς, Sch. Though knowing him well.—648. Περισσῶς πληθύσας γλάγοντς διστι γάλακτος. *Eustath.* See 2, 471. — 658. He has recognised the *balans* of Zeus, i. e. the will, the designs. We may remember the beautiful passages where Zeus weighs the fate of the two parties (8, 69, sqq.), and that of Hector. Above (119, sqq.), Ajax retires from a motivo expressed indeed in other terms, but which is really the same as Hector's.—662. See 13, 359.—667. καθαλρεν, in the sense of *to wash*, is here followed by two accusative objects at once (*to wash off the blood, to wash the body*), like *ἀπολούειν*, 18, 345:

λλὸν ἀποπρὸ φέρων λοῦσον ποταμοῖο ροῆσιν,
ἰσόν τ’ ἀμβροσίῃ, περὶ δὲ ἀμβροτα εἴματα ἔσσον·
υπε δέ μιν πομποῖσιν ἄμα κραιπνοῖσι φέρεσθαι,
πνψ καὶ Θανάτῳ διδυμάσιν, οἱ ρά μιν ὥκα
σουσ’ ἐν Λυκίης εὐρείης πίονι δήμῳ.
νθα ἐ ταρχύσουσι κασίγνητοι τε ἔται τε
μβῳ τε στήλῃ τε τὸ γάρ γέρας ἐστὶ θανόντων.
“Ως ἔφατ” οὐδὲ ἄρα πατρὸς ἀνηκούστησεν Ἀπόλ-
λων.

ἡ δὲ κατ’ Ἰδαίων ὀρέων ἐς φύλοπιν αἰνήν·
πίκα δὲ ἐκ βελέων Σαρπηδόνα διον ἀείρας,
ολλὸν ἀποπρὸ φέρων, λοῦσεν ποταμοῖο ροῆσιν,
οἰσέν τ’ ἀμβροσίῃ, περὶ δὲ ἀμβροτα εἴματα ἔσσον·
ἔμπε δέ μιν πομποῖσιν ἄμα κραιπνοῖσι φέρεσθαι,
πνψ καὶ Θανάτῳ διδυμάσιν, οἱ ρά μιν ὥκα
άτθεσαν ἐν Λυκίης εὐρείης πίονι δήμῳ.

roclus pursues the Trojans and Lycians, cutting many of them
He is about to scale the walls of Troy, when Apollo arrests
with a threatening voice. Hector attacks Patroclus, who slays
quire, Kebriónēs, over whose body a furious fight takes place.
reeks get possession of it.

Πάτροκλος δὲ ἵπποισι καὶ Αὐτομέδοντι κελεύστας
Γρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀσθη·
νήπιος· εἰ δὲ ἔπος Πηληϊάδα φύλαξεν,
ἡ τ’ ἀν ὑπέκφυγε Κῆρα κακὴν μέλανος θανάτοιο.
‘Αλλ’ αἰεί τε Διὸς κρείσσων νόος ἡέπερ ἀνδρῶν·
[ὅτε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
ρηϊδίως, δτε δὲ ἀυτὸς ἐποτρύνῃσι μάχεσθαι·]
ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἀνῆκεν.

“Ενθα τίνα πρῶτον, τίνα δὲ ὑστατον ἔξενάριξας,
Πατρόκλεις, δτε δή σε θεοὶ θάνατόνδε κάλεσσαν;
‘Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχε-
κλον,
καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάν-
ιππον,

τροκλον λούσιαν ἅπο βρότον αἰματόεντα. — 688. *Extra telorum
iux.*

185. See 9, 116; 19, 113. — 689, 690. Omitted in the best MSS.
appropriately transported hither from 17, 177, 178. — 692, 693.
5, 703. Imitated by Virg., xi. 664, in the Episode of Camillus,
ere we find several traits borrowed from this bk of H.—695. Son

696 αὐτάρ ἔπειτ' "Ελασον καὶ Μούλιον ἡδὲ Πυλάρτην
τοὺς ἔλεν· οἱ δὲ ἄλλοι φύγαδε μινώοντο ἔκαστος.

"Ενθα κεν ὑψίπυλον Τροίην ἔλυν υἱες Ἀχαιῶν
Πατρόκλου ὑπὸ χερσί· περὶ πρὸ γὰρ ἔγχει θῦεν
700 εἰ μὴ Ἀπόλλων Φοῖβος ἐϋδμήτου ἐπὶ πύργου
ἔστη, τῷ δὲ φρονέων, Τρώεσσι δὲ ἀρήγων.

Τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῦ
Πάτροκλος, τρὶς δὲ αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων.
704 χειρόσσος ἀθανάτησι φαεινὴν ἀσπίδα νύσσων.
"Αλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ίσος,
δεινὰ δὲ ὁμοκλήσας ἔπεια πτερόεντα προιζηύδα·

Χάζεο, Διογενὲς Πατρόκλεις· οὐ νύ πω αἴσα
708 σῷ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
οὐδὲ ὑπ' Ἀχιλλῆος, ὃς περ σέο πολλὸν ἀμείνων.

"Ως φάτο" Πάτροκλος δὲ ἀνεχάζετο πολλὸν
δόπισσω,
μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.

712 "Εκτῷρ δὲ ἐν Σκαιῆσι πύλης ἔχει μῶνυχας ἵππους·
δίζε γάρ, ηὲ μάχοιτο, κατὰ κλόνουν αὗτις ἐλάσσας,
η λαοὺς ἐς τεῖχος ὁμοκλήσειν ἀληναι.

Ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων,

716 ἀνέρι εἰσάμενος αἰζηῷ τε κρατερῷ τε,
"Ασίψ, δὲς μήτρως ἦν" Εκτορος ἵπποδάμοιο,
αὐτοκαστίγνητος Ἐκάβης, υἱὸς δὲ Δύμιαντος,
δὲς Φρυγίῃ ναιεσκε ρόης ἐπὶ Σαγγαρίοιο·

720 τῷ μιν ἐεισάμενος προςέφη Διὸς υἱὸς Ἀπόλλων

"Εκτῷρ, τίπτε μάχης ἀποπαύει; οὐδέ τί σε χρή.
Αἴθ' ὅσον ἥσσων εἰμί, τόσον σέο φέρτερος εἴην·
τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσεις.

724 "Αλλ' ἄγε, Πατρόκλω ἔφεπε κρατερώνυχας ἵππους,
αἱ κέν πώς μιν ἔλης, δῷ δέ τοι εὐχος Ἀπόλλων.

"Ως εἰπὼν ὁ μὲν αὗτις ἔβη θεὸς ἀμ πόνον
ἀνδρῶν.

Κεβριώνη δὲ ἐκέλευσε δαίφρονι φαίδιμος "Εκτῷρ
728 ἵππους ἐς πόλεμον πεπληγέμεν. Αὐτάρ Ἀπόλλων
δύσεθ' δμιλον ιών, ἐν δὲ κλόνουν Ἀργείοισιν

of Megas.—697. Lit.: thought towards or after flight; for thoughts of flight. — 699. See 11, 180. — 702. ἀγκῶν, a salient angle.—708 = πεπέρθαι, as δίχθαι = δεδίχθαι. — 713. ἐδίσταζε, Soh.; Anti-

730 ἡκε κακόν· Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν.

Ἐκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα οὐδ' ἐνάριζεν·

732 αὐτὰρ ὁ Πατρόκλω ἔφεπε κρατερώνυμχας ἵππους·

Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἀλτο χαμᾶζε,

σκαιῇ ἔγχος ἔχων, ἐτέρηφι δὲ λάζετο πέτρον

μάρμαρον, ὀκριόεντα, τὸν οἱ περὶ χεὶρ ἐκάλυψεν.

736 Ἡκε δ' ἐρεισάμενος· οὐδὲ δὴν χάζετο φωτός,

οὐδὲ ἀλίωσε βέλος· βάλε δ' Ἔκτορος ἡνιοχῆα

Κεβριώνην, νόθον νιὸν ἀγακλῆος Πριάμοιο,

ἵππων ἡνὶ ἔχοντα, μετώπιον ὀξεῖ λᾶι.

740 Ἀμφοτέρας δ' ὑφρῦς σύνελεν λίθος, οὐδέ οἱ ἐσχεν

δοτίον· ὄφθαλμοὶ δὲ χαμαὶ πέπον ἐν κονίησιν,

αὐτοῦ πρόσθι ποδῶν· δὲ δ' ἄρ', ἀρνευτῆρι ἐοικώς,

κάππεσ' ἀπ' εὐεργέος δίφρου· λίπε δ' ὁστέα θυμός.

744 Τὸν δὲ ἐπικερτομέων προσέφης, Πατρόκλεις ἵππευ·

“Ω πόποι, η μαλ' ἐλαφρὸς ἀνήρ· ὡς ρέα κυβιστῷ.

Εἰ δή που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,

πολλοὺς ἀν κορέσειν ἀνήρ ὅδε, τήθεα διφῶν,

748 ηνὸς ἀποθρώσκων, εἰ καὶ δυςπέμφελος εἴη·

ὡς νῦν ἐν πεδίῳ ἔξ ἵππων ρέα κυβιστῷ.

“Η ρά καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν.

“Ως εἰπὼν ἐπὶ Κεβριόνῃ ἥρωϊ βεβίκει,

752 οἷμα λέοντος ἔχων, δοτε σταθμοὺς κεραΐζων

ἔβλητο πρὸς στῆθος, ἐή τέ μιν ὀλεσεν ἀλκή·

ὡς ἐπὶ Κεβριόνῃ, Πατρόκλεις, ἀλσο μεμαώς.

“Ἐκτωρ δ' αὐθ' ἐτέρωθεν ἀφ' ἵππων ἀλτο χαμᾶζε.

756 Τῷ περὶ Κεβριόναο, λέονθ' ὡς, δηρινθήτην,

ῶτ' ὅρεος κορυφῆσι περὶ κταμένης ἐλάφοιο,

ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον·

ὡς περὶ Κεβριόναο δύω μήστωρες ἀύτης,

760 Πάτροκλός τε Μενοιτιάδης καὶ φαίδιμος Ἔκτωρ,

ἴεντ' ἀλλήλων ταμέειν χρόα νηλεῖ χαλκῷ·

“Ἐκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·

gēdat. — 719. See 3, 187. — 723. See 13, 776. — 736. Οὐδὲ ἐπὶ πολὺν χρόνον ἀπείχετο φωτός, Sch. It (= βίλος, the stone) took up no long time to hit a man. — 737. Μάραιον ἐποίησε, Sch. In the same sense as οὐχ ἄλιον βίλος ἡκε, 4, 498. — 740. Συνέτριψεν, Sch. οὐδὲ . . . ζηχεν, nor did it hold out, withstand (lit.). — 742. See 12, 385. — 747. τήθεα, a kind of oysters. — 748. δυςπέμφελος. i. e. ὁ πόντος, even though it should be stormy (*difficilis transmissa, tractici*). — 752. “Ορμημα, Sch.; the gait, the spring. — 756. Aor. of

763 Πάτροκλος δ' ἔτέρωθεν ἔχει ποδός· οἱ δὲ δὴ ἄλλαι
764 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.

‘Ως δὲ Εὑρός τε Νότος τ' ἐριδαίνετον ἀλλήλοιν
οὐρεος ἐν βήσσῃς, βαθέην πελεμίζεμεν ὅλην,
φηγόν τε, μελίην τε, τανύφλοιον τε κράνειαν,
768 αἵτε πρὸς ἀλλήλας ἔβαλον ταυτήκεας ὅζους
ἡχῆ θεσπεσίη, πάταγος δὲ τε ἀγνυμενάων
· ὃς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
δήσουν, οὐδὲ ἔτεροι μνώσοντ' ὀλοοῖ φόβοιο.
772 Πολλὰ δὲ Κεβριόνην ἀμφ' ὁξέα δοῦρα πεπήγει,
ιοί τε πτερόεντες ἀπὸ νευρῆφι θορόντες·
πολλὰ δὲ χερμάδια μεγάλ' ασπίδας ἐστυφέλιξεν
μαρναμένων ἀμφ' αὐτόν· δὲ δὲ ἐν στροφάλεγγι κο-
νίης

776 κεῖτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.

‘Οφρα μὲν Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει.
τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πέπτε τε
λαός.

‘Ημος δὲ Ἡέλιος μετενίσσετο βουλυτόνδε,
780 καὶ τότε δή ρ' ὑπὲρ αἴσαν Ἀχαιοὶ φέρτεροι ἦσαν,

δηρίω (without *v* in the pres.), as fm ιδρύω, πνέω, come ιδρυθῆναι.
ἀμπνυνθῆναι.—762. = κεφαλῆς (*abtrōn*). — 765, sqq. “Macrobii
compares to this passage, *Aen.* ii. 416 :

Adversi rupto ceu quondam turbine venti
Configunt, Zephyrusque, Notusque, et laetus Eois
Eurus equis ; stridunt silvæ.”

Virg. attempts to render by the two words, *stridunt silvæ*, the noble description of H., full of imitative harmony. Whenever physical objects are to be depicted, H. is far more rich and abundant than V. Virg. gives to the horses of Eurus what does not belong to the mythology of H., but to that of the Tragic writers.” *Dugas Month.* — 767. *κράνεα*, the cornel tree, *cornus mas* of Linn. “This tree, and many others mentioned by H., are found in great abundance round Olympus in Bithynia and in Thessaly, but they became infinitely more rare in more southern countries; a proof that H. lived, for some time, at least, in one of the countries I have just mentioned.” *Frost (Synopsis Plantarum, p. 151).* — 771. In prose καὶ οὐδέτεροι. — 776. Imitated by Virg. (x. 842) : (*Lausum*) *serebant . . . Flentes ingentem atque ingenti vulnere victum.* — 779. *βουλυτός*, the time or hour when it is usual to unyoke (*λύειν*) the oxen, and cease from labour. Like many other poets, Horace has profited by the idea of this word in these beautiful lines (*Odes*, iii. 6, v. 42) : “Sol ubi montium Mutaret umbras, et juga demeret Bobus fatigatis, amicum Tempus agens abeunte curru.” — 780. ὡνὲρ αἴσαν has not here the sense pointed out, 6, 487, but that which belongs to it in the line *κατ' αἴσαν διεισίας οὐδὲ ὑπὲρ αἴσαν* (4, 59), *ultra or supra modum*.

781 Ἐκ μὲν Κεβριόνην βελέων ἥρωα ἔρυσσαν
Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὕμων τεύχε' ἐλοντο.

Patroclus falls by the hand of Hector, to whom he predicts his approaching death. Hector, deaf to this prediction, dashes towards the chariot of Achilles, and attacks Automedon, who takes to flight.

Πάτροκλος δὲ Τρωσὸν κακὰ φρονέων ἐνόρουσεν·

784 τρὶς μὲν ἔπειτ' ἐπόρουσε, θοῷ ἀτάλαντος Ἀρῃ,
σμερδαλέα ίάχων· τρὶς δὲ ἐννέα φῶτας ἔπειφνεν.

Ἄλλ' ὅτε δὴ τὸ τέγαρτον ἐπέσσυτο, δαίμονι Ἰσος,
ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βιώτοιο τελευτή.

788 Ἡντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
δεινός· δὲ μὲν τὸν ἴοντα κατὰ κλόνον οὐκ ἐνόησεν·
ἡέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν.

Στῆ δὲ ὅπιθεν, πλῆξεν δὲ μετάφρενον εὐρέε τ' ὕμων

792 χειρὶ καταπρηνεῖ· στρεφεδίνηθεν δέ οἱ ὅσσε.
Τοῦ δὲ ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλ-
λων·

ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὸν ὑφ' ἵππων
αὐλῶπις τρυφάλεια· μάνθησαν δὲ ἔθειραι

796 αἴματι καὶ κονίησι. Πάρος γε μὲν οὐ θέμις ἡεν
ἰππόκομον πήληκα μιαίνεσθαι κονίησιν·
ἄλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
ῥύετ', Ἀχιλλῆος· τότε δὲ Ζεὺς Ἐκτορὶ δῶκεν

800 ἡ κεφαλῇ φορέειν σχεδόθεν δέ οἱ ἡεν ὅλεθρος.

Πᾶν δέ οἱ ἐν χείρεσσιν ἄγη δολιχόσκιον ἔγχος,
βριθύ, μέγα, στιβαρόν, κεκορυθμένον· αὐτὰρ ἀπ'
ὕμων

ἀσπὶς σὸν τελαμῶνι χαμαὶ πέσε τερμιόεσσα.

804 Λῦσε δέ οἱ θώρηκα ἄναξ Διὸς οὔτις, Ἀπόλλων.

Τὸν δὲ ἄτη φρένας εἶλε, λύθεν δὲ ὑπὸ φαίδιμα γυῖα,

στῆ δὲ ταφών· ὅπιθεν δὲ μετάφρενον δέξει δουρὶ¹
ὕμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνήρ,

808 Πανθοίδης Εὐφορβός, δες ἡλικίην ἐκέκαστο

792. *Μανὶ συπὶν.* στρεφεδίνηθσαν δινηθέντα ἰστράφη. *Apol-*
lon. [swam dizzy at the stroke, Cp.]—794. See 105.—795. See 5, 182.
— 796. *Νέφας ερατ.* The poet speaks only of the helmet of Achilles.
— 800. οἱ, to Hector.—801. οἱ, to Patroclus.—808. τερμιόεσσα,
which reaches to the end, to the feet (elsewhere ποδήρης), fin τίρμα,
or better, τίρμας, if Hesych. had good authority for the gloss: τίρ-
μις, δὲ ποῦς [his shield that swept his ankle, Cp.]. Patroclus did
not cease to fight, despite the feeling he had of the presence of
Apollo (see 711): hence his sad fate; see the words of Diōnē, 5,

- 862 Ὡς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὀτειλῆς
εἴρυσε, λὰξ προςβάς· τὸν δὲ ὑπτιον ὡσ' ἀπὸ δουρός.
864 Αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,
ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο·
ἴετο γάρ βαλέειν· τὸν δὲ ἔκφερον ὥκεες ἵπποι
ἄμβροτοι, οὓς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα.

slavery."—861. = φθῆ, fm φθάνω.—863. See 5, 620.—867. All the gods were present at the marriage of Thetis and Peleus, and, according to custom, gave presents to the bridegroom. Poseidôn gave him horses, Hêphaestus arms, &c.

- 841 αίματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι
ώς πού σε προσέφη, σοὺ δὲ φρένας ἄφρονι πεῖθεν.
Τὸν δὲ ὀλιγοδρανέων προσέφης, Πατρόκλεις
ἰππεῦ·
- 844 Ἡδη νῦν, Ἔκτορ, μεγάλ' εὔχεο· σοὶ γὰρ ἔδωκεν
νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἵ μ' ἔδα-
μασσαν
ρήϊδίως· αὐτὸι γὰρ ἀπ' ὕμων τεύχε' ἔλυντο.
Τοιοῦτοι δὲ εἴπερ μοι ἐείκοσιν ἀντεβόλησαν,
- 848 πάντες καὶ αὐτόθ' ὅλοντο, ἐμῷ ὑπὸ δουρὶ δαμέντες.
Ἄλλα με Μοῖρ' ὅλοὴ καὶ Λητοῦς ἔκτανεν υἱός,
ἀνδρῶν δὲ Εύφορθος· σὺ δέ με τρίτος ἐξεναρίζεις.
Ἄλλο δέ τοι ἐρέω, σὺ δὲ ἐνὶ φρεσὶ βάλλεο σῆσιν·
- 852 οὐ θην οὐδὲ αὐτὸς δηρὸν βέη, ἀλλά τοι ἥδη
ἄγχι παρέστηκεν θάνατος καὶ Μοῖρα κραταιή,
χερσὶ δαμέντ· Ἀχιλῆος ἀμύμονος Αἰακίδαο.
“Ως ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
- 856 ψυχὴ δὲ ἐκ ρεθέων πταμένη “Αἰδόςδε βεβήκει,
δν πότμον γούώσα, λιποῦσ’ ἀδροτῆτα καὶ ἥβην.
Τὸν καὶ τεθνηῶτα προσηγύδα φαίδιμος Ἐκτωρ·
- Πατρόκλεις, τί νῦ μοι μαντεύεαι αἰπὺν ὅλεθρον;
860 τίς δὲ οἶδε, εἰ καὶ Ἀχιλεύς, Θέτιδος παῖς ἡγκόμοιο,
φθῆη ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι;

(*Electra*, 48) calls slavery, *ἀναγκαῖα τύχη* (lit., a forced lot).—843. See 15, 24—852. “It was the opinion of the ancients that the soul, at the moment of its departure from the body, had a prophetic power, approaching, says Eustath., to its divine nature; θείᾳ φύσει ἐγγίζουσα. Cicero says in the same way, in speaking of the mind of man (*De Dirinat.* I., ch. 30): “*Idque . . . facilius evenit appropinquante morte, ut animi futura augurentur.*” Socrates said, some time before his death (*Apology*, p. 39), “I am approaching the moment when men have especially the power of prophecy, i. e. when they are near death.” Diodorus Siculus attributes this opinion to Pythagoras. *Dug. Montb.* Below, 22, 358, Hector, dying, predicts the approaching death of Achilles. *δηρὸν βέη*, see 24, 131. — 856. *Ἐκ τῶν μελῶν, ἐκ τοῦ σώματος*, Sch. The poets after H. use *ρέθος* = visage. — 857. *Vitaque cum genitu fugit indignata sub umbras*, Virg. *ἀδροτής*, vigour; see 24, 6. On account of these words *δν πότμον γούών*, this passage is among those which Plato cites (at the commencement of *Repub.*, bk iii.), and which suggest to him the following reflection: “We beseech H., and the other poets, not to be angry, if we retrench these lines, as well as all those which express similar thoughts; not but that they are very poetical and very agreeable to listen to; but, the more they have of poetry, the less ought one to recite them to children, or to men, who ought to prefer death to

576 Ἰλιον εἰς εὔπωλον, ἵνα Τρώεσσι μάχοιτο.

Τόν ρά τόθ' ἀπτόμενον νέκυος βάλε φαίδιμος
"Εκτωρ

χερμαδίψ κεφαλήν· ἡ δ' ἄνδιχα πᾶσα κεάσθη
ἐν κόρυθι βριαρῆ· ὁ δ' ἄρα πρηνῆς ἐπὶ νεκρῷ·

580 κάππεσεν, ἀμφὶ δὲ μιν θάνατος χύτο θυμοραϊστῆς.
Πατρόκλως δ' ἄρ' ἄχος γένετο, φθιμένου ἑτάροιο.

"Ιθυσεν δὲ διὰ πρυμάχων, Ἱρηκι ἐοικῶς
ώκει, δεῖτ' ἐφόβησε κολοιούς τε ψῆφος τε·

584 ὃς ἴθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,
ἔσσου καὶ Τρώων· κεχόλωσο δὲ κῆρος ἑτάροιο.

Καί ρ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἱόν,
αὐχένα χερμαδίψ, ρῆξεν δ' ἀπὸ τοῦ τένοντας.

588 Χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος "Εκτωρ.
Οσση δ' αἰγανέης ρίπη ταναοῖο τέτυκται,

ἥν ρά τ' ἀνήρ ἀφέν πειρώμενος, ἥν ἐν ἀέθλῳ,
ἥε καὶ ἐν πολέμῳ, δηὖν ὑπὸ θυμοραϊστέων·

592 τόσσον ἐχώρησαν Τρώες, ὕσαντο δ' Ἀχαιοῖ.

Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,
ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάθυμον,

Χάλκωνος φίλον υἱόν, δεῖς Ἐλλάδι οἰκία ναίων,

596 ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν·
τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οῦτασε δουρὶ,
στρεφθεὶς ἔξαπίνης, δτε μιν κατέμαρπτε διώκων.

Δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ
Ἀχαιούς,

600 ὃς ἔπεισ' ἐσθλὸς ἀνήρ· μέγα δὲ Τρώες κεχάροντο·
στὰν δ' ἀμφ' αὐτὸν ίόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
ἀλκῆς ἔξελάθοντο, μένος δ' ἴθὺς φέρον αὐτῶν.

"Ενθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,

604 Λαόγονον, θρασὺν υἱὸν Ὄνήτορος, δεῖς Διὸς ἱρεὺς
Ίδαιόν ἐτέτυκτο, θεὸς δ' ὃς τίτετο δήμῳ·

τὸν βάλ· ὑπὸ γναθμοῖο καὶ οῦατος· ὡκα δὲ θυμὸς
ψχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος
εἴλεν.

608 Αἰνείας δ' ἐπὶ Μηριόνῃ δόρυ χάλκεον ἤκεν·
ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβῶντος.

town in Thessaly.—574. = ικίτης ἥλθε.—582. See 6, 2.—583. ψῆφος
and ψάρ (17, 755), a starling.—588. = ὑπεχώρησαν.—589. ταναός,
δ., ἥ (τείνω, τανῶ), lit. stretched out, long.—591. (*Impulsus*) ab *κορτίbus*.—595. See 2, 683.—598. The imperf. in the same sense as at 367.

610 Ἀλλ' ὁ μὲν ἄντα ἴδων ἡλεύθατο χάλκεον ἔγχος·
πρόσσω γὰρ κατέκυψε, τὸ δὲ ἐξόπιθεν δόρυ μακρὸν
612 οὐδεὶς ἐνισκίμφθη, ἐπὶ δὲ οὐρίαχος πελεμίχθη
ἔγχεος· ἔνθα δὲ ἐπειτ' ἀφίει μένος ὅβριμος Ἄρης.
[Ἄιχμὴ δὲ Αἰνείας κραδαῖνομένη κατὰ γαίης
ψῆτ', ἐπει τὸ ἄλιον στιβαρῆς ἀπὸ χειρὸς ὅρου-
σεν.]

616 Αἰνείας δὲ ἄρα θυμὸν ἔχώσατο φῶνησέν τε·
Μηριόνη, τάχα κέν σε, καὶ ὀρχηστήν περ ἔντα,
ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβιλόν περ.
Τὸν δὲ αὐτὸν Μηριόνης δουρικλυτὸς ἀντίον ηῦδα·
620 Αἰνεία, χαλεπόν σε, καὶ ἴφθιμόν περ ἔόντα,
πάντων αὐθρώπων σβέσσαι μένος, δις κε σεῦ ἄντα
Ἐλθῃ ἀμυνόμενος· θυητὸς δέ νυ καὶ σὺ τέτυξαι.
Εἰ καὶ ἔγώ σε βάλοιμι τυχῶν μέσον ὀξεῖ χαλκῶ,
624 αἰψά κε, καὶ κρατερός περ ἔὼν καὶ χερσὶ πεποιθώς,
εὗχος ἐμοὶ δοίης, ψυχὴν δὲ Ἄϊδι κλυτοπώλιψ.
“Ως φάτο· τὸν δὲ ἐνένιπτε Μενοιτίου ἄλκιμος
νίός·”

Μηριόνη, τί σὺ ταῦτα, καὶ ἐσθλὸς ἐών, ἀγυρεύεις;
628 “Ω πέπον, οὔτι Τρῶες ὀνειδείοις ἐπέεσσιν
νεκροῦ χωρήσουσι, πάρος τινὰ γαῖα καθέξει·
ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δὲ, ἐνὶ βουλῇ.
Τῷ οὔτι χρὴ μῦθον ὄφελλειν, ἀλλὰ μάχεσθαι.
632 “Ως εἰπὼν δὲ μὲν ἥρχ, δὲ δὲ ἄμ’ ἐσπετο ἵσσθεος
φώς.
Τῶν δέ, ὥστε δρυτόμων ἀνδρῶν ὀρυμαγδὺς ὁρώρει
οὔρεος ἐν βήσσης· ἔκαθεν δέ τε γίγνεται ἀκούνη·
ῶς τῶν ὥρυντο δοῦπος ἀπὸ χθονὸς εὑρυοδείης,
636 χαλκοῦ τε ρίνοῦ τε, βυῶν τε εὐπυιητάων,
νυσσομένων ξίφεσίν τε καὶ ἔγχεσίν ἀμφιγύοισιν.

—609. See 13, 158.—612. See *ibidem*, 443.—614, 615. Omitted in the best MSS.; see 13, 504, 505.—617. Athenaeus (iv., p. 181) observes that these words are addressed to Merion, because he was a Cretan, and there was a kind of dance peculiar to that people. This dance was represented on one of the compartments of the Shield of Achilles, 18, 590, sqq. But Sptz. remarks that this allusion to the Cretan *Pyrrhio* dance is, in the first place, unlikely in the mouth of a Trojan: next, that the agility of movement by which Merion had avoided the blow of *Aeneas*, fully justifies the expression of raillery, ὀρχηστής. —626. See 15, 546. —631. Πολυλογεῖν, Eustath. —634. ἀκονή (poetic for ἀκοή), what one hears, noise.—636. βοῶν, see 7, 238.—638. Καίπερ

- 18 Τὸν δὲ μέγ' ὁχθήσας προσέφη ξανθὸς Μενέλαος·
Ζεῦ πάτερ, οὐ μὲν καλόν, ὑπέρβιον εὐχετάσθαι.
 20 Οὗτ' οὖν πορδάλιος τόσθον μένος, οὔτε λέοντος,
οὔτε συὸς κάπρου ὀλυόφρονος, οὔτε μέγιστος
θυμὸς ἐνὶ στήθεσσι πέρι σθένει βλεμεάνει,
δσσον Πάνθου υἱες ἐϋμμελίαι φρονέουσιν.
 24 Οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο
ἥς ἥβης ἀπόνηθ', ὅτε μ' ὄντα, καί μ' ὑπέμεινεν,
καί μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
ἔμεναι· οὐδέ τέ φημι, πόδεσσί γε οἴσι κιόντα,
 28 εὐφρῆναι ἀλοχόν τε φίλην κεδνούς τε τοκῆας.
 "Ως θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μεν ἄντα
στήγε· ἀλλά σ' ἔγωγ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἴέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
 32 πρίν τι κακὸν παθέειν· ρέχθεν δέ τε νήπιος ἔγνω.
 "Ως φάτο, τὸν δ' οὐ πεῖθεν· ἀμειβόμενος δὲ
προσηνᾶ."
- Νῦν μὲν δῆ, Μενέλαε Διοτρεφές, η μάλα τίπεις
γυνωτὸν ἐμόν, τὸν ἔπεφνεις, ἐπευχόμενος δὲ ἀγο-
ρεύεις·
- 36 χήρωσας δὲ γυναῖκα μυχῷ θαλάμοιο νέοιο,
ἀρητὸν δὲ τοκεῦσι γόσου καὶ πένθος ἔθηκας.
 "Η κέ σφιν δειλοῖσι γόσου κατάπαυμα γενοίμην,
εἴ κεν ἐγὼ κεφαλήν τε τεὴν καὶ τεύχε' ἐνείκας
 40 Πάνθψ ἐν χείρεσσι βάλω καὶ Φρόντιδί δίῃ.
 'Αλλ' οὐ μάν ἔτι δηρὸν ἀπείρητος πόνος ἔσται,
οὐδέ τ' ἀδήριτος, ἡτ' ἀλκῆς ἡτε φόβοιο.
 "Ως εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔισην·

—9. See 4, 47. Euphorbus.—19. Υπερηφάνως καυχᾶσθαι, Sch.—24. Hyperēnōr, the brother of Euphorbus, slain by Menelaus, 14, 516.—25. ἀπόνητο comes from ἀπονίναμαι, to profit by...; but ὄντα, from ὄντημαι, to despise, disdain. Elsewhere we find the forms ὄνυσάμην and ὄνδσθην retaining the o of the root (as the subst. δνοσίς): here, however, and 24, 241, this o disappears, and the derivation is from a more simple root ON, not ONO.—26. See 14, 448, sqq. —32. The second part of the line (thus expressed by Hesiod: παθών δέ τε νήπιος ἔγνω) has passed into a proverb. Livy says, with a conciseness not less beautiful, "stultorum eventus magister est." —36. In recessu thalami novi, shows that they were lately married. —37. Απεικταῖον, Sch. δηρτός is said of every thing which is the object of the vows one makes, either through desire, or fear.—42. The two genitives depend on ἀπείρητος: the combat (πόνος) will not be long (not delay . . .), without proving and

- 99 ὅν κε θεὸς τιμᾶ, τάχα οἱ μέγα πῆμα κυλίσθη.
 100 Τῷ μ' οὐτὶς Δαναῶν νεμεσήσεται, ὃ κεν ἴδηται
 Ἐκτορὶ χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 Εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
 ἄμφω κ' αὐτὶς ίόντες ἐπιμνησάμεθα χάρμης,
 104 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσαίμεθα νεκρὸν
 Πηλείδῃ Ἀχιλῆῃ· κακῶν δέ κε φέρτατον εἴη.
 Ἐνως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ
 θυμόν,
 τύφρα δ' ἐπὶ Τρώων στίχες ἡλυθον· ἥρχε δ' ἄρ'
 Ἐκτωρ.
 108 Αὐτῷρ δγ' ἔξοπίσω ἀνεχάζετο, λεῖπε δὲ νεκρόν,
 ἐντροπαλιζόμενος· ὥστε λίς ἡγένειος,
 ὅν ῥά κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται
 ἔγχεσι καὶ φωνῇ· τοῦ δὲ ἐν φρεσὶν ἄλκιμον ἡτορ
 112 παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο·
 ῶς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
 Στῇ δὲ μεταστρεφθείς, ἐπεὶ ἵκετο ἔθνος ἑταῖρων,
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν.
 116 Τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πά-
 σης,
 θαρσύνονθ' ἔτάρους καὶ ἐποτρύνοντα μάχεσθαι·
 θεοπέσιον γάρ σφιν φόβον ἐμβαλε Φοῖβος Ἀπόλ-
 λων.
 Βῆ δὲ θέειν, εἴθαρ δὲ παριστάμενος ἔπος ηῦδα·
 120 Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος
 σπεύσομεν, αἴ κε νέκυν περ Ἀχιλλῆι προφέρωμεν
 γυμνόν· ἀτὰρ τάγε τεύχε ἔχει κορυθαίολος "Ἐκ-
 τωρ.

gives to πρόξ). — 101. = *ιε θεοῦ, auctore deo.* — 105. *Id profecto ex multis, quibus obruiuntur, malis omnium esset levissimum, Sptz.* — 109. See 6, 496. — 112. παχνοῦται, is frozen (fm πάχνη, white frost): much less strong, however, than the English expression. A lively feeling of opposition or contrariety carries, as it were, a feeling of cold into the veins. — 121. προφ., auferamus; see 6, 346. — 122. “The ancients remarked, that H. makes the arms of Achilles fall into the hands of Hector, to equalize in some degree these two heroes in their approaching single combat. Without this, it might have been said that Achilles killed Hector, only because he fought with arms made by the hand of a god.” *Mad. Dacier.*

- 66 πολλὰ μάλ' ίνζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν
ἀντίον ἐλθέμεναι· μάλα γάρ χλωρὸν δέος αἴρει·
68 ὡς τῶν οὔτινι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα
ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.
"Ενθα κε ρέια φέροι κλυτὰ τεύχεα Πανθοίδαο
Ατρείδης, εἰ μή οἱ ἀγάσσοστο Φοῖβος Ἀπόλλων,
72 δις ρά οἱ "Εκτορ' ἐπώρυσε, θοῷ ἀτάλαυτον" Αρῆι,
ἀνέρι εἰσάμενος, Κικύων ἡγήτορι Μέντη·
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηύδα·
"Εκτορ, νῦν σὺ μὲν ὡδε θέεις, ἀκίχητα διώκων
76 ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ¹
ἀνδράσι γε θυητοῖσι δαμήμεναι ηδ' ὀχέεσθαι,
ἄλλω γ' ἡ 'Αχιλῆι, τὸν ἀθανάτη τέκε μήτηρ.
Τόφρα δέ τοι Μενέλαος Αρήιος, Ατρέος νιός,
80 Πατρόκλῳ περιβάσ, Τρώων τὸν ἄριστον ἔπεφνεν,
Πανθοίδην Εύφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.
"Ως εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἀμ πόνον ἀν
δρῶν·
"Εκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας.
84 Πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας² αὐτίκα δ' ἔγνω
τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαῖῃ
κείμενον³ ἔρρει δ' αἷμα κατ' οὐταμένην ὀτειλήν.
Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπτι χαλκῷ,
88 δξέα κεκληγώς, φλογὶ εἴκελος Ήφαίστοιο
ἀσβέστῳ⁴ οὐδ' οὐδὲν λάθεν Ατρέος δξὲν βοήσας⁵
όχθησας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
"Ω μοι ἐγών, εἰ μέν κε λίπω κάτα τεύχεα καλά,
92 Πάτροκλόν θ', δις κεῖται ἐμῆς ἔνεκ' ἐνθάδε τιμῆς·
μή τις μοι Δαναῶν νεμεσήσεται, δις κεν ἴδηται.
Εἰ δέ κεν "Εκτορι μοῦνος ἐών καὶ Τρωσὶ μάχωμαι
αἰδεσθείς, μήπως με περιστήώσ' ἔνα πολλοῖ·
96 Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος "Εκτωρ.
"Αλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
δππότ' ἀνήρ ἐθέλη πρὸς δαίμονα φωτὶ μάχεσθαι,
85. Διακόπτων, Sch.—66. Ιέζω, prop. to cry iú or ioú : to cry aloud (to scare the lion). — 67. See 7, 479.—71. Εφθόνησιν, Sch.—73. Α people of Thrace. — 75. Ακατάληπτα, Apollo. What is unattainable.—76, sqq. See 10, 402, sqq.—83. See 1, 103.—86. See 14, 518.—89. The terminations of ἀσβέστῳ and of οὐδ' combine to form one syllable only.—93. μή τις . . ., it is to be feared that . . . See 1, 26. In the same way at 96. — 98. Contra deum (a sense which μάχεσθαι

- 730 ἡκε κακόν· Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὥπαζεν.
 Ἔκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα οὐδὲ ἐνάριζεν·
 732 αὐτὰρ ὁ Πατρόκλωψ ἔφεπε κρατερώνυμχας ἵππους·
 Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε,
 σκαιῷ ἔγχος ἔχων, ἐτέρηφι δὲ λάζετο πέτρον
 μάρμαρον, ὀκριόνεντα, τὸν οἱ περὶ χεὶρ ἐκάλυψεν.
 736 Ἡκε δὲ ἐρεισάμενος οὐδὲ δὴν χάζετο φωτός,
 οὐδὲ ἀλίωσε βέλος· βάλε δὲ Ἔκτορος ἦνιοχῆα
 Κεβριόνην, νόθον νιὸν ἀγακλῆος Πριάμοιο,
 ἵππων ἡνὶ ἔχοντα, μετώπιον δέξει λᾶϊ.
 740 Ἀμφοτέρας δὲ ὑφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχεν
 δόστεον· ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίησιν,
 αὐτοῦ πρόσθε ποδῶν· ὁ δὲ ἄρ', ἀρνευτῆρι ἐοικώς,
 κάππεσ' ἀπ' εὐεργέος δίφρου λίπε δὲ δόστεα θυμός.
 744 Τὸν δὲ ἐπικερτομέων προσέφης, Πατρόκλεις ἵππευ·
 "Ω πόποι, η μαλ' ἐλαφρὸς ἀνήρ· ὡς ρέεια κυ-
 βιστᾶ.
 Εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόνεντι γένοιτο,
 πολλοὺς ἀν κορέσειν ἀνήρ ὅδε, τίθεα διφῶν,
 748 νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη·
 ὡς νῦν ἐν πεδίῳ ἔξι ἵππων ρέεια κυβιστᾶ.
 "Η ρά καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν.
 "Ως εἰπὼν ἐπὶ Κεβριόνῃ ἥρωϊ βεβήκει,
 752 οἷμα λέοντος ἔχων, δέστε σταθμοὺς κεραΐζων
 ἐβλητο πρὸς στῆθος, ἐνī τέ μιν ὥλεσεν ἀλκή·
 ὡς ἐπὶ Κεβριόνῃ, Πατρόκλεις, ἀλσο μεμαώς.
 "Εκτωρ δὲ αὐθὲντέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε.
 756 Τὸ περὶ Κεβριόναο, λέονθ' ὡς, δηρινθήτην,
 ώτ' ὅρεος κορυφῆσι περὶ κταμένης ἐλάφοιο,
 ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον·
 ὡς περὶ Κεβριόναο δύω μήστωρες ἀυτῆς,
 760 Πάτροκλός τε Μενοιτιάδης καὶ φαίδιμος Ἔκτωρ,
 ἵεντ' ἀλλήλων ταμέειν χρόα νηλέι χαλκῷ·
 "Εκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·

gebat. — 719. See 3, 187. — 723. See 13, 776. — 736. Οὐδὲ ἐπὶ πολὺν
 χρόνον ἀπειχεῖ φωτός, Sch. It (= βέλος, the stone) took up no
 long time to hit a man. — 737. Μάραιον ἐποίησε, Sch. In the same
 sense as οὐχ ἄλιον βέλος ἡκε, 4, 498. — 740. Συνέτριψεν, Sch. οὐδὲ
 . . . ἔσχεν, nor did it hold out, withstand (lit.). — 742. See 12, 385.
 — 747. τίθεα, a kind of oysters. — 748. δυσπέμφελος, i. e. ὁ
 πόντος, even though it should be stormy (*difficilis transmissu, tra-*
iectu). — 752. Ορμημα, Sch.; the gait, the spring. — 756. Aor. of

Hector has despoiled Patroclus, when Ajax appears. Hector retires, for which Glaucus reproaches him. Hector goes to put on the arms of Achilles. Zeus sees and pities him, but Ares exalts his courage. The Trojans charge the Greeks. Ajax sees their danger, and advises Menelaus to call the chiefs to him.

“Ως ἔφατ· Αἴαντι δὲ δάφρονι θυμὸν ὅρινεν.

124 Βῆ δὲ διὰ προμάχων ἄμα δὲ ξανθός Μενέλαος.

“Ἐκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε' ἀπηύρα,
ἔλχ', ἵν' ἀπ' ὕμοιον κεφαλὴν τάμοι οὐξεῖ χαλκῷ,
τὸν δὲ νέκυν Τρωῆσιν ἐρυσσάμενος κυσὶ δοίη.

128 Αἴας δ' ἐγγύθεν ηλθε, φέρων σάκος, ἡύτε πύργον·

“Ἐκτωρ δ' ἀψ ἐς ὅμιλον ἴών ἀνεχάζεθ' ἐταίρων.

‘Ἐς δίφρον δ' ἀνόρουσε· δίδουν δ' ὅγε τεύχεα καλὰ
Τρωσὶ φέρειν προτὶ ἄστυ, μέγα κλέος ἔμμεναι αὐτῷ.

132 Αἴας δ' ἀμφὶ Μενοιτιάδῃ σάκος εὔρὺν καλύψας

ἐστήκει, ὡς τὶς τε λέων περὶ οἰσι τέκεσσιν,

ψ ρά τε νήπι' ἄγοντι συναυτήσωνται ἐν ὅλῃ
ἀνδρες ἐπακτῆρες· οὐ δέ τε σθένει βλεμεαίνει·

136 πᾶν δέ τ' ἐπισκύνιον κάτω ἔλκεται, δσσε καλύπτων·

ὡς Αἴας περὶ Πατρόκλῳ ἥρωι βεβήκει.

‘Ατρεΐδης δ' ἐτέρῳθεν, Ἀρητίφιλος Μενέλαος,
ἐστήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέξων.

140 Γλαῦκος δ' Ἰππολόχῳ πάϊς, Λυκίων ἀγὸς ἀτρόων,

“Ἐκτορ' ὑπόδρα ἴδων χαλεπῷ ἡνίπαπε μύθῳ·

“Ἐκτορ, εἰδος ἄριστε, μάχης ἄρα πολλὸν ἐδενέο.

‘Η σ' αὐτῶς κλέος ἐσθλὸν ἔχει, φύξηλιν ἔόντα.

144 Φράζεο νῦν, δππως κε πόλιν καὶ ἄστυ σαώσεις
οῖος σὺν λαοῖσι, τοὶ Ἰλίῳ ἐγγεγάσσιν.

133. *Λίων* is here a *nomen epicennum*, serving to designate the species without distinction of male and female; just as in French *le vautour* (*the vulture*) is used of the female bird, as well as of the male. In H.'s time the fem. *λίαινα* did not yet exist. In point of fact it is the lioness, not the lion, that conducts the little ones. Aulus Gellius, who makes this remark (xiii. ch. 7), also brings this passage as a proof, how much better H. was informed than some later authors, who assert that the lioness never produces more than one whelp at a time, which is quite untrue.—135. *Κυνηγοί*, ἀπὸ τοῦ ἐπάγεσθαι τοὺς εύνας, Sch. — 136. *ἐπισκύνιον*, the skin above the eye-brows, which contracts or expands according to the diverse passions or impressions (see Arist., *Frogs*, v. 823, and the Scholia) [down he drew His whole brow into frowns, Cp.].—142. ‘*Απελείπου*, Sch. Thou hast greatly fallen short of what the fight required; or we must take *μάχης* = τοῦ μάχεσθαι. — 143. [αὐτῶς, App. IV.] *φύξηλις*, run-

- 146 Οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
εἴσι περὶ πτόλιος[·] ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
148 μάρνασθαι δη̄ποισιν ἐπ' ἀνδράσι νωλεμές αἰεί.
Πῶς κε σὺ χείρονα φῶτα σαύσειας μεθ' ὅμιλον,
σχέτλι', ἐπεὶ Σαρπηδόν['], ἀμα ἔτενον καὶ ἑταῖρον,
κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι;
152 ὃς τοι πόλλ['] ὄφελος γένετο, πτόλεϊ τε καὶ αὐτῷ,
Ζωὸς ἐών· νῦν δὲ οἱ ἀλαλκέμεναι κύνας ἔτλης.
Τῷ νῦν εἰ τις ἐμοὶ Λυκίων ἐπιπέσεται ἀνδρῶν,
οἴκαδ' ἴμεν, Τροίη δὲ πεφήσεται αἰπὺς ὅλεθρος.
156 Εἰ γάρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,
ἄτρομον, οἷόν τ' ἀνδρας ἐξέρχεται, οἱ περὶ πάτρης
ἀνδράσι δυξμενέεσσι πόνουν καὶ δῆριν ἔθεντο,^{*}
αἰψά κε Πάτροκλον ἐρυσαίμεθα Ἰλιον εἴσω.
60 Εἰ δὲ οὗτος προτὶ ἄστυ μέγα Πριάμοιο ἄνακτος
ἔλθοι τεθνηώς, καὶ μιν ἐρυσαίμεθα χάρμης,
αἰψά κεν Ἀργείοι Σαρπηδόνος ἔντεα καλὰ
λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἰλιον εἴσω.
64 Τοίου γὰρ θεράπων πέφατ['] ἀνέρος, δις μέγ' ἄριστος
Ἀργείων παρὰ νηυσί, καὶ ἀγχέμαχοι θεράποντες.
Ἄλλὰ σύγ['] Αἴαντος μεγαλήτορος οὐκ ἔτάλασσας
στήμεναι ἄντα, κατ' ὅσσεις ἰδὼν δη̄ίων ἐν ἀὔτῃ,
58 οὐδὲ ἴθὺς μαχέσασθαι[·] ἐπεὶ σέο φέρτερός ἐστιν.
Τὸν δὲ ἄρ['] ὑπόδρα ἰδὼν προσέφη κορυθαίολος
“Ἐκτωρ[·]
- Γλαῦκε, τίνη δὲ σὺ τοῖος ἐὼν ὑπέροπλον ἔειπες!
“Ω πόποι, ή τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλ-
λων,
- 2 τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσιν[·]
νῦν δέ σεν ὡνοσάμην πάγχυ φρένας, οἴουν ἔειπες
δέστε με φῆς Αἴαντα πελώριων οὐχ ὑπομεῖναι.
Οὗτοι ἐγῶν ἔρριγα μάχην οὐδὲ κτύπον ἵππων[·]
- 6 ἀλλ' αἰεί τε Διὸς κρείσσων νόος αἰγιώχοιο,
δέστε καὶ ἄλκιμον ἀνδρα φοβεῖ, καὶ ἀφείλετο νίκην
ρηγίδίως, ὑτὲ δὲ αὐτὸς ἐποτρύνει μαχέσασθαι.
‘Αλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ['] ἵστασο καὶ ἴδε
ἔργον[·]

ιγ, fm φύεις . . . — 147. εἰσι, ibit. — 151. Glaucus knew not that is had caused the body of his friend to be carried off. — 155. Fm νω (root φάω). Ἀναφανήσεται, Sch. — 164. πέφατο, see 5, 531. — . See 13, 829. — 175. Ἐφοβήθην, Sch.; see 7, 114. — 181. ἀλκῆς

- 180 ἡὲ πανημέριος· κακὸς ἔσσομαι, ὡς ἀγορεύεις,
 ἦ τίνα καὶ Δαναῶν ἀλκῆς μάλα περ μεμαῶτα
 σχήσω ἀμυνέμεναι περὶ Πατρόκλου θαυμόντος.
 Ὡς εἰπὼν Τρώεσσιν ἐκέλετο μακρὸν ἄνσας·
- 184 Τρῷες καὶ Αύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 ὅφρ' ἂν ἐγὼν Ἀχιλῆς ἀμύμονος ἔντεα δύω
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς.
- 188 Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος· Ἐκτῷρ
 δῆσσον ἐκ πολέμῳ· θέων δὲ ἐκίχανεν ἔταιρούς
 ὥκα μάλ', οὕπω τῇλε, ποσὶ κραιπνοῖσι μετασπών,
 οἱ προτὶ ἄστυ φέρον κλυτὰ τεύχεα Πηλείδαο.
- 192 Στὰς δὲ ἀπάνευθε μάχης πολυδακρύτου, ἔντε ἄμετ-
 βεν·
 ἥτοι δὲ μὲν τὰ ἀ δῶκε, φέρειν προτὶ Ἰλιον ἰρήνην,
 Τρωσὶ φιλοπτολέμοισιν· δὲ δὲ ἀμβροτα τεύχεα δύνειν
 Πηλείδεων Ἀχιλῆος, αἱ οἵ θεοὶ Οὐρανίωνες
 πατρὶ φίλω ἔπορον· δὲ δὲ ἄρα φῆ παιδὶ δικασσεν
 γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.
- Τὸν δὲ ὡς οὖν ἀπάνευθεν ἴδεν νεφεληγερέτα Ζεὺς
 τεύχεσι Πηλείδαυ κορυσσόμενον θείοιο,
- 200 κινήσας ρά κάρη, προτὶ δὲ μυθίσατο θυμόν·
 - "Α δεῖλ', οὐδέ τι τοι θάνατος καταθύμιός ἐστιν,
 δες δή τοι σχεδὸν εἴσι· σὺ δὲ ἀμβροτα τεύχεα δύνεις
 ἀνδρὸς ἀριστῆος, τόντε τρομέουσι καὶ ἄλλοι.
- 204 Τοῦ δὴ ἔταιρον ἔπεινες ἐνηέα τε κρατερόν τε·
 τεύχεα δὲ οὐ κατὰ κόσμου ἀπὸ κρατός τε καὶ ὕμων

is dpt on *σχήσω*, *cohīēbo a pugna*; see 2, 275.—187. = Πάγροκλος, see 2, 658. Such periphrases could not, of course, be used, except for persons filled with the qualities which they enounce.—180. *Fm μεθίπω*. See 13, 567.—191. Hector had sent these glorious spoils to Troy; but now, being advertised by Glaucus of an imminent danger, and animated by the justice of his reproaches, he wishes to perform some brilliant exploit, and believes that he should be more certain of success, if he fought with the arms of Achilles.—197. *γηράς*, partcp. of *γηράναι*, form in *μι* of *γηράω* or *γηράσκω*. This reflexion is quite Homeric. The thought expressed is deeply affecting; nor can any thing be more simple and natural than the words employed; and yet (such a Proteus is taste!) Dugas Month. says on this same line: “Knight suppresses line 197. He blames with reason the partcp. *γηράς*; and, on the score of taste, I do not approve the opposition presented by the words *γηράς* and *οὐ* *τύηρα*; it savours somewhat of the scholastic spirit. This line then seems to me a gloss, which has slipt into the text.”—204.

ιευ· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
ν ποινήν, ὅ τοι οὐτὶ μάχης ἐκ νοστήσαντι
ξεται· Ανδρομάχη κλυτὰ τεύχεα Πηλείωνος.

“Η, καὶ κυανέρσιν ἐπ’ ὄφρύσι νεῦσε Κρονίων.
ἰκτορι δ’ ἡρμοσε τεύχε’ ἐπὶ χροῖ· δῦ δέ μιν “Αρης
ιενός, ἐνυάλιος· πλῆσθεν δ’ ἄρα οἱ μέλε ἐντὸς
λκῆς καὶ σθένεος, μετὰ δὲ κλειτοὺς ἐπικούρους
ῃ ρά μέγα ιάχων· ἴνδαλλετο δέ σφισι πᾶσιν,
εύχεσι λαμπόμενος μεγαθύμου Πηλείωνος.

Δρυνεν δὲ ἔκαστον ἐποιχόμενος ἐπέεσσιν,
λέσθλην τε Γλαῦκον τε, Μέδοντά τε Θερσίλο-
χόν τε,

Αστεροπαῖόν τε Δεισήνορά θ’ Ἰππόθοόν τε,
Ρόρκυν τε Χρομίον τε καὶ Ἔνυμον οἰωνιστήν
·οὺς δγ’ ἐποτρύνων ἐπεα πτερόεντα προςηνδα·

Κέκλυτε, μυρία φύλα περικτιώνων ἐπικούρων·
οὐ γάρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζων
ἐνθάδ’ ἀφ’ ὑμετέρων πολίων ἡγειρα ἔκαστον
ἄλλ’ ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
προφρονέως ρύοισθε φιλοπτολέμων ὑπ’ Ἀχαιῶν·
τὰ φρονέων, δώροισι κατατρύχω καὶ ἐδωδῆ
λαούς, ὑμέτερον δὲ ἔκάστου θυμὸν ἀέξω.

Τῷ τις νῦν ιθὺς τετραμμένος, ἢ ἀπολέσθω·
ἢ σαωθήτω· ἢ γάρ πολέμου δαριστύς.

“Ος δέ τε Πάτροκλον, καὶ τεθνητά περ, ἔμπης
Τρώας ἐς ἵπποδάμους ἐρύνη, εἴξη δέ οἱ Αἴας,
ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ’ αὐτὸς
·ἔξω ἐγώ· τὸ δέ οἱ κλέος ἔσσεται, δσσον ἐμοὶ περ.

“Ως ἔφαθ· οἱ δ’ ιθὺς Δαναῶν βρίσαντες ἔβησαν,

οεηνῆ, πρᾶον, Sch.—207. Ἀμοιβήν, ἀντισήκωσιν, Eustath. Com-
isation, as 5, 266 = δτι σοί, by thee; not, from thee. — 210.
λοσ is intrans. as 3, 333, and elsewhere. We must not, with
ne translators, take Κρονίων for the nom. to this verb. — 213.
cάζετο, ὡμοιοῦτο, Sch.—220. μυρία and περικτιώνων (says Eustath.)
directed against Glaucon, who had just spoken as if the Ly-
mans were the only allies of the Trojans. — 221. γάρ, see 7, 328.
τιζεν (αινοῦ), having need of him. — 224. See 9, 248. — 226.
ιούς, the Trojans. He exhausts them by levies more or less forced,
and by furnishing provisions, to augment the zeal of the allies. —
228. See 13, 291. “Such is the course of war” [i. e. the way in
which it deals with those who are engaged in it. δαριστύς = con-
versation, intercourse]: one is slain, another returns, unhurt. (The
explanation of Mad. Dacier is inadmissible.) — 229. See 14, 1. —

- 234 δούρατ' ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς
νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνίαδαο·
236 νήπιοι· ἦ τε πυλέσσιν ἐπ' αὐτῷ θυμὸν ἀπηύρα.
Καὶ τότ' ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαιον·
“Ω πέπον, ὡ Μενέλαιε Διοτρεφές, οὐκέτι νῦν
ἔλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.
240 Οὕτι τόσον νέκυος περιδείδια Πατρόκλοιο,
ὅς τε τάχα Τρώων κορόει κύνας ἡδὸνούς,
δοσσον ἐμῷ κεφαλῇ περιδείδια, μήτι πάθησιν,
καὶ σῆς· ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,
244 “Εκτωρ, ἡμῖν δ' αὗτ' ἀναφαίνεται αἰπὺς δλεθρος.
‘Αλλ’ ἄγ’, ἀριστῆς Δαναῶν κάλει, ἦν τις ἀκούσηρ.
“Ως ἔφατ· οὐδὲν ἀπίθησε βοὴν ἀγαθὸς Μενέλαιος·
ἡῦσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
248 “Ω φίλοι, ‘Αργείων ἡγήτορες ἡδὲ μέδοντες,
οἵτε παρ’ Ατρείδης, ‘Αγαμέμνονι καὶ Μενελάῳ,
δῆμια πίνουσιν, καὶ σημαίνουσιν ἔκαστος
λαοῖς· ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὑπηδεῖ.
252 ‘Αργαλέον δέ μοι ἐστι διασκοπιᾶσθαι ἔκαστον
ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδηεν.
‘Αλλά τις αὐτὸς ἵτω, νεμεσιζέσθω δὲνὶ θυμῷ,
Πάτροκλον Τρωῆσι κυσὶν μέλπηθρα γενέσθαι.
256 “Ως ἔφατ· δέξῃ δὲ ἀκουσεν ‘Οιλῆος ταχὺς Αἴας.
Πρῶτος δὲ ἀντίος ἥλθε θέων ἀνὰ δηϊοτῆτα·
τὸν δὲ μετ’ Ιδομενεὺς καὶ ὅπαν Ιδομενῆος,
Μηριώνης, ἀτάλαντος ‘Ενυαλίψ ἀνδρειφόντη.
260 Τῶν δὲ ἄλλων τίς κεν ἥσι φρεσὶν οὐνόματ’ εἴπω,
δοσσοι δὴ μετόπισθε μάχην ἤγειραν ‘Αχαιῶν;

The Greeks are drawn up round the body of Patroclus. The Trojans repulse them and are carrying it away, but are put to flight by Ajax. Eneas brings back Hector and his men to the charge, and a bloody fight takes place.

Τρῶες δὲ προῦτψαν ἀολλέες· ἥρχε δὲ ἄρ’ “Εκτωρ.

“Ως δὲ ὅτι ἐπὶ προχοῦσι Διπετέος ποταμοῖο
264 βέβρυχεν μέγα κῦμα ποτὶ ρόουν, ἀμφὶ δέ τ’ ἄκραι

233. See 12, 346, 359. — 235. See the note cited at v. 224. — 237. See 12, 210. — 250. Τὰ δημόσια, τὰ παρὰ τοῦ δήμου ἔξηρτας διδόμενα τοῖς βασιλεῦσιν ἀναλίσκουσι, Sch. See 4, 259, 260. — 258. See 2, 92. — 255. See 13, 233.

262. See 13, 136. — 263—265. “Eustath. has developed at great

ύνες βοόωσιν, ἐρευγομένης ἀλὸς ἔξω·
ἰσση ἄρα Τρῶες ιαχῷ ἴσαν. Αὐτὰρ Ἀχαιοὶ
τασσαν ἀμφὶ Μενοιτιάδῃ, ἵνα θυμὸν ἔχουτες,
φα χθέντες σάκεσιν χαλκήρεσιν. Ἀμφὶ δὲ ἄρα σφιν
αμπρῷσιν κορύθεσσι Κρονίων ἡέρα πολλὴν
εὗ· ἐπεὶ οὐδὲ Μενοιτιάδην ἥχθαιρε πάρος γε,
φρα, ζωὸς ἐών, θεράπων ἦν Αἰακίδαο·
ἴσησεν δὲ ἄρα μιν δῆιων κυσὶ κύρμα γενέσθαι
ῥωῆσιν· τῷ καὶ οἱ ἀμυνέμεν ὥρσεν ἔταιρους.

“Ωσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιούς·
εκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν’ αὐτῶν
Γρῶες ὑπέρθυμοι ἔλον ἔγχεσιν, ίέμενοί περ·
ιλλὰ νέκυν ἐρύυντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
ιέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὡκ’ ἐλέλιξεν
Αἴας, δες πέρι μὲν εἶδος, πέρι δὲ ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν, μετ’ ἀμύμονα Πηλείωνα.
Ιθυσεν δὲ διὰ προμίχων, συντὶ εἴκελος ἀλκὴν
καπρίψ, ὃς τ’ ἐν ὄρεσσι κύνας θαλερούς τ’ αἰζηνὸς
ρηϊδίως ἐκέδασσεν, ἐλιξάμενος, διὰ βίσσας·
ῶς νιὸς Τελαμῶνος ἀγαυοῦ, φαίδιμος Αἴας,
ρεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας,
οἱ περὶ Πατρόκλῳ βέβασαν, φρύνεον δὲ μάλιστα
ἄστυ πότι σφέτερον ἐρύειν, καὶ κῦδος ἀρέσθαι.

“Ητοι τὸν Λίθοιο Πελασγοῦ φαίδιμος νίός,
‘Ιππόθοος. ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην,
δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας,
“Εκτορὶ καὶ Τρώεσσι χαριζόμενος· τάχα δὲ αὐτῷ
ἡλθε κακόν, τό οἱ οὔτις ἐρύκακεν ιεμένων περ.

gth the imitative harmony of these lines. He remarks the onomatopœia of the words *προχοῦσι*, *βέβρυχεν*, *βοόωσιν*, *ἐρευγομένης*, which well imitate the roaring of the waves. Dionysius of Licarnassus also cites v. 265, as expressing with great truth the yellowing of the shore lashed by the waves. Aristotle remarks, “the effect would have been entirely destroyed, if, instead of οἵνες βοόωσιν, the poet had put ηίόνες κράζουσιν. It is related at Plato, or, as others say, Solon, wishing to contend with H. in a scriptive passage of this kind, found his imitation so inferior, that he left the unlucky attempt.” *Dugas Montb.*—264. See 13, 393.—266. *ιφί σφιν* (the whole) *κορύθεσσιν* (the part, *ἴκ παραλλήλου*), see 11. — 270. = *ἴφιλει*. See 16, 185. “All valiant men are not wed by Zeus, but those who, like Patroclus, join goodness to honour.” *Mad. Davier.*—272. Horace: *Lætus in præsens animus, quod tra est, oderit curare.* — 279. = *πειρῆν*. — 285. *Fin εἰμι.* — 295.

- 293 Τὸν δὲ υἱὸς Τελαμῶνος, ἐπαῖξας δι’ ὄμιλου,
πλῆξ’ αὐτοσχεδίην κυνέης διὰ χαλκοπαρῆσον·
ἥρικε δὲ ἵπποδάσεια κόρυς περὶ δουρὸς ἀκωκῆ,
- 296 πληγεῖσ’ ἔγχεί τε μεγάλῳ καὶ χειρὶ παχείῃ·
ἔγκεφαλος δὲ παρ’ αὐλὸν ἀνέδραμεν ἐξ ὀτειλῆς
αἵματοις· τοῦ δὲ ψυθὶ λύθη μένος· ἐκ δὲ ἄρα χειρῶν
Πατρόκλοιο πόδᾳ μεγαλήτορος ἡκε χαμᾶζε
- 300 κεῖσθαι· ὁ δὲ ἄγχ’ αὐτοῖο πέσε πρηνῆς ἐπὶ υεκρῷ,
τῇλ’ ἀπὸ Λαρίστης ἐριβώλακος· οὐδὲ τοκεῦσιν
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ ωὶ αἰών
ἔπλεθ’, ὑπ’ Αἴαντος μεγαθύμου δουρὶ δαμέντι.
- 304 “Ἐκτωρ δὲ αὖτ’ Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
‘Αλλ’ ὁ μὲν ἄντα ἴδων ἡλεύατο χάλκεον ἔγχος,
τυτθόν· ὁ δὲ Σχεδίον, μεγαθύμου Ἰφίτου υἱόν,
Φωκήων ὥχ’ ἄριστου, δ-Cs ἐν κλειτῷ Πανοπῆι
- 308 οἰκία ναιετάσκε, πολέσσ’ ἄνδρεσσιν ἀνάσσων·
τὸν βάλ’ ὑπὸ κληῖδα μέσην· διὰ δὲ ἀμπερὲς ἄκρη
αἰχμὴ χαλκείη παρὰ νείσατον ὕμον ἀνέσχεν.
Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ.
- 312 Αἴας δὲ αὖ Φόρκυνα δαίφρονα, Φαίνοπος υἱόν,
‘Ιπποθόψι περιβάντα, μέσην κατὰ γαστέρα τύφεν·
ρῆξε δὲ θώρηκος γύαλον, διὰ δὲ ἔντερα χαλκὸς
ῆφυσ’· ὁ δὲ ἐν κοινήσι πεσὼν ἔλε γαῖαν ἀγοστῷ.
- 316 Χώρησαν δὲ ὑπό τε πρόμαχοι καὶ φαίδιμος “Ἐκτωρ·
‘Αργεῖοι δὲ μέγα ἱαχόν, ἐρύσαντο δὲ ινέκρονς,
Φόρκυν θ’ ‘Ιππύθυον τε· λύοντο δὲ τεύχε’ ἀπ’
ῶμῶν.
- “Ενθα κεν αὗτε Τρῶες ‘Αρηϊφίλων ὑπ’ ‘Αχαιῶν
320 “Ιλιον εἰςανέβησαν, ἀναλκείσι δαμέντες·
‘Αργεῖοι δέ κε κῦδος ἔλον, καὶ ὑπὲρ Διὸς αἰσαν,
κάρτει καὶ σθένει σφετέρῳ. ‘Αλλ’ αὐτὸς ‘Απόλλων
Αἰνείαν ὕτρυνε, δέμας Περίφαντι ἐοικώς,
- 324 κήρυκ’ ‘Ηπυτίδηρ, δ-Cs οἱ παρὰ πατρὶ γέροντι
κηρύσσων γήρασκε, φίλα φρεσὶ μήδεα εἰδῶς·
τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς ‘Απόλλων·

ἥρικε, aor. 2 with intrans. signif. of ἔρεικω, to tear, rend.—297.
αὐλός, a small tube in the middle of the helmet, in which the plume
was fixed.—300. αὐτὸν, sc. τοῦ ποδός. — 302. See 4, 478. — 307.
Πανοπεύς, a town of Phocis, on the frontiers of Boeotia. See in Pa-
sanias, bk. x. ch. 4, some particular details about this passage.—
319, 320. See 6, 73, 74. — 321. See *ibid.*, 487. — 325. See 7, 278.—

Αἰνεία, πῶς ἀν καὶ ὑπὲρ θεὸν εἰρύσσαισθε λιον αἰπεινήν; ὡς δὴ ἴδον ἀνέρας ἄλλους ἰρτεῖ τε σθένεῖ τε πεποιθότας, ἡνορέῃ τε, λήθεῖ τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας. Ιμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσιν ἵκην· ἀλλ' αὐτοὶ τρεῖτ' ἀσπετον οὐδὲ μάχεσθε.

“Ως ἔφατ· Αἰνείας δὲ ἐκατηβόλον Ἀπόλλωνα γυν, ἐςάντα ἴδων· μέγα δὲ Ἐκτορα εἶπε βοήσας·

“Ἐκτορ τὸν δὲ ἄλλοι Τρώων ἀγοὶ ηδὲ ἐπικούρων, ἴδως μὲν υῦν ἥδε γέ, Ἀρηφίλων ὑπὸ Ἀχαιῶν λιον εἰςαναβῆναι, ἀναλκείδσι δαμέντας.

Αλλ' ἔτι γάρ τις φησι θεῶν, ἐμὸι ἄγχι παραστάς, Ἰην, ὑπατον μῆστωρα, μάχης ἐπιτάρροθυν εἴναι.

Γῷ ρὸν ἴθὺς Δαναῶν ἰομεν, μηδὲ οὔγε ἔκηλοι Πάτροκλον νηνσὸν πελασαίατο τεθυηῶτα.

“Ως φάτο· καὶ ἡρα πολὺ προμάχων ἔξαλμενος ἔστη.

Οἱ δὲ ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.

“Ενθ' αὖτ' Αἰνείας Λειώκριτον οὔτασε δουρὶ υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἔταιρον.

Τὸν δὲ πεσόντ' ἐλέησεν Ἀρηφίλος Λυκομήδης· στῇ δὲ μάλιστας ιών, καὶ ἀκόντισε δουρὶ φαεινῷ, καὶ βάλεν Ἰππασίδην Ἀπισάονα, ποιμένα λαῶν, ἥπαρ ὑπὸ πραπίδων, εἴθαρ δὲ ὑπὸ γούνατ' ἔλυσεν· δὲ ρὸν ἐκ Παιονίης ἐριβώλακος εἰληλούθει,

καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.

Τὸν δὲ πεσόντ' ἐλέησεν Ἀρηΐος Ἀστεροπαῖος, ἴθυσεν δὲ καὶ δὲ πρόφρων Δαναοῖσι μάχεσθαι· ἀλλ' οὐπως ἔτι εἶχε σάκεσσι γάρ ἔρχατο πάντη ἐσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο.

· Αἴας γάρ μάλα πάντας ἐπώχετο, πολλὰ κελεύων· οὐτε τινὸν ἔξυπίσω νεκροῦ χάζεσθαι ἀνώγει, οὐτε τινὰ προμάχεσθαι Ἀχαιῶν ἔξοχον ἄλλων,

7, sqq. Mad. Dacier thus sums up the meaning of this speech: “I ve seen armies by their valour and courage gain victories, even ainst the orders of destiny; and you, to whom destiny is favourable, and for whom Zeus himself combats, will you by your cowardice se all these advantages!” — 330. = ὑπερδέα, fm ὑπερδεής, ex- ained by ὑπερκίμενος τοῦ δίους, ἀπτόητος, above fear, inaccessible fear. — 331. See 1, 117. — 339. See 4, 84. — 354. Πεφραγμίνοις ταν, Sch.; see 16, 481. Ajax has arranged the Greeks in a circle

- 359 ἀλλὰ μάλ' ὑμφ' αὐτῷ βεβάμεν, σχεδόθεν δὲ μάχεσθαι.
- 360 Ὡς Αἴας ἐπέτελλε πελώριος· αἴματι δὲ χθὼν δεύετο πορφυρέω· τοὶ δὲ ἀγχιστῖνοι ἐπιπτον νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμειέων ἐπικούρων, καὶ Δαναῶν· οὐδὲ οἱ γὰρ ἀναιμωτί γέμαχοντο·
- 364 παυρότεροι δὲ πολὺ φθίνυθουν· μέμνηντο γὰρ αἰὲν ἀλλήλοις καθ' διμελον ἀλεξέμεναι φίνον αἰτύν.
- “Ως οἱ μὲν μάρναντο δέμας πυρός· οὐδέ τε φάγε οὔτε ποτ' ἡλιον φόνον ἔμμεναι οὔτε σελήνην.
- 368 Ἡέρι γὰρ κατέχοντο μάχῃ ἔνι δσσοι ἄριστοι ἔτασαν ἀμφὶ Μενοιτιάδῃ κατατεθυηῶτι.
- Οἱ δὲ ἄλλοι Τρώες καὶ ἔϋκνήμιδες Ἀχαιοὶ εὐκῆλοι πολέμουν ὑπ' αἰθέρι· πέπτατο δὲ αὐγὴ 372 ἡελίου ὅξεῖα, νέφος δὲ οὐ φαίνετο πάσης γαίης οὐδὲ ὄφέων· μεταπαυόμενοι δὲ ἐμάχοντο, ἀλλήλων ἀλεείνοντες βέλεα στονόεντα, πολλὸν ἀφεσταύτες. Τοὶ δὲ ἐν μέσῳ ἄλγε τοπασχον
- 376 Ἡέρι καὶ πολέμῳ τείροντο δὲ νηλεῖ χαλκῷ δσσοι ἄριστοι ἔσαν. Δύο δὲ οὕπω φῶτε πεπύσθην, ἀνέρε κυδαλίμω, Θρασυμήδης Ἀντίλοχός τε, Πατρόκλοιο θαυμόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο
- 380 ζώὸν ἐνὶ πρώτῳ ὁμάδῳ Τρώεσσι μάχεσθαι. Τῷ δὲ ἐπιοσσομένῳ θάνατον καὶ φύζαν ἔταίρων, νόσφιν ἐμαρνάσθην, ἐπεὶ ὡς ἐπετέλλετο Νέστωρ, ὅτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.

The struggle is prolonged. Achilles is still uninformed of the death of Patroclus. Hector wishes to make himself master of his steeds. Automedon calls to his aid the two *Ajaces*, on which Hector retires.

- 384 Τοῖς δὲ πανημερίοις ἕριδος μέγα νεῖκος ὁρώμεται ἀργαλέης· καμάτῳ δὲ καὶ ἴδρῳ ιωλεμὲς αἰὲν γούνατά τε κυνῆμαί τε πόδες θύμης ὑπένερθεν ἐκάστου, χειρές τ' ὀφθαλμοί τε παλάσσετο μαρναμένοιν

around the body of Patroclus; see 359.—386. See 11, 596.—388. μάχῃ ἔνι, according to Aristophanes of Byzantium; instead of μάχῃ ἔπι. — 371. εὐκῆλοι does not mean ‘quiet,’ but at their ease, without embarrassment, without the obstacle, against which the others had to contend, viz. the obscurity of the cloud. πέντ., sive περάννην.—381. We have already said that δσσομαί always relates to the act of the understanding, foresight, presentiment, and never to material sight, as the root (δσσε) would lead one to think.

μφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.
 Σε δ' ὅτ' ἀνὴρ ταύροιο βοὸς μεγάλῳο βοείην
 αοῖσιν δῶῃ τανύειν, μεθύουσαν ἀλοιφῆ·
 εξάμενοι δ' ἄρα τοίγε διαστάντες τανύουσιν
 υκλόσ', ἄφαρ δέ τε ἵκμὰς ἔβη, δύνει δέ τ' ἀλοιφῆ,
 τολλῶν ἐλκόντων τάνυται δέ τε πᾶσα διαπρό·
 ὃς οīγ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ
 λκεον ἀμφύτεροι μάλα γάρ σφισιν ἐλπετο θυμός,
 Γρωσὶν μέν, ἐρύειν προτὸν Ἰλιον, αὐτὰρ Ἀχαιοῖς,
 νῆας ἐπι γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὁρώρει
 ἄγριος· οὐδέ κ' Ἄρης λαοσπόνος, οὐδέ κ' Ἀθήνη
 τόνγε ἴδουσ' ὄνόσαιτ', οὐδὲ εὶ μάλα μιν χόλυς ἵκοι.

Τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων
 ἥματι τῷ ἐτάνυσσε κακὸν πύνον. Οὐδὲ ἄρα πώ τι
 ἦδεε Πάτροκλον τεθνηότα δῖος Ἀχιλλεύς.

Πολλὸν γάρ ἀπάνευθε νεῶν μάρναντο θοάων,
 τείχει ὑπὸ Τρώων τό μιν οὔποτε ἐλπετο θυμῷ
 τεθνάμεν, ἀλλὰ ζώον, ἐνιχριμφθέντα πύλησιν,
 ἀψ ἀπονοστήσειν· ἐπεὶ οὐδὲ τὸ ἐλπετο πάμπαν,
 ἐκπέρσειν πτολείθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ.

Πολλάκι γάρ τόγε μητρὸς ἐπεύθετο, νόσφιν ἀκούων,
 η̄ οἱ ὑπαγγέλλεσκε Διὸς μεγάλοιο νόημα·

δὴ τότε γ' οὐ οἱ ἔειπε κακὸν τόσουν, ὕσσον ἐτύχθη,
 μήτηρ, ὅττι ρά οἱ πολὺ φίλτατος ὥλεθ' ἐταῖρος.

Οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
 νωλεμὲς ἐγχρίμπτοντο καὶ ἀλλήλους ἐνάριζον·
 ὡδὲ δέ τις εἴπεσκεν Ἀχαιῶν χαλκοχιτώνων·

"Ω φίλοι, οὐ μὰν ἡμιν ἐүκλεες ἀπονέεσθαι

387. The Grammarians call this very rare construction (the plural *ist.* followed by a verb sing.) *schema Pindaricum*. This line offers incontestable example of it, but many others have been improbably referred to this figure; e. g. that cited by the Scholiast, "Εὐθα στειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι.—388. ταύρου βοός, as we ve seen σὺν κάπριος or κάπρος, &c. βοείην, sc. δοράν, see 11, 843. iis comparison presents us with an interesting picture of the commencement of the art of tanning hides. Εὐτελῆς δ' ούσα (says Eustath.) εἰκὼν ὅμως τῷ ἐναργείᾳ λάμπει κατὰ τοὺς παλαιούς, οἱα ἐναργῶς πριστῶσα τὸ υποκείμενον.—389. λαοῖς, to men of vigour; see 8, 32. μεθύειν, as in Lat. *ebrium esse*, to be saturated, abundantly naked, impregnated (with).—390. The last part of the line is not without object: H. there gives us to understand that these two divinities could render justice even to the party against which they might be enraged; so great was the valour displayed on both sides.—410. Irg., *Aēn.* iii. 712, "Neo ratus Helenus, quum multa horrenda moneret,

- 416 *νῆας ἔπι γλαφυράς· ἀλλ' αὐτοῦ γαῖα μέλαινα
πᾶσι χάνοι· τό κεν ἡμιν ἄφαρ πολὺ κέρδιον εἴη,
εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν
ἄστυ πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.*
- 420 *“Ως δέ τις αὖ Τρώων μεγαθύμων αὐδήσασκεν
“Ω φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι
πάντας δόμως, μήπω τις ἐρωείτω πολέμῳ.
“Ως ἄρα τις εἰπεσκε, μένος δ' ὅρσασκεν ἑταίρον.*
- 424 *“Ως οἱ μὲν μάρναντο· σιδήρειος δ' ὄρυμαγδὸς
χάλκεον οὐρανὸν Ἰκε δὶς αἰθέρος ἀτρυγέτοιο.
“Ιπποι δ' Αἰακίδαο, μάχης ἀπάνευθεν ἔόντες,
κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἥνιοχοιο*
- 428 *ἐν κονίησι πεσόντος ὑφ' Ἔκτορος ἀνδροφόνοιο.
“Η μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱός,
πολλὰ μὲν ἄρι μάστιγι θοῇ ἐπεμαίετο θείνων,
πολλὰ δὲ μειλιχίοισι προσηνύδα, πολλὰ δ' ἀρειῷ·*
- 432 *τὼ δ' οὗτ' ἀψ ἐπὶ νῆας ἐπὶ πλατὺν Ἐλλήςποντον
ἡθελέτην ἴέναι οὗτ' ἐς πόλεμον μετ' Ἀχαιούς·
ἀλλ' ὥστε στήλῃ μένει ἔμπεδον, ητ' ἐπὶ τύμβῳ
ἀνέρος ἐστήκη τεθνητος ἡὲ γυναικός·*
- 436 *ῶς μένον ἀσφαλέως περικαλλέα δίφρον ἔχοντες,
οὐδεὶς ἐνισκίμψαντε καρῆτα· δάκρυα δέ σφιν
θερμὰ κατὰ βλεφάρων χαμάδις ρέε μυρομένοισιν,
ἥνιοχοιο πόθῳ· θαλερὴ δὲ μιαίνετο χαίτη,*
- 440 *Ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωσε.
Μυρομένω δ' ἄρα τώγε ἰδὼν ἐλέησε Κρονίων,
κινήσας δὲ κάρη προτὶ δὲ μυθήσατο θυμόν·*

*Hoc mihi prædictum luctus. — 422. See 13, 776. — 425. See 1, 426. — 426, sqq. Though H. animates almost all natural objects, yet this reason alone would not suffice to explain so detailed a picture. He attributes to the visible affection which horses exhibit towards their masters a degree of intensity which comported with the nature of the steeds of Achilles; these steeds being, as we know, immortal. Here are the traits, which Pliny has recognised as true and proper to be recorded in his *Natural History* (viii., ch. 42, § 64): *Equi præsagiant rugam, et amissos lugent dominos lacrimasque interdum desiderio fundunt. Interfecto Nicomede, equus ejus inediā vitam finivit, &c.* In the funeral procession of Pallas:*

*“Post bellator equus, positis insignibus, Aethon,
It lacrimans, guttisque humectat grandibus ora.”*

*Aen. xi. 89.—432. See 7, 86.—[437. Fixing their heads immovably;
hanging them down to the earth. Op.]—440. *Excidens.* On each side of
the yoke was a ζεύγλη, a sort of half-collar of wood, which was passed
above the head of the horse, and was retained underneath by a strap.*

Ἄδειλώ, τί σφῶϊ δόμεν Πηλῆῃ ἄνακτι
νητῷ; ὑμεῖς δὲ ἐστὸν ἀγήρω τὸ ἀθανάτω τε.
Ιἴνα δυστήνοισι μετ' ἀνδράσιν ἀλγεῖ ἔχητον;
ὑ μὲν γάρ τι πού ἐστιν δῖζυρώτερον ἀνδρὸς
ἀντων, ὅσσα τε γαῖαν ἐπὶ πνείει τε καὶ ἔρπει.
Ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
ἔκτωρ Πριαμίδης ἐποχήσεται· οὐ γάρ ἐάσω.
Ι οὐχ ἄλις ὡς καὶ τεύχεῖ ἔχει καὶ ἐπεύχεται αὔτως;
φῶϊν δὲ ἐν γούνεσσι βαλῶ μένος ηδὲ ἐνὶ θυμῷ,
φρα καὶ Αὐτομέδοντα σαώσετον ἐκ πολέμοιο
ῆτας ἐπὶ γλαφυράς· ἐτι γάρ σφισι κῦδος ὁρέξω,
τείνειν, εἰςόκε ηῆτας ἐϋσσελμους ἀφίκωνται,
ὑη τὸ ἡέλιος καὶ ἐπὶ κνέφας ιερὸν ἔλθῃ.

Ως εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἥν.
Ὦ δέ, ἀπὸ χαιτάων κονίην οὐδάςδε βαλόντε,
ἵμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιούς.
Γοῖσι δὲ ἐπ' Αὐτομέδων μάχετ', ἀχνύμενός περ
ἔταιρον,
πποις ἀΐσσων, ὥστ' αἰγυπιὸς μετὰ χῆνας·
ἥει μὲν γάρ φεύγεσκεν ὑπὲκ Τρῶων ὁρυμαγδοῦ,
ἥεια δὲ ἐπαΐξασκε πυλὺν καθ' δμιλον ὑπάζων.
Αλλ' οὐχ ἥρει φῶτας, δτε σεύναιτο διώκειν·
οὐ γάρ πως ἦν οἶον ἐόνθ' ιερῷ ἐνὶ δίφρῳ
ἔγχει ἐφορμᾶσθαι, καὶ ἐπίσχειν ὠκέας ἵππους.
Οψὲ δὲ δῆ μιν ἔταιρος ἀνῆρ ἴδεν ὁφθαλμοῖσιν
Ἀλκιμέδων, νιὸς Λαέρκεος Αἰμονίδαο·
στῇ δὲ ὅπιθεν δίφρῳ, καὶ Αὐτομέδοντα προςηῦδα·
Αὐτόμεδον, τίς τοὶ νν θεῶν νηκερδέα βουλὴν
ἐν στήθεσσιν ἔθηκε, καὶ ἔξελετο φρένας ἐσθλάς;
οἶον πρὸς Τρῶας μάχεαι πρώτῳ ἐν δμιλῷ
μοῦνος· ἀτάρ τοι ἔταιρος ἀπέκτατο· τεύχεα δ'
Ἐκτωρ

45, 446. "These are traits peculiar to H.; a poet unequalled in power of expressing in words the full intensity of human sorrows. speaking thus, says Plutarch, the poet seems but to accord to I., above all living creatures, the sad privilege of unhappiness. often find in H. this intimate consciousness of the painful condition of man upon the earth; and it is to this profound sentiment that we owe the touching details of this scene, pathetic as it is, of am at the feet of Achilles." Dugas Montb. — 450. See 5, 349. — σφισι, to the Trojans. — 464. "Ἔτοι μεγάλῳ (see 16, 407), ἦν ἐλαύνοντι ἵππον, Sch. — 489. 'Ακερδῆ, ἀνωφελῆ, βλαβεράν,

473 αὐτὸς ἔχων ὕμοισιν ἀγάλλεται Αἰακίδαο.

Τὸν δ' αὐτὸν Αὐτομέδων προεφῆ, Διώρεος νόος·

'Αλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὄμοιος

476 ἵππων ἀθανάτων ἔχεμεν δμῆσίν τε μένος τε,

εἰ μὴ Πάτροκλος, θεόφιν μήστωρ ἀτάλαινος,

Ζωδὶς ἐών; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει·

ἄλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλόειτε

480 δέξαι, ἐγὼ δὲ ἵππων ἀποβήσομαι, ὅφρα μάχωμαι.

"Ως ἔφατ· 'Αλκιμέδων δὲ βοηθόον ἄρι' ἐπορούσας,

καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν·

Αὐτομέδων δὲ ἀπόρουσε. Νόησε δὲ φαίδημος "Εκτωρ·

484 αὐτίκα δὲ Αἰνείαν προεφώνεεν ἐγγυς ἔσντα·

Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων,

ἵππω τύδ' ἐνόστα ποδώκεος Αἰακίδαο,

ἔς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσιν.

488 Τῷ κεν ἐελποίμην αἱρησέμεν, εἰ σύγε θυμῷ

σῶφε ἐθέλεις· ἐπεὶ οὐκ ἀν ἐφορμηθέντε γε νωΐ

τλαῖεν ἐναντίβιον στάντες μαχέσασθαι "Αρηϊ.

"Ως ἔφατ· οὐδὲ ἀπίθησεν ἐνὶς παιᾶς 'Αγχίσαο.

492 Τῷ δὲ ιθὺς βήτην, βοέργες εἰλυμένω ὕμους

αὔησι, στερεῆσι· πολὺς δὲ ἐπελήλατο χαλκός.

Τοῖσι δὲ ἄμα Χρομίος τε καὶ "Αρητος θεοειδῆς

ηἷσαν ἀμφότεροι· μάλα δέ σφισιν ἐλπετο θυμὸς

496 αὐτῷ τε κτενέειν ἐλάan τ' ἐριαύχενας ἵππους·

νήπιοι, οὐδὲ ἄροι ἐμελλον ἀναιμωτί γε νέεσθαι

αντὶς ἀπ' Αὐτομέδοντος. 'Ο δὲ εὐξάμενος Διὸς πατρὶ

ἀλκῆς καὶ σθένεος πλήγο φρένας ἀμφιμελαίνας.

500 Αὐτίκα δὲ 'Αλκιμέδοντα προεζήνδα, πιστὸν ἐταίφον·

'Αλκίμεδον, μὴ δῆ μοι ἀπόρροθεν ίσχέμεν ἵππους,

ἄλλα μάλιστα φρένας μεταφρένω. Οὐ γάρ ἔγωγε

Sch.—476. Lit.: to have in hand the repression and the rush of the coursers; i. e. to know how to stop them, or to urge them forward, at his will.—481. βοηθόον = πολεμικόν, see 13, 477.—487. I transcribe here a very useful remark of Mad. Dacier: "There was, in fact, but one charioteer, as Alcimedon was alone in the chariot, and Automedon had descended to fight: but in poetry, as in painting, there is often only one moment, which must be seized. Hector sees Alcimedon leap upon the chariot before Automedon has descended . . . and he calls them two charioteers. In reading the poets we often fall into great embarrassments, unless we seize successfully the moment of which they speak."—490. Sustinuerat.—493. See 7, 238, 233.

Ἐκτορα Πριαμίδην μένεος σχήσεσθαι δίω,
πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω,
νῶι κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν
Ἀργείων, η̄ κ' αὐτὸς ἐνὶ πρώτοισιν ἀλοίη.

Ως εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·
Αἴαντ', Ἀργείων ἡγήτορε, καὶ Μενέλαε,
η̄τοι μὲν τὸν νεκρὸν ἐπιτράπεθ', οἵπερ ἄριστοι,
ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν
νῶιν δὲ ζωοῖσιν ἀμύνετε οὐδεὶς ἡμαρ.

Τῆδε γὰρ ἔβρισαν πόλεμον κάτα δακρυόεντα
Ἐκτωρ Αἰνείας θ', οἱ Τρώων εἰσὶν ἄριστοι.

Ἄλλ' ητοι μὲν ταῦτα θεῶν ἐν γούνασι κείται.

Ἡσω γὺρο καὶ ἐγώ τὰ δέ κεν Διὶ πάντα μελήσει.

Ἡ ρα, καὶ ἀμπεπαλῶν προῖει δολιχόσκιον ἔγχος,
καὶ βάλεν· Ἀρήτοι κατ' ἀσπίδα πάντος ἔισην·
ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός·
νειαίρη δὲν γαστρὶ διὰ ζωστῆρος ἔλασσεν.

Ως δ' ὅταν δέξῃν ἔχων πέλεκυν αἰζήνιος ἀνήρ,
κόψας ἔξοπιθεν κεράων βοδὸς ἀγραύλοιο,
Ινα τάμη διὰ πᾶσαν, δὲν προθορῶν ἐρίπηρσιν·
ῶς ἄρ' ὅγε προθορῶν πέσεν ὑπτιος· ἐν δέ οἱ ἔγχος
ι νηδυίοισι μάλ' ὀξὺν κραδαινόμενον λύε γυῖα.

Ἐκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ
ἄλλ' οὐ μὲν ἄντα ίδων ἡλεύατο χάλκεον ἔγχος·
πρόσσω γὰρ κατέκυψε· τὸ δὲ ἔξοπιθεν δόρυ μακρὸν
οὐδεὶς ἐνισκίμφθη, ἐπὶ δὲ οὐρίαχος πελεμίχθη
ἔγχεος· ἔνθα δὲ πεπειτ' ἀφίει μένος ὄβριμος Ἀρης.
Καί νῦ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὄρμηθήτην,
εὶ μή σφῶ Αἴαντε διέκριναν μεμαῶτε,

502. Ἀλλὰ ίγγὺς τοῦ νάτου μου, Sch.—503. *Se cohibiturum ab imitu.*—509. ἀπιτρέπετε (ἐκείνοις) οἱ . . .—514. Ἐν ἔξουσιᾳ τῶν θεῶν τι, Sch. It is generally supposed that this metaphor arises from an ancient idea that strength resides in the knees. How often does . say γούναρ' ἔλυσεν = occidit. But no one has ever explained how such a metaphor came to be applied to the gods. It is evident that such an explanation can be given. The principal deity of a temple was generally represented sitting, and they placed on his knees the precious gifts offered to him (see 6, 273, 303): θεῶν ἐν γούνασι κείται means then: It is no longer in our hands; it has been referred to the gods, and is in their power.—515. Fm ἵημι.—523. "Ολην ἀποέμοι τὴν γωνιαίαν φλέβα, Sch. It has been remarked here that H., a faithful painter of nature, for that an ox, struck behind the horns, springs forward when he falls.—523. ὑπτιος, on his back.—

532 οἵ ῥ' ἡλθον καθ' δμιλον, ἔταιρου κικλήσκοντος.

Τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὐτὶς

"Εκτωρ Αἰνείας τ' ἡδὲ Χρομίος θεοειδῆς·

"Αρητον δὲ κατ' αὐθι λίπουν, δεδαίγμένον ἡτορ,

536 κείμενον· Αύτομέδων δέ, θιῷ ἀτάλαντος "Αρη,
τεύχεα τ' ἐξενάριξε, καὶ εὐχόμενος ἔπος ηῦδα·

"Ἡ δὴ μὰν ὄλιγον γε Μενοιτιάδαο θανόντος

κῆρο ἄχεος μεθέηκα, χερείουνά περ καταπέφυνων.

540 "Ως εἰπών, ἐς δίφρον ἐλὼν ἔναρα βροτόεντα
θῆκ· ἀν δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὑπερθεν
αίματόεις, ὃς τίς τε λέων κατὰ ταῦρον ἐδηδώς.

The chiefs fly back to combat for the body of Patroclus. Athénè animates Menelaus, who kills Podes. Apollo reproaches Hector. Zeus gives the Trojans the victory. Idomeneus flees towards the ships. Ajax advises Menelaus to send Antilochus to tell Achilles of the death of Patroclus.

"Αψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὑσμίνη,
544 ἀργαλέη, πολύδακρυς· ἔγειρε δὲ νεῖκος Ἀθήνη
οὐρανόθεν καταβᾶσα προῆκε γὰρ εὐρύοπα Ζεύς,
δρυνύμεναι Δαναούς· δὴ γὰρ νοος ἐτράπετ' αὐτον.
"Ηύτε πορφυρέην Ἱριν θινητοῖσι τανύσσηρ
548 Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἡ πολέμοιο,
ἡ καὶ χειμῶνος δυσθαλπέος, δς ρά τε ἔργων
ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει·
ὡς ἡ πορφυρέη νεφέλῃ πυκάσσασα ἐ αὐτήν,
552 δύσετ' Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἔκαστον.
Πρῶτον δ' Ἀτρέος νιὸν ἐποτρύνουσα προςηνδα,
ἴθιμον Μενέλαον· δ γάρ ρά οἱ ἐγγύθεν ἦεν·
εἰσαμένη Φοίνικι δέμας καὶ ἀτειρέα φωνήν·

524. Τοῖς κατὰ νηδὸν σπλάγχνοις, Sch. The entrails.—535. Struck to the heart, ἡτορ, meaning by implication that he was dead. Some scholars, however, have attempted to alter the text, because the wound was aimed at the belly (v. 519), not at the heart. — 538, 539. Μικρὸν δὴ τι τῆς ἐπὶ Πατρόκλῳ λύπης κεκούφισμα τὴν ψυχήν, Sch. We have seen μεθίημι with gen., 13, 97, and elsewhere.

546. "For then his mind had changed." These words, vague in effect, do not mean that Zeus had resolved to give the victory to the Greeks. We see the contrary by the sequel. But he had decided to lend the Greeks sufficient strength to recover at last the body of Patroclus, and to carry it to Achilles. This is the only correct explanation of the words thus.—548. In H. the rainbow passes for an evil presage; see 11, 28. — 549. Δυγθερμάντου, ψυχροῦ, Sch. — 550. See 10, 455.

Ιοὶ μὲν δή, Μενέλαε, κατηφείη καὶ ὄνειδος
·ται, εἴ κ' Ἀχιλῆος ἀγαυοῦ πιστὸν ἔταιρον
·ει ὑπὸ Τρώων ταχέες κύνες ἐλκήσουσιν.
λ' ἔχεο κρατερῶς, ὅτρυνε δὲ λαὸν ἄπαντα.
Γὴν δ' αὐτε προσέειπε βοὴν ἀγαθὸς Μενέλαος·
ινιξ, ἄττα, γεραιὲ παλαιγενές, εἰ γὰρ Ἀθήνη
η κάρτος ἐμοὶ, βελέων δ' ἀπερύκοι ἐρωήν·
κεν ἔγωγ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν
ιτρόκλω· μάλα γάρ με θανὼν ἐξεμάσσατο θυμόν.
λ' "Εκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπο-
λήγει
λκῷ δηϊώνων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.
·Ως φάτο· γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
τι ρά οἱ πάμπρωτα θεῶν ἡρήσατο πάντων.
ν δὲ βίην ὕμοισι καὶ ἐν γούνεσσιν ἔθηκεν,
ι οἱ μνίης θάρσος ἐνὶ στήθεσσιν ἐνῆκεν,
·ε, καὶ ἐργομένῃ μάλα περ χροὸς ἀνδρομέοιο,
χανάᾳ δακέειν, λαρόν τέ οἱ αἷμ' ἀνθρώπου·
ίου μιν θάρσευς πλῆσε φρένας ἀμφιμελαίνας.
η δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
Ξσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος,
φνειός τ' ἀγαθός τε· μάλιστα δέ μιν τίεν "Εκτωρ
ήμου, ἐπεὶ οἱ ἔταιρος ἔην φίλος εἰλαπιναστής·
όν ρα κατὰ ζωστῆρα βάλε ξανθὸς Μενέλαος,
ιξαντα φόβουνδε· διαπρὸ δὲ χαλκὸν ἔλασσεν·
ιούπησεν δὲ πεσών. 'Αταρ 'Ατρείδης Μενέλαος
ιεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ ἔθνος ἔταιρων.
·Εκτορα δ' ἐγγύθεν ίστάμενος ὥτρυνεν Ἀπόλ-
λων,
Φαίνοπι 'Ασιάδη ἐναλίγκιος, δς οἱ ἀπάντων
ξείνων φίλτατος ἔσκεν, 'Αβυδόθι οἰκία ναίων·
[τῷ μιν εἰσάμενος προσέφη ἔκαεργος 'Απόλλων]

6. See 16, 498.—564. Καθήψατο, Sch. See 20, 425.—570. "Ind him with the courage of a fly." This comparison, though marking a wide difference between H.'s poetry and that of ages, is yet extremely just. Cowper ingeniously adapts it to modern notions by giving prominence to the fly's *perseverance* in attacks: "and persevering boldness to his heart Imparted, such as npts the fly, which oft, &c." Lucian has profited largely by it in a piece of badinage called the *Eulogium on the Fly*.—572. 'Αντί-αι, ἐπιθυμεῖ, Sch. [holds fast (her purpose) to bite, Cp.] λαρός, et, savoury.—575. See 7, 47.—577. Συνευωχητής, ὁμοτράπεζος,

586 Ἔκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειν;
οἶον δὴ Μενέλαιον ὑπέτρεσας, δις τὸ πάρος περ

588 μαλθακὸς αἰχμητῆς· νῦν δ' οἴχεται οῖος ἀείρας
νεκρὸν ὑπὲκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἐταῖρον,
ἐσθλὸν ἐνὶ προμάχοισι, Ποδῆν, νιόν Ἕτιώνος.

“Ως φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα·

592 βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῷ.

Καὶ τότ' ἄρα Κρονίδης ἔλετ' αἰγίδα θυσσανόεσσαν,
μαρμαρένην· Ἰδην δὲ κατὰ νεφέλεσσι κάλυψεν,

ἀστράφας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δ' ἐτίναξεν·

596 νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιούς.

Πρῶτος Πηνέλεως Βοιώτιος ἡρχε φόβοιο·
βλῆτο γάρ ὅμον δουρί, πρόσω τετραμμένος αἰεί,
ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὑστέον ἄχρις
600 αἰχμὴ Πουλυδάμαντος· δὲ γάρ ρ' ἔβαλε σχεδὸν
ἔλθων.

Αἵτον αὐθ' Ἔκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
νιόν Ἀλεκτρυόνος μεγαθύμου, παῦσε δὲ χάρμης·
τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ,
604 ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.

“Ἐκτορα δ' Ἰδομενεὺς μετὰ Λήτον δρμηθέντα
βεβλήκει θώρηκα κατὰ στῆθος παρὰ μαζόν·
ἐν καυλῷ δὲ ἕάγη δολιχὸν δόρυ· τοι δὲ ἐβόησαν
608 Τρῷες. Ὡ δὲ Ἰδομενῆς ἀκόντισε Δευκαλίδαο,
δίφρῳ ἐφεσταότος· τοῦ μὲν ρ' ἀπὸ τυτθὸν ἄμαρτεν
αὐτῷ ὁ Μηριόναο δύπανά θ' ἡνίοχόν τε,
Κοίρανον, δις ρ' ἐκ Λύκτου ἔϋκτιμένης ἔπειτ' αὐτῷ—

612 πεζὸς γάρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
ἥλυθε, καὶ κε Τρωσὶ μέγα κράτος ἔγγυαλιξεν,
εἴ μὴ Κοίρανος ὥκα ποδώκεας ἥλασεν ἵπτους·
καὶ τῷ μὲν φάος ἥλθεν, ἄμυνε δὲ ηλεῖς ἡμαρ·
616 αὐτὸς δὲ ὥλεσε θυμὸν ὑφ' Ἔκτορος ἀνδροφόνοιο—
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔποτος, ἐκ δὲ ἄρ' ὁδόντας

Sch. — 585. Omitted in the best MSS. — 593, 594. Virg., *A.E.* viii.
853: “Arcades ipsum Credunt se vidisse Jovem, quam ~~super~~
nigrantem Ἀγίδα concenteret dextra, nimbosque cieret.” See 4, 168.
— 599. “Οσον ἐπιψάνσας, ξιστικῶς, Sch.; grazing, fm λίγγω, which
Hesych. explains by δλισθαίνω, to slip. ἔγραψεν [^{τοις} οἷς αἴγα
scribed the bone, Cp.], see 4, 139; 11, 388.—608. Δευκ., see 13, 367.
— 611. Κοίρανον, the verb is at 617. Lyctus, a town of Crete, south
of Cnossus.—612, sqq. These five lines form a parenthesis. ~~πεζός~~,
i. e. Idomeneus; see 13, 240, a passage which H. here recalls.—

δόρυ πρωμυνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
ιπε δ' ἔξ ὄχέων, κατὰ δ' ἡνία χεῦεν ἔραζε.
τάγε Μηριόνης ἔλαβεν χείρεσσι φίλησιν
ας ἐκ πεδίοιο, καὶ Ἰδομενῆ προσηύδα.
Ιάστιε νῦν, εἴως κε θοὰς ἐπὶ νῆας Ἰκηαί·
νώσκεις δὲ καὶ αὐτός, δτ' οὐκέτι κάρτος Ἀχαιῶν.
Ως ἔφατ· Ἰδομενεὺς δ' ἵμασεν καλλίτριχας ἵπ-
ρους
ις ἐπι γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ.
Οὐδὲ ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
ις, ὅτε δὴ Τρώεσσι δίδου ἐτεραλκέα νίκην.
ῖσι δὲ μύθων ἥρχε μέγας Τελαμώνιος Αἴας·
Ω πόποι, ἥδη μέν κε, καὶ δις μάλα νήπιος ἐστιν,
οίη δτι Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει.
ἰν μὲν γὰρ πάντων βέλε' ἄπτεται, δετις ἀφείη,
κακούς, η ἀγαθός· Ζεὺς δ' ἔμπης πάντ' ίθύνει.
ἰν δ' αὐτῶς πᾶσιν ἐτώσια πίπτει ἔραζε.
λλ' ἄγετ' αὐτοί περ φραζώμεθα μῆτιν ἀρίστην,
ιεν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἥδε καὶ αὐτοὶ¹
ἀρμα φλοιοις ἐτάροισι γενώμεθα νοστήσαντες·
που δεῦρ' ὁρώντες ἀκηχέδατ', οὐδὲ ἔτι φασὶν
ἰκτορος ἀνδροφόνου μένος καὶ χεῖρας ἀάπτους
χήσεσθ', ἀλλ' ἐν νησὶ μελαίνησιν πεσέεσθαι.
η δ', δετις ἐταῖρος ἀπαγγείλειε τάχιστα
ηλείδη· ἐπεὶ οὐ μιν ὄτιμαι οὐδὲ πεπύσθαι
υγρῆς ἀγγελίης, δτι οἱ φίλυς ἀλεθ' ἐταῖρος.
Αλλ' οὐπη δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·
ιέρι γὰρ κατέχονται ὄμῶς αὐτοί τε καὶ ἵπποι.
ἰεν πάτερ, ἀλλὰ σὺ ρῦσαι ὑπ' ἡέρος υἱας Ἀχαιῶν.

ρφ, to Idomeneus. — 618. The point of the spear.—619. See 7, 31.—622. = μάστιζε, see 20, 171.—637. Perf. mid. of ἀκαχίζω, ἀκαχεῖν, to afflict; ἀκαχείατο (plupf., 12, 179) and ἀκηχέαται differ by that *transposition* of long and short syllables, which the city of Epic verse often occasions (*θίωμεν* = *θιόμεν*, &c.). Additional insertion of the δ, which does not belong to the root, apparently, merely euphonic.—639. See 12, 107, 126. After ἀλλά ly ἡμᾶς as subject.—645. See 9, 248. “Every one knows the ant and lively imitation of Boileau :

“Grand Dieu, chasse la nuit qui nous couvre les yeux,
Et combats contre nous à la clarté des cieux.”

translation is, however, more ingenious than just. Never in the ages would a warrior have asked Zeus to fight against him. The

- 646 ποίησον δ' αἴθρην, δός δ' ὁφθαλμοῖσιν ἴδεσθαι·
ἐν δὲ φάει καὶ δλεσσον, ἐπει νύ τοι εῦαδεν οὐτως.
648 “Ως φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα·
αὐτίκα δ' ἡέρα μὲν σκέδασεν καὶ ἀπῶσεν ὄμιχλην
ἡέλιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη·
καὶ τότ' ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
652 Σκέπτεο νῦν, Μενέλαε Διοτρεφές, αἱ κεν ἴδηαι
Ζωὸν ἔτ' Ἀντίλοχον, μεγαθύμου Νέστορος νιόν·
ὅτρυνον δ' Ἀχιλῆι δαίφρονι θᾶσσον ἴόντα
εἰπεῖν ὅττι ρά οἱ πολὺ φίλτατος ὥλεθ' ἔταιρος.

Menelaus retires, commanding the body of Patroclus to Ajax, or Merion. He joins Antilochus, and, telling him the fatal news, sends him to Achilles; after which he returns to the body and warns Ajax not to count on the help of Achilles.

- 656 “Ως ἔφατ· οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέ-
λαος·
βῆ δ' ίέναι, ὡς τίς τε λέων ἀπὸ μεσσαύλοιο,
δεῖτ' ἐπεὶ ἄρ κε κάμησι κύνας τ' ἄνδρας τ' ἐρεθίζων,
οἵτε μιν οὐκ εἰώσι βοῶν ἐκ πτίᾳρ ἐλέσθαι,
660 πάννυχοι ἐγρήσσοντες· δὲ κρειῶν ἐρατίζων
ιθύει, ἀλλ' οὕτι πρήσσει· θαμέες γὰρ ἄκοντες
ἀντίοι ἀΐσσονται θρασειάων ἀπὸ χειρῶν,
καιόμεναί τε δεταί, τάξτε τρεῖ ἐσσύμενός περ·
664 ἡῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
ὡς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος
ἢιε πόλλα' ἀέκων περὶ γὰρ δίε μή μιν Ἀχαιοὶ
ἀργαλέουν πρὸ φόβοιο ἐλωρ δηίοισι λίποιεν.
668 Πολλὰ δὲ Μηριόνγ τε καὶ Αἰάντεσσ' ἐπέτελλεν·
Αἴαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,
νῦν τις ἐνηείης Πατροκλῆος δειλοῖο
μυησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι,

translator lends H. his own ideas on mythology, whilst what we call fables were for H. and his heroes a veritable belief.” *Dugas Month.* —647. εῦαδεν, see 14, 340. This single trait throws a more lively light on the hero's character than a long recital would have been able to do. Longinus has developed the beauty of it at length (*Sublime*, ch. 7). See the passage of Longinus, or the note of M. Dacier, which reproduces all that is essential.—654. Antilochus was greatly loved by Achilles.

657, sqq. See 11, 548, sqq.—667. πρό indicates here the circumstance, as in Lat. *præ fugā* (and in German *vor*).—670. Πραότητος, προσηνιας, Sch.; see 204. —671. “He knew how to be gentle,

ωδὸς ἐών· νῦν αὐθάνατος καὶ μοῖρα κιχάνει.

“Ως ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
ἀντοσε παπταίνων, ὥct' αἰετός, δυ ρά τε φασὶν
ξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν,
ιντε, καὶ ὑψόθ' ἔόντα, πόδας ταχὺς οὐκ ἔλαθε πτώξ,
λάμυνω ὑπ' ἀμφικόμιψ κατακείμενος ἀλλά τ' ἐπ'
αὐτῷ

ἰσσυτο, καὶ τέ μιν ὡκα λαβὼν ἐξείλετο θυμόν·
ὑς τότε σοί, Μενέλαε Διοτρεφές, ὅσσε φαεινὸ
πάντοσε δινείσθην, πολέων κατὰ ἔθνος ἔταιρων,
ἢ που Νέστορος νίδον ἔτι ζώοντα ἴδοιτο.

Τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης,
θαρσύνονθ' ἔτάρους καὶ ἐποτρύνοντα μάχεσθαι·
ἀγχοῦ δ' ιστάμενος προσέφη ξανθὸς Μενέλαος·

‘Αντίλοχ', εἰ δ' ἄγε δεῦρο, Διοτρεφές, ὅφρα πύ-
θηαι

λυγρῆς ἀγγελίης, ἦ μὴ ὕφελλε γενέσθαι.

“Ηδη μὲν σὲ καὶ αὐτὸν δίομαι εἰζορόωντα
γιγνώσκειν, ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
νίκη δὲ Τρώων πέφαται δ' ὕριστος Ἀχαιῶν,
Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται.
'Αλλὰ σύγ' αἰψ' Ἀχιλῆι, θέων ἐπὶ νῆας Ἀχαιῶν,
εἰπεῖν, αἱ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
γυμνόν' ἀτὰρ τάγε τεύχε ἔχει κορυθαίολος Ἐκτωρ.
‘Ως ἔφατ·’ ‘Αντίλοχος δὲ κατέστυγε μῦθον ἀκού-
σας.

Δὴν δέ μιν ἀμφασίη ἐπέων λάβε· τὸ δέ οἱ ὅσσε
δακρυνόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
‘Αλλ' οὐδὲ ὡς Μενελάου ἐφημοσύνης ἀμέλησεν·
βῆ δὲ θέειν, τὰ δὲ τεύχε ἀμύμονι δῶκεν ἔταιρῳ,
Λαοδόκῳ, δς οἱ σχεδὸν ἐστρεφε μώνυχας ἵππους.
Τὸν μὲν δακρυχέοντα πόδες φέρου ἐκ πολέμοιο,
Πηλείδη Ἀχιλῆι κακὸν ἐπος ἀγγελέοντα.

Οὐδὲ ἄρα σοί, Μενέλαε Διοτρεφές, ἥθελε θυμὸς

ectionate,” does not admit of a bad acceptation in Greek, as *savoir* is in French. Like *μαθεῖν* (e. g. 6, 444, *ἴπει μάθον ἐμμεναι ἰσθλός*), said of what forms the *character*; in the same way *ἐπίστασθαι* and *ἴεναι* (see 2, 213) serve to indicate the *practical* principles, with which a man is imbued. — 681. *Ιδούτο*, sc. τὰ ὅσσε. — 689. *νίκη δ'* *τρί*) *Τρ.* — 692. See 7, 39. — 694. *κατέστυγον*, aor.; pres. *στυγέω*. — 16. *Αφασία, ἀφωνία, Sch.*

- 703 τειρομένοις ἑτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν
 704 Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·
 ἀλλ' ὅγε τοῖσιν μὲν Θρασυμήδεα δίον ἀνῆκεν,
 αὐτὸς δ' αὐτὸς ἐπὶ Πατρόκλῳ ἥρωῃ βεβήκει·
 στῇ δὲ παρ' Αἰάντεσσι θέων, εἴθαρ δὲ προσηύδα·
 708 Κεῖνον μὲν δὴ νησὸν ἐπιτροέηκα θοῦσιν,
 ἔλθειν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἴω
 νῦν ἰέναι, μάλα περ κεχολωμένον "Ἐκτορὶ δίψ
 οὐ γάρ πως ἀν γυμνὸς ἐών Τρόιεσσι μάχοστο.
 712 Ἡμεῖς δ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν δπως τὸν νεκρὸν ἐρύσσομεν, ηδὲ καὶ αὐτοὶ
 Τρώων ἔξ ἐνοπῆς θάνατον καὶ Κῆρα φύγωμεν.

The body of Patroclus is carried off by Menelaus and Mérionë. The two Ajaces protect its removal. The Greeks, pressed by the Trojans, retreat to their camp, re-passing the fosse in their flight.

- Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 716 Πάντα κατ' αἴσαν ἔειπες, ἀγακλεὲς ὁ Μενέλαος·
 ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὄκα,
 νεκρὸν ἀείραντες φέρετ' ἐκ πόνου. Αὐτὰρ ὅπισθεν
 νῷι μαχησόμεθα Τρωσίν τε καὶ Ἐκτορὶ δίψ,
 720 Ισον θυμὸν ἔχοντες, δμώνυμοι, οἵ το πάρος περ
 μίμνομεν δξὺν "Αρηα παρ' ἀλλήλοισι μένουτες.
 "Ως ἔφαθ· οἱ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκά-
 ζοντο
 νῷι μάλα μεγάλως· ἐπὶ δ' ἵαχε λαὸς ὅπισθεν
 724 Τρωϊκός, ὡς εἴδοντο νέκυν αἴροντας Ἀχαιούς.
 "Ιθυσαν δὲ κύνεσσιν ἐουκότες, οἵτ' ἐπὶ κάπτρῳ
 βλημένων ἀτέξωσι πρὸ κούρων θηρητήρων·
 ἐώς μὲν γάρ τε θέουσι, διαρράΐσαι μεμαῶτες,
 728 ἀλλ' ὅτε δή ρ' ἐν τοῖσιν ἐλίξεται ἀλκὶ πεποιθώς,
 ἄψ τ' ἀνεχώρησαν, διά τ' ἔτρεσαν ἄλλυδις ἄλλος·
 ῶς Τρώες εἴως μὲν δμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύνοισιν·
 732 ἀλλ' ὅτε δή ρ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς
 σταίησαν, τῶν δὲ τράπετο χρώς, οὐδέ τις ἔτλη

723. Εἰς τὰς ἀγκάλας (αὐτῶν) ἐλάμβανον, Sch.—727. Σως (as one syllable) = τίως. — 733. σταίησαν, optat., because, in this retreat, the two Ajaces return several times, and several times offer resistance. The combat, which is kindled afresh to recover from the Trojans the body of Patroclus, is painted by a series of brilliant similes which

ρόσσω ἀτέξας περὶ νεκροῦ δηριάσθαι.

“Ως οἶγ’ ἐμμεμαῶτε νέκυν φέρουν ἐκ πολέμοιο
ηας ἔπει γλαφυράς” ἐπὶ δὲ πτόλεμος τέτατο σφιν
γριοις, ἡῦτε πῦρ, τὸ τ’ ἐπεστύμενον πόλιν ἀνδρῶν
ρμενον ἔξαίφνης φλεγέθει, μινύθουστ δὲ οἰκοι
ν σέλαιῃ μεγάλῳ· τὸ δ’ ἐπιβρέμει ἵς ἀνέμοιο·
νς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητάν
ιζηχῆς ὀρυμαγδὸς ἐπήγειν ἐρχομένουσιν.
Δι’ δ’, ὥσθ’ ἡμίονοι, κρατερὸν μένος ἀμφιβαλόντες,
λκωσ’ ἔξ ὅρεος κατὰ παιπαλόεσσαν ἀταρπὸν
η δοκούν, ἡὲ δόρυ μέγα νήιον· ἐν δέ τε θυμὸς
τείρεθ’ δμοῦ καμάτῳ τε καὶ ἴδρῳ σπευδόντεσσιν·
ῶς οἶγ’ ἐμμεμαῶτε νέκυν φέρουν. Αὐτὰρ ὅπισθεν
Αἴαντ ἰσχανέτην, ὥστε πρῶν ἰσχάνει ὕδωρ
ὑλήεις, πεδίοιο διαπρύσιον τετυχηκώς·
δετε καὶ ἴφθιμων ποταμῶν ἀλεγεινὰ ρέεθρα
ἴσχει, ἄφαρ δέ τε πᾶσι ρόσον πεδίονδε τίθησιν,

1 a fit termination to this Book, and the description of the bloody
ggle which is the subject of it. "Nothing more fully proves the
ortance attached, in the heroic ages, to rendering the last duties to
dead, than these long combats for the body of Patroclus. This
le book is devoted to the picture of a sanguinary struggle of the
hosts around a single corpse. The question is not here of taking
antage of a position, of defending the fleet, or attacking the
is of the town, but of rescuing a dead hero from the infamy of
ig devoured by the dogs and the vultures. This action, apparently so simple, furnishes abundant materials for more than
lines ; and never does the fertile imagination of the poet exhibit
ater richness, without causing in his readers the slightest feeling
ny labour or forced attempt ; so deeply is he inspired by that
found and religious thought of the honours due to the mortal
nains of a hero. Several centuries later, the Lacedæmonians made
ially glorious efforts to save the body of Leonidas, after the famous
tle of Thermopylae : 'The Persians and Lacedæmonians, says
rodotus, fought fiercely for the body of Leonidas ; but at length the
rage of the Greeks succeeded in carrying it off, after four times
ulsing the enemy.' " *Dug. Monb.* — 738. *Fm δρυμη.* μυνός is
rans, here and 16, 392. — 739. = βρίσει ἐπὶ τὸ (πῦρ), casts itself
iring upon the fire. — 742. μένος ἀμφιβαλόντες is explained by
lothed with great strength,' as we have seen ἐπιειμένοι ἀλεήν, fm
νυμι, *induo*. But in this sense the mid. ἀμφιβαλλόμενοι is indis-
nable. I should take this word for ἀμφιπροβαλόντες, *utrumque ex-
entes, exhibentes, making appear, exhibiting*. — 744. See 15, 410. —
7. Ἐπείχον τὴν δόμην καὶ ἱκάλην, *Soh.* — 748. Παρ' ὅλον τὸ
δίον παρατεταμένως δίκεων, *Soh.* διατρύσιον, derived fm δια-
τράψ, to pass from one end to the other, to extend through the
hole length [*stretch'd athwart the mead, Cp.*]. — 749. *Molesta.* —

751 πλάζων· οὐδέ τέ μιν σθένει ρηγνῦσι ρέοντες·

752 ὡς αἱὲ Αἴαντε μάχην ἀνέεργον ὀπίσσω

Τρώων· οἱ δὲ ἄμ' ἔποντο, δύω δὲ ἐν τοῖσι μαλιστα,

Αἰνείας τὸν Ἀγχιστιάδης καὶ φαίδιμος Ἐκτωρ.

Τῶν δέ, ὥστε ψαρῶν νέφος ἔρχεται ἡὲ κολοιῶν,

756 οὐλον κεκλήγοντες, δτε προΐδωσιν ίόντα

κίρκον, δ τε σμικρῆσι φόνον φέρει ὀρνίθεσσιν·

ὡς ἄρ' ὑπὸ Αἰνείᾳ τε καὶ Ἐκτορὶ κοῦροι Ἀχαιῶν
οὐλον κεκλήγοντες ἵσαν, λήθοντο δὲ χάρομης.

760 Πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τὸ ἀμφί τε τά-

φρον

φευγόντων Δαναῶν πολέμου δὲ οὐ γίγνεται ἔρωή.

751. *πλάζω*, in prose *πλανάω*, to turn aside from one's road. The hill prevents the two rivers taking their course in a straight line, and forces them to turn aside into a plain.—755. See 16, 583.—756. *οὐλον*, or *δλοόν*, fm *δλλυμι*: uttering dreadful cries, alarmed by the fear of being devoured.—760. As in Lat. *circumvoircs*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Σ.

Antilochus informs Achilles of the death of his friend. Thetis consoles her son, who wishes to avenge his death. She persuades him to wait till the morrow, and goes to Olympus to apply to Hēphæstus for arms for her son.

“Ως οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
’Αντίλοχος δ’ Ἀχιλῆς πόδας ταχὺς ἄγγελος ἥλθεν.
Τὸν δ’ εὑρε προπάροιθε νεῶν ὀρθοκραιράων,
4 τὰ φρουρέοντ’ ἀνὰ θυμόν, ἀ δὴ τετελεσμένα ἦεν·
οὐχθῆσας δ’ ἄρα εἶπε πρὸς δὲν μεγαλήτορα θυμόν·
“Ω μοι ἐγώ, τί τ’ ἄρ’ αὗτε καρηκομόωντες Ἀχαιοὶ¹
νηυσὶν ἔπι κλονέονται, ἀτυζόμενοι πεδίοι;
8 μὴ δὴ μοι τελέσωσι θεού κακὰ κήδεα θυμῷ,
ῶς ποτέ μοι μήτηρ διεπέφραδε, καί μοι ἔειπεν,
Μυρμιδόνων τὸν ἄριστον, ἔτι ζώοντος ἐμεῖο,
χερσὶν ὑπὸ Τρώων λείψειν φάος ἡελίοιο.
12 Ἡ μάλα δὴ τέθυηκε Μενοιτίου ἄλκιμος υἱός,
σχέτλιος· ἢ τ’ ἐκέλευνον, ἀπωσάμενον δῆιον πῦρ,
ἄψ ἐπὶ νῆας ἴμεν, μηδὲ “Ἐκτορὶ ἵψι μάχεσθαι.
Εως δὲ ταῦθ’ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
16 τόφρα οἱ ἐγγύθεν ἥλθεν ἀγαυοῦ Νέστορος υἱός,

3. We have δρόκραιρος, as an epith. of oxen, in 8, 231 : just as, *ioe versā*, we have in Theocritus a nautical term applied to oxen, βουσὶ ὥρωνίστι. These two epithets relate to the elevated and curved extremities (horns) of the prow and the stern, which gave the ancient ships almost the form of a crescent.—7. See 6, 38.—8. (δειμαίνω) μὴ .—10. Thetis had not named him, and perhaps Achilles was not then thinking of Patroclus, who was of Opus, a town of Locria.—12. Achilles anticipates the news he is going to learn. “Thereby,” says Mad. Jacier, “the poet prevents the terrible consequences, which this news must have caused in a nature so fierce and intractable as that of Achilles ; since, all prepared as he was, he gives loose to such an excess of grief, of what would he not have been capable, had they told him

- 17 δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν
 "Ω μοι, Πηλέος υἱὲ δαῖφρονος, η μάλα λυγρῆς
 πεύσεαι ἀγγελίης, η μὴ ὥφελλε γενέσθαι.
- 20 Κεῖται Πάτροκλος^o νέκυος δὲ δὴ ἀμφιμάχονται
 γυμνοῦ· ἀτάρ τάχε τεύχε^o ἔχει κορυθαίολος^o Εκτωρ.
 "Ως φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
 'Αμφοτέροι δὲ χερσὶν ἐλών κόνιν αἰθαλόεσσαν,
 24 χεύατο κὰκ κεφαλῆς, χαρίεν δ' ἥσχυνε πρόσωπον·
 νεκταρέψ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη.
 Αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστὶ τανυσθεὶς
 κεῖτο, φίλησι δὲ χερσὶ κόμην ἥσχυνε δαῖζων.
- 28 Δμωαὶ δ', ἀς 'Αχιλεὺς ληίσσατο Πάτροκλός τε,
 θυμὸν ἀκηχέμεναι μεγάλ' īαχον' ἐκ δὲ θύρας^o
 ἔδραμαν ἀμφ' 'Αχιλῆα δαῖφρονα, χερσὶ δὲ πᾶσαι
 στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυῖα ἐκάστης.
- 32 'Αντίλοχος δ' ἐτέρωθεν ὁδύρετο, δάκρυα λείβων,
 χεῖρας ἔχων. 'Αχιλῆος^o δ δ' ἔστενε κυδάλιμον κῆρ^o
 δείδις γάρ μὴ λαμὸν ἀποτμήξειε σιδήρῳ·
 σμερδαλέον δ ὄψιαζεν. "Ακουσε δὲ πότνια μήτηρ,
 36 ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέρουντι·
 κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο
 πᾶσαι δσαι κατὰ βένθος ἀλὸς Νηρηΐδες ησαν.
 "Ενθ' ἄρ' ἔην Γλαύκη τε, Θάλειά τε Κυμοδόκη τε,

the news, when he did not expect it!"—18, sqq. A speech generally admired. Eustathius here takes occasion to blame the long recitals of misfortunes, which the Tragic poets, and especially Euripides, address to those who are visited by them: "An envoy, who at first starting spins out a long speech and pathetic descriptions, speaks without being understood: for he whom he addresses has not time to listen. The first word which acquaints him with the misfortune that has befallen him, renders him deaf to all the rest." Rollin, who has also spoken of this speech (*Traité des Études*, vol. i. 451), remarks the euphemism in the word *κατεῖται* (v. 121), and Dugas Montbel points out that the introduction of Hector's name at the end of the speech is an instance of equal tact on the part of Antilochus, for that odious name was enough violently to excite Achilles, and in some sort to counterbalance his first grief.—23. Ashes from the fire-place. Plato, who in his Republic reduces the poet to the function of an instructor, could not fail to censure H. for representing the son of a goddess a prey to such violent despair, and the goddess herself (61, sqq.) as giving way to tears (bk iii. p. 388).—27. Σπαράσσων, Sch.—29. Elsewhere *ἀκαχημέναι*, see 17, 637.—34. Σείση, Antilochus. He feared lest Achilles in his grief should attempt his life.—36. Nereus. — 39, sqq. Zenodotus retrenched these lines "ἄς Ησιόδου χαρακτῆρα ἰχνοντας." We shall find two other

- 40 Νησαίη Σπειώ τε, Θόη θ' Ἀλίη τε βοῶπις,
 Κυμοθόν τε καὶ Ἀκταίη καὶ Λιμνώρεια,
 καὶ Μελίτη καὶ Ἰαιρα, καὶ Ἀμφιθόη καὶ Ἀγαύη,
 Δωτώ τε Πρωτώ τε, Φέρουσά τε Δυναμένη τε,
 44 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρὶς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια,
 Νημερτής τε Ἀψευδῆς καὶ Καλλιάνασσα·
 ἔνθα δὲ ἔνη Κλυμένη, Ἰάνειρά τε καὶ Ἰάνασσα,
 48 Μαῖρα καὶ Ὡρείθυια, ἐπλόκαμός τ' Ἀμάθεια·
 ἄλλαι θ', αἱ κατὰ βένθος ἀλὸς Νηρηΐδες ἡσαν.
 Τῶν δὲ καὶ ἀργύφεον πλῆτο σπέος· αἱ δὲ ἄμα πᾶσαι
 στήθεα πεπλήγοντο· Θέτις δὲ ἐξῆρχε γόνιο·
 52 Κλῦτε, καστίγνηται Νηρηΐδες, ὅφρ' εὖ πᾶσαι
 εἶδετ' ἀκούουσαι, δοσ' ἐμῷ ἔνι κήδεα θυμῷ.
 "Ω μοι ἐγὼ δειλή, ὡ μοι δυζαριστοτόκεια·
 ητ' ἐπει ἀρ τέκον μίδον ἀμύμονά τε κρατερόν τε,
 56 ἔξοχον ἥρωών δὲ ἀνέδραμεν ἔρνεϊ Ἰσος·
 τὸν μὲν ἐγὼ θρέψασα, φυτὸν δὲ γουνῷ ἀλαῆς,
 νηυσὶν ἐπιπροέκα κορωνίσιν Ἰλιον εἰσω,
 Τρωσὶ μαχησόμενον· τὸν δὲ οὐχ ὑποδέξομαι αὗτις
 60 οἰκαδε νοστήσαντα δόμον Πηλήϊον εἴσω.
 "Οφρα δέ μοι ζώει καὶ δρῆ φάος Ἡελίοιο,
 ἄχνηται, οὐδέ τι οἱ δύναμαι χραισμῆσαι ιοῦσα.
 'Αλλ' εἰμί, ὅφρα ἴδωμι φίλον τέκος, ηδὲ ἐπακούσω
 64 δττι μιν ἵκετο πένθος ἀπὸ πτολέμοιο μένοντα.
 "Ως ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ
 δακρυδεσσαι ἵσαν· περὶ δέ σφισι κῦμα θαλάσσης
 ρήγνυτο. Ταὶ δὲ ὅτε δὴ Τροίην ἐρίβωλον ἰκοντο,
 68 ἀκτὴν εἰςανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
 Μυρμιδόνων εἴρυντο νέες ταχὺν ἀμφ' Ἀχιλῆα.
 Τῷ δὲ βαρυστενάχοντι παρίστατο πότνια μήτηρ,

numerations of the Nereides in the *Theogony* of Hesiod, v. 243 to 62, and in the *Georgics* of Virg., iv. 336, sqq. — 48. ἀμάθεια, fm μαθος (ψάμαθος), arena. — 50. Δευκόν, φαινόμενον, Sch. — 53. — δῆτε δσα ἔνεστιν. — 54. Ἐπι κακῷ τὸν ἀριστον τετοκνῖα (fm ἵετω), Sch. — 56. ἀναγρέχειν, used of men (to grow), is also found in prose in Hdt. — 57. See 9, 534. We have seen in bk 9, that hoenix furnished his part of the care bestowed on the infancy of Achilles. The fables known from other sources, and according to which Thetis made her son pass through fire, &c., are neither recounted, nor even alluded to in H. — 64. ἀνό, at a distance from . , as 9, 363—68. See 11, 668.—71. Fm ἴνε.—76. Ἀθροισθῆναι.—

71 ὁξὺ δὲ κωκύσασα κάρη λάβε παιδὸς ἔηος·

72 καὶ ρ̄ ὀλοφυρομένη ἐπει πτερόεντα προζύδα·

Τέκνουν, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος;

ἔξαύδα, μὴ κεῦθε· τὰ μὲν δή τοι τετέλεσται

ἐκ Διός, ὡς ἄρα δὴ πρίν γ' εὔχεο χεῖρας ἀνασχών,

76 πάντας ἐπὶ πρύμνησιν ἀλήμεναι υἱας Ἀχαιῶν,

σεῦ ἐπιδευομένους, παθέειν τ' ἀεκήλια ἔργα.

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὡκὺς
Ἀχιλλεύς·

Μῆτερ ἐμή, τὰ μὲν ἄρι μοι Ὄλύμπιος ἔξετέλεσσεν

80 ἀλλὰ τί μοι τῶν ἥδος, ἐπεὶ φίλος ὥλεθ' ἐταῖρος,

Πάτροκλος, τὸν ἐγὼ περὶ πάντων τίον ἐταίρων,

Ισον ἐμῷ κεφαλῇ; τὸν ἀπώλεσα· τεύχεα δ' Ἐκτωρ

δηώσας ἀπέδυσε πελώρια, θαῦμα ἰδέσθαι,

84 καλά· τὰ μὲν Πηλῆι θεοὶ δόσαν, ἀγλαὰ δῶρα,

ἥματι τῷ, δτε σε βροτοῦ ἀνέρος ἐμβαλον εὐνῆ·

Αἴθ' ὅφελες σὺ μὲν αὐθὶ μετ' ἀθανάτῃς ἀλίησιν

ναίειν, Πηλεὺς δὲ θυητὴν ἀγαγέσθαι ἄκοιτιν!

88 Νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη

παιδὸς ἀπυφθιμένοιο, τὸν οὐχ ὑποδέξεαι αὐτὶς,

οἴκαδε νοστήσαντ· ἐπεὶ οὐδέ με θυμὸς ἀνώγει

ζώειν οὐδὲ ἄνδρεσσι μετέμμεναι, αἴ κε μὴ Ἐκτωρ

92 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσῃ,

Πατρόκλοιο δ' ἐλωρα Μενοιτιάδεω ἀποτίσῃ.

Τὸν δ' αὗτε προσέειπε Θέτις, κατὰ δάκρυ χέουσα·

'Ωκύμορος δή μοι, τέκος, ἔστεαι, οἵ ἀγορεύεις·'

96 αὐτίκα γάρ τοι ἐπειτα μεθ' Ἐκτορα πότμος ἐτοίμος.

Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὡκὺς Ἀχιλλεύς·

Αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐταίρῳ

77. *Προσδεομένους*, Sch. *ἀεκήλια* = *ἀεικήλια*, the vocalisation being changed by the rhythm; as we have just seen *ἀειχέμενος* and *ἀκημένος*. The ancient grammarians, however, did not admit this system. They saw in *ἀεκήλιος* the privative of *ἐκηλος* (see 17, 37), and explained it by οὐκ εἰρηνικά, or (as Aristarchus) by *ταραχώδη*, η ἀκούσια, ή οὐκ ἀν τις ἐκών πάθοι. — 82. 'Επ' ίσης ἐμαντρῷ, Sch. *Caput* serves in the same way in periphrases. Imitating the ancients, Racine says: "J'ignore le destin d'une tête si chère." — 85. *ἐνθελον*: the phrase *ἐμβαλεῖν χειρί*, to give in hand, does not carry with it any notion of haste or violence. — 86. *ἀθανάταις* is here a substant. — 88. *νῦν* 84 is used when one passes from a supposition to the reality. — 93. Heyne compares with this expression *θρίπτρα* (*præsum adationis*) *ἀποδοῦναι* (4, 478), and renders: *ρωναν dare repetitionis et*

τεινομένω ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
φθιτ', ἐμεῖο δὲ δῆσεν, ἀρῆς ἀλκτῆρα γενέσθαι.
ἴνυ δ', ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
ἀνδέ τι Πατρόκλῳ γενούμην φάος οὐδὲ ἔταροισιν
οῖς ἄλλοις, οἱ δὴ πολέες δάμεν "Εκτορὶ δίψ."
ἰλλ' ἦμαι παρὰ νηυσίν, ἔτώσιν ἄχθος ἀρούρης,
οἴος ἔών, οἴος οὔτις Ἀχαιῶν χαλκοχιτῶνων
ν πολέμῳ ἀγορῇ δέ τ' ἀμείνονές είσι καὶ ἄλλοι.
Ως ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο,
καὶ χόλος, ὅςτ' ἐφέηκε πολύφρονά περ χαλεπῆναι.
ὅςτε πολὺ γλυκίων μέλιτος καταλειβομένοιο
ἀνδρῶν ἐν στήθεσιν ἀέξεται ἡύτε καπνός·
ώς ἐμὲ νῦν ἔχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
Ἄλλὰ τὰ μὲν προτετύχαι ἔάσομεν, ἀχνύμενοί περ,
θυμὸν ἐνὶ στήθεσι φίλουν δαμάσαντες ἀνάγκῃ.
Νῦν δ' είμ', ὅφρα φίλης κεφαλῆς ὀλετῆρα κιχείω,
"Εκτορα· Κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ
Ζεὺς ἐθέλῃ τελέσαι ηδὲ ἀθάνατοι θεοὶ ἄλλοι.
Οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε Κῆρα,
ὅςπερ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι·
ἄλλὰ ἐ Μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἡρης.
"Ως καὶ ἔγών, εἰ δή μοι δομίη μοῖρα τέτυκται,
κείσομ', ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων,
ἀμφοτέρησιν χερσὶ παρειάων ἀπαλάων
ι δάκρυ' ὅμορξαμένην, ἀδινὸν στοναχῆσαι ἐφείην·

nati Patrocli.—100. = idēt̄seū, indigebat me pernicioei suac aterruntore, he wanted me, to save him from misfortune (and I was not there!). See 213. — 101. νῦν δέ being here followed by several coordinate clauses, is resumed at 114.—104. The three last words this line have become a proverbial expression. “Racine (says Agas Montbel) has happily transplanted this beautiful expression to our own language: Achilles says in that poet's Iphigenia scene 1):

‘Voudrais-je, de la terre inutile fardeau, &c.’”

- 108. *Ira, quae vel sapientem incitare solet ad saeviendum.* — 109. Aristotle (*Rhetoric*, I., ch. 11; II., ch. 2) and Plato (*Philebus*, 47) in praising this passage, well remark that a certain pleasure always mingles with the desire of revenge, and with all our passions, even the most painful. Thus the expression *anger sweeter than honey*, is full of energy and truth.” Dugas Montb. — 122. *τινά, some ne*, does not mean only some one wife (Andromachē). We may translate it, *more than one, many a-*. Let us remember *καὶ τις*

- 125 γνοῖεν δ' ὡς δὴ δηρὸν ἐγὼ πολέμῳ πέπαυμαι.
 Μηδέ μ' ἔρυκε μάχης, φιλέουσά περ· οὐδέ με πείσῃς.
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
- 128 Ναὶ δὴ ταῦτα γε, τέκνουν, ἐτήτυμον· οὐ κακόν ἐστιν
 τειρομένων ἑτάροισιν ἀμυνέμεν αἰτὺν δλεθρον·
 ἀλλά τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται,
 χάλκεα, μαρμαίροντα· τὰ μὲν κορυθαίολος "Εκτῷρ
 132 αὐτὸς ἔχων ὅμοισιν ἀγάλλεται· οὐδέ ἔ φημι
 δηρὸν ἐπαγλαΐεῖσθαι, ἐπεὶ φόνος ἐγγύθευ αὐτῷ.
 'Αλλὰ σὺ μὲν μῆπω καταδύσεο μῶλον "Αρηος,
 πρίν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὑφθαλμοῖσι ιδῃαι.
- 136 Ἡώθεν γὰρ νεῦμαι, ἄμ' ἡελίψ ἀνιόντι,
 τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος.
 "Ως ἄρα φωνήσασα πάλιν τράπεθ' υἱος ἑοῖο·
 καὶ στρεφθεῖσ' ἀλίγσι καστυγνήγησι μετηύδα·
- 140 'Υμεῖς μὲν νῦν δύτε θαλάσσης εὐρέα κόλπον,
 δόψομενά τε γέρονθ' ἄλιον καὶ δώματα πατρός,
 καὶ οἱ πάντ' ἀγορεύσατ· ἐγὼ δ' ἐς μακρὸν "Ολυμπον
 εἴμι παρ' "Ηφαιστον κλυτοτέχνην, αἱ κ' ἐθέλρσιν
 144 νίεῖ ἐμῷ δύμεναι κλυτὰ τεύχεα παμφανόωντα.
 "Ως ἔφαθ': αἱ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ'
 ἔδυσαν·
 ἡ δ' αὐτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
 ἥιεν, ὅφρα φίλψ παιδὶ κλυτὰ τεύχε' ἐνείκαι.

The Greeks with difficulty defend the body of Patroclus. Iris, sent by Hērē, persuades Achilles to mount the edge of the fence. He gives three great shouts, and the Trojans flee. The body is brought to the camp, and night ends the fight.

- 148 Τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ
 'Αχαιοὶ θεσπεσίψ ἀλαλητῷ ύψῳ "Εκτορος ἀνδροφόνοιο
 φεύγοντες, νῆάς τε καὶ Ἑλλής ποντον ἰκοντο.
 Οὐδέ κε Πάτροκλόν περ ἐϋκνήμιδες 'Αχαιοὶ
 152 ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' "Αχιλῆος·
 αὐτὶς γὰρ δὴ τόνγε κίχου λαός τε καὶ ἵπποι,
 "Εκτῷρ τε Πριάμοιο πάϊς, φλογὶ εἴκελος ἀλκήν.

εἶπεσκε.—125. δηρόν, seventeen days! — 128. ἐτήτυμον (adv.), *to be παῖς*. Thou art right (to wish to fight).

148. Μεγάλω, Sch.—151, 152. οὐδὲ ἀν ερύσαντο, non retrahens et servassent, requires *εἰ μή . . . , nisi . . .*, but here also the construction is cut up and absorbed by the following picture of the strife. The

ὶς μέν μιν μετόπισθε πυδῶν λάβε φαίδιμος Ἐκτωρ,

κέμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὄμοκλα·
ὶς δὲ δύ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκήν,
κροῦ ἀπεστυφέλιξαν· ὁ δ' ἔμπεδον, ἀλκὴ πεποιθώς,

λοτ' ἐπαίξασκε κατὰ μόθον, ἄλλοτε δ' αὐγε
άσκε μέγα ίάχων· ὅπίσιν δ' οὐ χάζετο πάμπαν.

ὶς δ' ἀπὸ σώματος οὗτι λέοντ' αἴθωνα δύνανται
τιμένες ἄγραυλοι μέγα πεινάοντα δίεσθαι·

ς ῥά τὸν οὐκ ἐδύναντο δύω Αἴαντε κορυστὰ
ἔκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.

αἱ νύ κεν εἰρυσσέν τε καὶ ἀσπετον ἥρατο κῦδος,
μὴ Πηλείωνι ποδήνεμος ὡκέα Ἰρις

γγελος ἥλθε θέουσ' ἀπ' Ὄλυμπου, θωρήσσεσθαι,
φύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἥκε μιν Ἡρη.
Αγχοῦ δ' ἵσταμένη ἐπεια πτερόεντα προξηνδα·

"Ορσεο, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν·
Ιατρόκλῳ ἐπάμυνον, οὖ εἴνεκα φύλοπις αἰνὴ
ἴστηκε πρὸ νεῶν. Οἱ δ' ἄλλήλους ὀλέκουσιν,
οἵ μὲν ἀμυνόμενοι νέκυος πέρι τεθνῆτος,
οἱ δὲ ἐρύσσασθαι ποτὶ Ἰλιον ἡνεμόεσσαν
Τρῷες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἐκτωρ
ἐλκέμεναι μέμονεν· κεφαλὴν δέ ἐ θυμὸς ἀνώγει
πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
'Αλλ' ἄνα, μηκέτι κεῖσο· σέβας δέ σε θυμὸν ἱκέσθω,
Πάτροκλον Τρῳῆσι κυσὶν μέλπηθρα γενέσθαι·
σοὶ λώβη, αἱ κέν τι νέκυς ὑσχυμμένος ἔλθῃ.

Τὴν δ' ἡμείβετ' ἐπειτα ποδάρκης δῖος Ἀχιλλεύς·
"Ιρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἥκεν;

Τὸν δ' αὐτε προσέειπε ποδήνεμος ὡκέα Ἰρις·

"Ἡρη με προέηκε, Διὸς κυδρὴ παράκοιτις·

οὐδὲ οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος
ἀθανάτων, οἵ "Ολύμπου ἀγάννιφον ἀμφινέμονται.

Τὴν δ' ἀπαμειβόμενος προξέφη πόδας ὡκὺς
Ἀχιλλεύς·

Instruction is renewed at 165, and εἰ μὴ . . . follows at 166. — 158.
— 16, 703.—184. See 4, 184. — 168. Fm προτημ. — 172. Stat, has
sen. — 178. ἄνα, see 9, 247. σέβας, religio; see 6, 167. — 182.
rgil says, in a more ornamental phrase, *AEn.* ix. 18:

"Iri, decus coeli, quis te mihi nubibus actam
Detulit in terras!"

- 188 Πῶς τ' ἄρ' ἵω μετὰ μῶλον ; ἔχουσι δὲ τεύχε' ἐκεῖνοι
μήτηρ δ' οὐ με φίλη πρίν γ' εἴα θωρήσσεσθαι,
πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι·
στεῦτο γάρ Ἡφαίστοιο πάρ' οἰσέμεν ἔντεα καλά.
- 192 "Αλλοι δ' οὖ τεν οἶδα τεῦ ἀν κλυτὰ τεύχεα δύω,
εὶ μὴ Αἰαντός γε σάκος Τελαμωνιάδαο.
"Αλλὰ καὶ αὐτὸς δγ', ἐλπομ', ἐνὶ πρώτοισιν ὅμλει,
ἔγχει δηϊόων περὶ Πατρόκλοιο θανόντος.
- 196 Τὸν δ' αὗτε προσέειπε ποδήνεμος ὡκέα Ἰρις·
Εὖ νυ καὶ ήμεῖς ἴδμεν, δ τοι κλυτὰ τεύχε' ἔχονται·
ἀλλ' αὕτως ἐπὶ τάφρου ἴὼν Τρώεσσι φάνηθι,
αἱ κέ σ' ὑποδδείσαντες ἀπόσχωνται πολέμῳ
- 200 Τρῶες, ἀναπνεύσωσι δ' Ἀρίῃοι νίες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
"Η μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὡκέα Ἰρις.
Αὐτὰρ Ἀχιλλεὺς ὥρτο Διὶ φίλος· ἀμφὶ δ' Ἀθήνη
- 204 ὕμοις ἴφθιμοισι βάλλει γίγνεται περισσότερον.
ἀμφὶ δέ οἱ κεφαλῆ νέφος ἔστεφε δῖα θεάων
χρύσεον, ἐκ δ' αὐτοῦ δᾶει φλόγα παμφανόωσαν.
Ως δ' ὅτε καπνὸς ἴὼν ἔξι ἀστεος αἰθέρ' ἵκηται,
- 208 τηλόθεν ἐκ νήσου, τὴν δῆιοι ἀμφιμάχονται,
οἵτε πανημέροι στυγερῷ κρίνονται Ἀρηΐ
ἀστεος ἐκ σφετέρου· ἅμα δ' ἡελίψ καταδύντι
πυροῖ τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
- 212 γίγνεται ἀίσσουσα, περικτιόνεσσιν ἴδεσθαι,
αἱ κέν πως σὺν νησὶν ἀρῆς ἀλκτῆρες ἵκωνται·
ῶς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανεν.
Στῆ δ' ἐπὶ τάφρου ἴὼν ἀπὸ τείχεος οὐδὲ ἐς Ἀχαιοὺς
- 216 μίσγετο· μητρὸς γάρ πυκινὴν ὡπίζετ' ἐφεγμῆν.
"Ενθα στὰς ἦύσ· ἀπάτερθε δὲ Παλλὰς Ἀθήνη
φθέγξατ· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὥρσε κα-
δοιμόν.
Ως δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἵαχε σάλπιγξ

— 191. See 9, 241.—192. = τινδες, οὖ . . . —201. See 11, 801.—204.
See 5, 4.—208 τηλόθεν ἐκ νήσου: for in an island surrounded with
enemies, the besieged have no other means of making known their
distress, than by lighting signal-fires. During the day, these fires
are only distinguished by the smoke; but as night comes on, they
begin to blaze, ἡμ' ἡελίψ καταδύντι. Mad. Dacier reminds us of
the deliverance from Egypt, when God went before his people *per diem in columnā nubis, et per noctem in columnā ignis*. — 210. *Per*
from their own town; otherwise *ἄπο* or *ἀπό*. — 211. Βτάλλη,

τυ περιπλομένων δηίων ὑπο θυμοραϊστέων·
 τότ' ἀριζήλη φωνὴ γένετ' Αἰακίδαο.
 δ' ὡς οὖν ἄιον ὅπα χάλκεον Αἰακίδαο,
 ισιν ὁρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ή δχεα τρόπεον· ὅσσοντο γὰρ ἄλγεα θυμῷ.
 [νίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ
 ενὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλείωνος
 πομενούν· τὸ δὲ δᾶε θεὰ γλαυκῶπις Ἀθήνη.
 φίλις μὲν ὑπὲρ τάφρου μεγάλ' ἵαχε δῖος Ἀχιλλεύς·
 τὰς δὲ κυκήθησαν Τρῶες κλειτοί τ' ἐπίκουροι.
 Συνθα δὲ καὶ τότ' ὅλοντο δυώδεκα φῶτες ἄριστοι
 μφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. Αὐτὰρ Ἀχαιοὶ
 ισπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες
 ἀτθεσαν· ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
 υρόμενοι· μετὰ δὲ σφι ποδώκης εἴπετ' Ἀχιλλεύς,
 ἕακρυα θερμὰ χέων, ἐπεὶ εἰςιδε πιστὸν ἑταῖρον
 ειμενον ἐν φέρτρῳ δεδαϊγμένον ὁξεῖ χαλκῷ.

οι, Sch.; fm ἥριον, the warp of the web. — 218. See 16, 388.
 1. φωνῇ, sc. ἐστὶ or γίνεται. The ancients agree in saying, that trumpet was unknown in the heroic ages, but used in H.'s time; make nearly the same remark on the subject of riding; see 15,

Consequently H. must have drawn the comparison from the of his own days: "But (adds Mad. Dacier) Virgil has overed this minute point of accuracy, for, in speaking of the sack of , he says (*Aen.* ii. 313):

‘Exoritur clamorque virum clangorque tubarum.’”

Virgil, it is the Trojans who give the alarm and assemble the ps to the sound of the trumpet. In a city the combatants could be assembled as in the open country, where the re-echoing voice chief might suffice. In H., as well as in Virgil, it is the besieged sound the trumpet: for *ἵαχε σάλπιγξ ὑπὸ δηίων περιπλ.* ns, literally, “the trumpet sounded because of besieging enemies,” se of ὑπό which we have often seen. As, however, H. had no asion to paint the interior of Troy taken by assault, and consequently to mention the trumpet as employed at such a time, his nce cannot pass for a decisive proof that he would have abstained m introducing it, and the reproach addressed to Virgil is, per- ps, unjust. [Σαλπίζειν is used 21, 388.] — 220. Αστν κυκλούντων, stath. — 224. *Equi præsagiant pugnam*, says Pliny; see 17, 426. mpare also the sublime description of the war-horse, in *Job xxxix*. : “He saith among the trumpets, Ha, ha; and he smelleth the ile afar off.” — 225. = *ἔξεπλάγησαν*. Dionysius of Halicarnassus serves that the rhythm of these lines is very appropriate to depict dden astonishment and terrour. — 229. Εταράχθησαν, Sch. — 230, ll. In this tumult, where all take to flight, twelve warriors are odden under foot by their horses, or pierced by their own arms. —

237 Τὸν δὲ ἦτοι μὲν ἐπεμπε σὸν ἵπποισιν καὶ ὅχεσφιν
ἐς πόλεμον, οὐδὲ αὐτὶς ἐδέξατο νοστήσαντα.

‘Ηέλιον δὲ ἀκάμαντα βοῶπις πότνια “Ηρη
240 πέμψεν ἐπ’ Ὡκεανοῖο ρόας ἀέκοντα νέεσθαι·

‘Ηέλιος μὲν ἔδυ, παύσαντο δὲ δῖοι Ἀχαιοὶ
φυλόπιδος κρατερῆς καὶ δμοίου πολέμου.

The Trojans are assembled in the plain. Polydamas proposes to take shelter behind the ramparts from the resentment of Achilles. Hector refuses, and orders the attack on the morrow. The Greeks mourn Patroclus, and Achilles meditates revenge. Zeus and Hera quarrel about the succour given by the latter to the Greeks.

Τρῶες δὲ αὐθῷ ἐτέρωθεν, ἀπὸ κρατερῆς ὑσμίνῃς
244 χωρήσαντες, ἔλυσαν ὑφ' ἄρμασιν ὕικέας ἵππους·

ἐς δὲ ἀγυρὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι
‘Ορθῶν δὲ ἐσταότων ἀγορὴ γένετ’, οὐδέ τις ἔτλη
ἔζεσθαι· πάντας γάρ ἔχε τρόμος, οῦνεκ’ Ἀχιλλεὺς

248 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ’ ἀλεγεινῆς.
Τοῖσι δὲ Πουλυδάμας πεπνυμένος ἥρχ’ ἀγορεύειν,

Πανθοίδης· ὁ γὰρ οἶος δρα πρόσσω καὶ ὀπίσσω
“Εκτορὶ δὲ ἡεν ἐταῖρος, ίῆ δὲ ἐν νυκτὶ γένοντο·

252 ἀλλ’ ὁ μὲν ἄρ μύθοισιν, ὁ δὲ ἔγχει πολλὸν ἐνίκα·
δ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

‘Αμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε
ἀστυδε νῦν ἴεναι, μὴ μίμνειν Ἡῶ διαν
256 ἐν πεδίῳ παρὰ νηυσίν· ἐκὰς δὲ ἀπὸ τείχεός είμεν.
“Οφρα μὲν οὗτος ἀνήρ Ἀγαμέμνονι μήνιε δίψ,

τόφρα δὲ ρήτεροι πολεμίζειν ἡσαν Ἀχαιοί.
Χαίρεσκον γάρ ἔγωγε θοῆς ἐπὶ νηυσίν ἴαύων,

260 ἐλπόμενος νῆας αἱρήσεμεν ἀμφιελίσσας.
Νῦν δὲ αἰνῶς δείδοικα ποδάκεα Πηλείωνα·

οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ

264 ἐν μέσῳ ἀμφότεροι μένος “Ἀρηὸς δατέονται,
ἀλλὰ περὶ πτόλιος τε μαχήσεται ἡδὲ γυναικῶν.

‘Αλλ’ ἴομεν προτὶ ἀστυν· πίθεσθε μοι· ὡδε γὰρ ἐστι·
Νῦν μὲν νὺξ ἀπέπαυσε ποδάκεα Πηλείωνα

268 ἀμβροσίη· εἰ δὲ ἄμμε κιχήσεται ἐνθάδ’ ἐόντας

266. = φερέτρῳ, feretrum. — 240. ἀέκοντα. Hera had hastened to shorten a day so lucky for the Trojans: Zeus, satisfied with what has been done for the Trojans already, does not hinder her.

260. See 1, 343. — 264. Πειρισσέψασθε τῷ διανοίᾳ. Sch. — 268. μένος Ἀρηος, the

- 269 αὐριον δρμηθεὶς σὺν τεύχεσιν, εῦ νύ τις αὐτὸν
γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἰλιον ἰρήν,
ὅς κε φύγῃ πολλοὺς δὲ κύνες καὶ γυπτες ἔδονται
- 272 Τρώων· αἱ γὰρ δή μοι ἀπ' οὔατος ὥδε γένοιτο.
Εἰ δὲ ἀν ἐμοῖς ἐπέεσσι πιθώμεθα, κηδόμενοί περ,
νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν· ἀστυ δὲ πύργοι,
ὑψηλαί τε πύλαι, σανίδες τ' ἐπὶ τῆς ἀραρυῖαι,
- 276 μακραί, ἐνέστοι, ἐζευγμέναι εἰρύσσονται.
Πρωὶ δὲ ὑπηρῶσι σὺν τεύχεσι θωρήχθεντες
στησόμεθ' ἀμ πύργους· τῷ δὲ ἀλγιον, αἱ κ' ἐθέλησιν
ἐλθὼν ἐκ νηῶν περὶ τείχεος ἅμμι μάχεσθαι.
- 280 Ἀψ πάλιν εἰσ' ἐπὶ νηᾶς, ἐπεὶ κ' ἐριαύχενας ἵππους
παντοίου δρόμου ἀση ὑπὸ πτόλιν ἡλασκάζων.
Εἴσω δὲ οὖ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
οὐδέ τοτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται.
- 284 Τὸν δὲ ἄρ τοπόδρα ἴδων προσέφη κορυθαίολος
“Ἐκτωρ·
Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτα ἀγο-
ρεύεις,
δος κέλεαι κατὰ ἀστυ ἀλήμεναι αὐτὶς ἰόντας.
“Ἡ οὐπω κεκόρησθε ἐελμένοι ἔνδοθι πύργων;
288 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἀνθρώποι
πάντες μυθέσκοντο πολύχρυσον, πολύχαλκον·
νῦν δὲ δὴ ἔξαπόλωλε δόμιαν κειμήλια καλά·
πολλὰ δὲ δὴ Φρυγίην καὶ Μηδονίην ἐρατεινὴν
- 292 κτήματα περινάμεν' ἵκει, ἐπεὶ μέγας ὠδύσσατο Ζεύς.
Νῦν δὲ δτε πέρ μοι ἔδωκε Κρόνου παῖς ἀγκυλο-
μήτεω
κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσση τ' ἔλσαι Ἀχαιούς,
νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δίμῳ.
- 296 Οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἐάσω.
‘Αλλ' ἄγεθ', ως ἀν ἐγὼν εἶπα, πειθώμεθα πάντες.
Νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσιν,

victory. — 269. τις does not relate to Hector; see n. on 122.—272. Far from my ear. *Utinam siō (factum) ne audiam!* — 274. We are going to keep the army mustered (and we will not surrender in our own houses). — 275. σανίδες, the leaves, i. e. the wood-work of the gates; the gates, as distinguished from the gateways and gate-posts. — 276. ἄγεργάναι, *jugaītēs*, for ‘shut.’ The bar (*μοχλός*) is, as it were, the yoke that holds the two leaves together.—278. Compar. *fm* ἀλγος, grief, calamity: *calamitosius*. See 8, 410, 153. — 281. See 5, 289. — 287. See 12, 38; 1, 409. — 291 (Εἰς) Φρυγίαν. — 292. ἀσ-

- 299 καὶ φυλακῆς μνήσισθε, καὶ ἐγρήγορθε ἔκαστος·
 300 Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει,
 συλλέξας, λαοῖσι δότω καταδημοβορῆσαι,
 τῶν τινὰ βέλτερον ἐστιν ἐπαυρέμεν ἡπερ Ἀχαιούς.
 Πρωτὶ δ' ὑπηρῶι σὺν τεύχεσι θωρηχθέντες
 304 νησὶν ἔπι γλαφυρῆσιν ἐγείρομεν ὄξὺν Ἀρηα.
 Εἰ δὲ ἐτεὸν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς,
 ἀλγιον, αἴ κ' ἐθέλησι, τῷ ἔσσεται. Οὐ μιν ἔγωγε
 φεύξομαι ἐκ πολέμου δυσηχέος, ἀλλὰ μάλ' ἄντην
 308 στήσομαι, ἢ κε φέρησι μέγα κράτος, ἢ κε φεροίμην.
 Ξυνὸς Ἐνυάλιος, καὶ τε κτανέοντα κιτέκτα.
 "Ως Ἔκτωρ ἀγόρευ·" ἐπὶ δὲ Τρῷες κελάδησαν,
 νήπιοι· ἐκ γάρ σφεων φρένας εἶλετο Παλλὰς
 Ἀθήνη.
 312 "Εκτορὶ μὲν γὰρ ἐπήνησαν κακὰ μητιώντι·"
 Πουλυδάμαντι δὲ ἄρ' οὔτις, δὲς ἐσθλὴν φράζετο
 βουλήν.
 Δόρπον ἔπειθ' εἶλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ¹
 πανυύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες.
 316 Τοῖσι δὲ Πηλείδης ἀδινοῦ ἔξηρχε γόσιοι,
 χείρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου,
 πυκνὰ μάλα στενάχων· ὥστε λίς ἡγενειος,
 ψέρα θ' ὑπὸ σκύμνους ἐλαφηβόλος ἀρπάσῃ ἀνήρ
 320 ὕλης ἐκ πυκινῆς· δέ τ' ἄχνυται ὑστερος ἐλθών·
 πολλὰ δέ τ' ἄγκε ἐπῆλθε μετ' ἀνέρος ἵχνι ἐρευνῶν,
 εἴ ποθεν ἔξενροι· μάλα γὰρ δριμὺς χόλος αἴρει·
 ὃς ὁ βαρυστενάχων μετεφώνεε Μυρμιδῶνεσσιν·
 324 "Ω πόποι, η ρ' ἄλιον ἔπος ἔκβαλον ἡματι κέινψ,
 θαρσύνων ἥρωα Μενοίτιον ἐν μεγάροισιν·
 φῆν δέ οἱ εἰς Ὁπύεντα περικλυτὸν υἱὸν ἀπάξειν,

στρο (*ἡμῖν*). — 298. See 7, 380. — 299. See 10, 67. — 300. *ἀνάλημ*, *intrans.* : to be in grief, in affliction. Hector seems to have the wealthy Polydamas in his eye, and to attribute the measures proposed by him to the fear of losing his riches. — 301. To devour : = 'to be devoured by them,' the people (by the idiomatic use of *inf. act. for pass.*). — 303, sqq. The repetition of the terms used by Polydamas is not here a mere instance of Homeric simplicity; but it enhances the bitterness of the reply. — 305. He dexterously insinuates a doubt as to whether Achilles had really appeared or not. — 306. See 13, 486. — 309. In Lat. *Mars communis*. "Hector's words are more true than he supposed. It is he who has just conquered, and he is about to be conquered and slain." *Mad. Dacier*. — 312. Gave their approbation, their assent to. — 317. See 24, 479. — 326. See n. on 10.

ιον ἐκπέρσαντα, λαχόντα τε ληῖδος αἴσαν.
λλ' οὐ Ζεὺς ἄνδρεσσι νοήματα πάντα τελευτᾶ.
υφω γὰρ πέπρωται ὁμοίην γαῖαν ἔρεῦσαι
γοῦ ἐνὶ Τροίῃ· ἐπεὶ οὐδὲ ἐμὲ νοστήσαντα
ζεταὶ ἐν μεγάροισι γέρων ἵππηλάτα Πηλεὺς
δὲ Θέτις μῆτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
ιν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἰμ' ὑπὸ^τ
γαῖαν,

σε πρὶν κτεριῶ, πρίν γ' "Εκτροος ἐνθάδ' ἐνεῖκαι
ύχεα καὶ κεφαλὴν, μεγαθύμου σεῖο φονῆος"
ὑδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
γών ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
ὄφρα δέ μοι παρὰ νησὶ κορωνίσι κείσεαι αὗτως·
ιφὶ δὲ σὲ Τρωαὶ καὶ Δαρδανίδες βαθύκολποι
λαύσονται, νύκτας τε καὶ ἡματα δακρυχέουσαι,
ις αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῷ,
ιείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.

"Ως εἰπὼν ἐτάροισιν ἐκέλετο δῖος Ἀχιλλεύς,
μφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα τάχιστα
λάτροκλον λούσειαν ἄπο βρότον αίματόεντα.
ἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέψῃ,
ν δ' ἄρ' ὕδωρ ἔχειν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες·
ἴαστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ'
ὕδωρ.

λύταρ ἐπειδὴ ζέσσεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ,
αὶ τότε δὴ λοῦσάν τε καὶ ἥλειψαν λίπ' ἐλαίῳ·
ν δ' ὡτειλὰς πλῆσαν ἀλείφατος ἐννεώροιο·
ιν λεχέεσσι δὲ θέντες, ἔανῳ λιτὶ κάλυψαν
ις πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.
Παννύχιοι μὲν ἐπειτα πόδας ταχὺν ἀμφ' Ἀχιλῆα
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες.—
Ζεὺς δ' "Ηρην προσέειπε κασιγνήτην ἄλοχόν τε·
"Ἐπρηξας καὶ ἐπειτα, βοῶπις πότνια "Ηρη,
ἀνστήσασ' Ἀχιλῆα πόδας ταχύν· η ρά νυ σεῖο
ἔξ αυτῆς ἐγένοντο καρηκομόωντες Ἀχαιοί.

19. Ἐρυθρὰν τῷ αἴματι ποιῆσαι, Sch.—334. See 11, 454.—341.
ἀ κακοπαθείας καὶ πόνου ἐκτησάμεθα, Sch.—344. See 9, 122.—
See 10, 577. — 351. ἐννέωρον, i. e. ὃ ἐστιν ἴγνεα ὡρῶν, πίνε
το old (ώραι). The ancients attributed a medicinal virtue to old
— 352. See 8, 441. — 357. At length then thou hast succeeded
: ἤξετέλεσας δὴ καὶ ἥνυσας. Sch.—359. Thou lovest the Greeks

- 360 Τὸν δὲ ἡμείβετ' ἔπειτα βοῶπις πότνια Ἡρῷ
 Αἰνύτατε Κρονίδη, ποῖον τὸν μῆθον ἔειπες!
 Καὶ μὲν δή πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
 δεῖπερ θυητός τ’ ἐστὶ καὶ οὐ τόσα μήδεα οἴδεν
 364 πῶς δὴ ἔγωγ’, ἦ φῆμι θεάων ἔμμεν ἀρίστῃ,
 ἀμφότερον, γενεῆ τε καὶ οὐνεκα σὴ παράκοιτις
 κέκλημαι, σὺ δὲ πᾶσι μετ’ ἀθανάτοισιν ἀνάσσεις,
 οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ράψαι;

Thetis recounting to Héphæstus the griefs of her son, begs of him some arms to replace those which Hector had carried off. Héphæstus grants her request, and immediately sets to work upon the promised arma.

- 368 “Οἳς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.—
 ‘Ηφαίστου δὲ’ ἵκανε δόμον Θέτις ἀργυρόπεζα,
 ἄφθιτον, ἀστερέντα, μεταπρεπέ ἀθανάτοισιν,
 χάλκεον, δν ρὸν ἀντὸς ποιήσατο Κυλλοποδίων.
 372 Τὸν δὲ εὑρ’ ἰδρώοντα, ἐλισσόμενον περὶ φύσας,
 σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν,
 ἐστάμεναι περὶ τοῖχον ἔυσταθέος μεγάροιο·
 χρύσεα δὲ σφ’ ὑπὸ κύκλα ἐκάστῳ πυθμένι θῆκεν,
 376 ὄφρα οἱ αὐτόματοι θεῖον δυσαίτητος ἀγῶνα,
 ἥδ’ αὐτὶς πρὸς δῶμα νεοίατο, θαῦμα ἴδεσθαι.
 Οἱ δὲ ἥτοι τόσουν μὲν ἔχον τέλος, οὐατα δὲ οὐκ
 δαιδάλεα προξέκειτο· τά ροὶ ἥρτε, κόπτε δὲ δεσμούς.
 380 “Οφρ’ ὅγε ταῦτ’ ἐπονεῖτο ἴδινήρσι πραπίδεσσιν,
 τόφρα οἱ ἐγγύθεν ἥλθε θεὰ Θέτις ἀργυρόπεζα.
 Τὴν δὲ ἴδε προμιολοῦσα Χάρις λιπαροκρήδεμνος,

as if they were thine own children. — 365, 366. See 4, 60, 61. — 367. See 15, 16.

371. Fm the Ionic κυλλός, = χωλός, lame. These names, Κυλλοποδίων and Ἀμφιγυήεις (see 1, 607) relate to the sedentary occupation of Héphæstus. — 372. “Instead of surrounding Héphæstus with Cyclopes, as Callimachus and Virgil have done (*Aen.* iii. 416, sqq.), and thus reducing him to a simple artisan, H., by a much more noble conception, shows us the god of fire occupied alone in his celestial work, whilst all his instruments spontaneously obey his voice.” *M. Eichhoff.* — 373. See 7, 161. — 374. Ἐδραῖον, Sch. — 375. ἐκάστῳ, sc. τρίποδε. — 376. ἀγῶνα, see 7, 298. Since, for the gods, distances are almost nothing, and are cleared by them with the rapidity of thought (see 15, 80, sqq.), in like manner their will, or their word, alone sets in motion the instruments which they use. Below (417) two living statues of gold support the lame artificer. — 378. Ταῦτα διετούσαντα, = hactenus finiti erant. οὐατα, see 11, 633. — 379. ἔκοψε = ἤχαλσε (Soh.), forged by striking with the hammer. — 382. I think we must

ιλή, τὴν ὥπυιε περικλυτὸς Ἀμφιγυῆεις·
 , τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 Τίπτε, Θέτι τανύπεπλε, ίκάνεις ἡμέτερον δῶ,
 ἰδοίη τε φίλη τε; τάρος γε μὲν οὗτι θαμίζεις.
 Ιλλ' ἐπεο προτέρω, ίνα τοι πὰρ ξείνια θείω.
 "Ως ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.
 'ὴν μὲν ἐπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου,
 αλοῦ, δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
 ἐκλετο δ "Ηφαιστον κλυτοτέχνην εἶπέ τε μῦθον·
 "Ηφαιστε, πρόμολ' ὕδε· Θέτις οὐ τι σεῖο χατίζει.
 Γὴν δ' ἡμείβετ' ἐπειτα περικλυτὸς Ἀμφιγυῆεις·
 "Η ρά οὐ μοι δεινή τε καὶ αἰδοίη θεὸς ἔνδον·
 ι μ' ἐσάωσ', δτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα
 μητρὸς ἐμῆς ιότητι κυνώπιδυς, η μ' ἐθέλησεν
 ιρύψαι, χωλὸν ἐόντα· τότ' ἀν πάθον ἄλγεα θυμῷ,
 ι μή μ' Εὔρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
 Εὔρυνόμη, θυγάτηρ ἀψόρροον Ὡκεανοῖο.
 Τῆσι παρ' εἰνάετες χάλκευον δαίδαλα πολλά,
 πορπας τε γυαμπτάς θ' ἐλικας, κάλυκάς τε καὶ δρ-
 μους,
 ἐν σπῆῃ γλαφυρῷ· περὶ δὲ ρόος Ὡκεανοῖο
 ἀφρῷ μορμύρων ρέεν ἀσπετος· οὐδέ τις ἄλλος
 ἤδεεν οὔτε θεῶν οὔτε θητῶν ἀνθρώπων,
 ἄλλα Θέτις τε καὶ Εὔρυνόμη ἵσαν, αἴ μ' ἐσάωσαν.

Xáris as a proper name, as Μοῦσα, Εὐλείθυια, &c., though else-re H. puts these names in the plural. [So Cp., whom Charis, &c.] ers translate 'a Grace,' and call her Aglaia or Thalia. According to another myth, Aphroditē was Hēphæstus's wife. — 384. See 53. — 386. We have already seen wárot with the present, 12, — 389. See 14, 204.—395. Another instance of a human custom sferred to Olympus. We know that in Greek antiquity dead infants were exposed. — 399. The ancients did not regard the h as a globe, but as a disc, and the Ocean as a large river which on the edge of the circumference, as it is figured on the shield Achilles (v. 606, 607) : hence then the epithet ἀψόρροος signifies h returns into itself. Though the Ocean is here considered as a , the epithet attached to his name belongs to him as a river. —). = παρὰ ταύραις ίννια ἔτη. — 401. θλιξ, whatever is spirally ned : here a bracelet, or, according to others, a ring. κάλυξ, ower-bud or blossom, perhaps an ear-ring of that form. Neverless, the Scholiasts explain it by σωληνίσκοι, σύριγγες περιλαμ- νουσαι τοὺς πλοκάμους, small tubes to keep the hair in curl ; and npare the word with 17, 52, πλοχμοὶ χρωψ ἐσφήκωντο. δρμοι, sklaces. ['I formed nice trinkets, clasps, rings, pipes, and chains.'

- 406 Ἡ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεὼ
πάντα Θέτι καλλιπλοκάμψ ζωάγρια τίνειν.
- 408 Ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήια καλά,
ὅφρ' ἀν ἐγὼ φύσας ἀποθέομαι ὅπλα τε πάντα.
Ἡ, καὶ ἀπ' ἀκμοθέτου οἱ πέλωρ αἴητον ἀνέστη,
χωλεύων· ὑπὸ δὲ κυνῆμαι ρώοντο ἄραιαί.
- 412 Φύσας μέν ᾧ ἀπάνευθε τίθει πυρός, δπλα τε πάντα
λάρνακ' ἐξ ἀργυρέην συλλέξατο, τοῖς ἐπονεῖτο·
σπόγγῳ δὲ ἀμφὶ πρόσωπα καὶ ἀμφω χεῖρ' ἀπο-
μόργνυν,
- αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα·
- 416 δῦ δὲ χιτῶν· ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύ-
ραζε,
χωλεύων· ὑπὸ δὲ ἀμφίπολοι ρώοντο ἄνακτι,
χρύσειαι, ζωῆσι νεήνισιν εἰοικυῖαι.
- Τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῆ,
420 καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπὸ ἕργα ἴσασιν.
Αἱ μὲν ὑπαιθυ ἄνακτος ἐποίπνυον· αὐτὰρ ὁ ἔρρων,
πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἤζε φαεινοῦ·
ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν
- 424 Τίπτε, Θέτι τανύπεπλε, ίκάνεις ἡμέτερον δῶ,
αἰδοίη τε φίλη τε; πάρος γε μὲν οὕτι θαμίζεις.
Αὔδα δὲ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστίν.
- 428 Τὸν δὲ ἡμείβετερ' ἐπειτα Θέτις κατὰ δάκρυ χέουσα·
“Ηφαιστ”, ἡ ἄρα δή τις, δσαι θεαί εἰσ’ ἐν Ὁλύμπῳ,
τοσσάδ’ ἐνὶ φρεσὶν ἥσιν ἀνέσχετο κήδεα λυγρά,
δσσ’ ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε ἔδωκεν;
- 432 ἐκ μέν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσεν,

Cp.]—407. Τὰ τῆς ζωῆς χαριστήρια, Sch.—410. A euphonic syncope := ἀκμονόθετον, his anvil-stock [Op.]. αἴητον, an obscure word for the ancient grammarians themselves, great, immense; according to Hesychius, πνευστικός, ἡ πνωράδης. [Cp. joins the two: ‘*vast in bulk and hot with toil.*’]—411. See 24, 616.—416. A staff to support oneself.—421. See 15, 520. ἔρρων, walking with difficulty, tottering; the same word as *erro*.—427. See 14, 196. These natural and simple words are far superior to the speech which Virgil puts in Hēphaestus’s mouth in an identical situation (viii. 393):

“Quidquid in arte mea possum promittere curse,
Quod fieri ferro, liquidove potest electro,
Quantum ignes animæque valent: abiuste, precando,
Viribus indubitare tuis, &c.”

ιακίδη Πηλῆι, καὶ ἔτλην ἀνέρος εύνην,
·λλὰ μάλ' οὐκ ἐθέλουσα· ὁ μὲν δὴ γῆραῖ λυγρῷ
ἴται ἐνὶ μεγάροις ἀρημένος. "Αλλὰ δέ μοι νῦν·
·ὸν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
·οχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἵσος·
·ν μὲν ἐγὼ θρέψασα, φυτὸν ὃς γουνῷ ἀλωῆς,
ηνσὶν ἐπιπροέκα κορωνίσιν "Ιλιον εἴσω
·ρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὗτις
ἴκαδε νοστήσαντα δόμον Πηλήιον εἴσω.
·φρα δέ μοι ζώει καὶ δρᾶ φάος Ἡελίοιο,
χνυται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ιοῦσα.
·ιούρην ἦν ἄρα οἱ γέρας ἔξελον υἱες Ἀχαιῶν,
·ην ἄψ ἐκ χειρῶν ἐλετο κρείων Ἀγαμέμνων.
Ητοι δ' τῆς ἀχέων φρένας ἔφθιεν αὐτὰρ Ἀχαιοὺς
Γρῷες ἐπὶ πρύμνησιν ἐείλεον, οὐδὲ θύραζε
·ιων ἔξιέναι τὸν δὲ λίσσοντο γέροντες
Αργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὄνομαζον.
Ενθ' αὐτὸς μὲν ἐπειτ' ἡνάινετο λοιγὸν ἀμῦναι·
ιὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἀ τεύχεα ἔσσεν,
πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἄμα λαὸν ὅπασσεν.
Πᾶν δ' ἡμαρ μάρναντο περὶ Σκαιῆσι πύλησιν·
καὶ νῦ κεν αὐτῆμαρ πόλιν ἐπραθον, εἰ μὴ Ἀπόλλων
πολλὰ κακὰ ρέξαντα Μενοιτίου ἀλκιμον υἱὸν
ἔκταν' ἐνὶ προμάχοισι καὶ "Ἐκτορὶ κῦδος ἔδωκεν.
Τοῦνεκα νῦν τὰ σὰ γούναθ' ίκάνομαι, αἱ κ' ἐθέλρσθα
νίει ἐμῷ ὠκυμόρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν,
καὶ καλὰς κνημῖδας, ἐπισφυρίοις ἀραρυίας,
καὶ θώρηχ· δὲ γάρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος,
Τρωσὶ δαμείς· δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων.

Τὴν δ' ἡμείβετ' ἐπειτα περικλυτὸς Ἀμφιγυήεις·
Θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῆσι μελύντων.
ΑἼ γάρ μιν θανάτοιο δυςχήέος ὥδε δυναίμην
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ίκάνοι·

432. See 82. Marriage is often expressed by metaphors drawn in the action of breaking and harnessing cattle to the yoke. — L. Oftener πόλλ' ἀέκουσα. — 435. παρειμένος (fm παρίμη), βε-
·ρυμένος, Sch.; overpowered; worn out. The root of the verb is
certain; it is used only in this form. ἀλλα δέ (ἴστι) μοι νῦν. —
1, sqq. See 56, sqq. — 444. See 11, 627. — 446. Aor. of φθίνω
in the intrans. signif.—449. See 9, 121, sqq.—453. μελόντων, im-
rat.—465. Lit., to secrete him [Cp.] far from death; for, to steal him

- 466 ὃς οἱ τεύχεα καλὰ παρέσσεται, οἴλα τις αὐτε
ἀνθρώπων πολέων θαυμάσσεται, δς κεν ἰδηγαι.
468 “Ως εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δὲ πί φύσας
τὰς δὲ ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
Φύσαι δὲ ἐν χυάνοισιν ἑείκοσι πᾶσαι ἐφύσαν,
παντοίην εὔπρηστον ἀύτμην ἔξανιεῖσαι,
472 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δὲ αὐτε,
ὅππως Ἡφαιστός τ' ἐθέλοι καὶ ἔργον ἀνοίτο.
Χαλκὸν δὲ ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε,
καὶ χρυσὸν τιμῆντα καὶ ἀργυροῦ· αὐτὰρ ἔπειτα
476 θήκεν ἐν ἀκμοθέτῳ μέγαν ἀκμονα· γέντο δὲ χειρὶ¹
ῥαιστῆρα κρατερήν, ἐτέρηψι δὲ γέντο πυράγρην.

Description of the shield of Achilles: on which are represented the earth, the sea, and the heavens.

Ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε,
πάντοσε δαιδάλλων, περὶ δὲ ἀντυγα βάλλε φαεινήν,
480 τρίπλaka, μαρμαρένην, ἐκ δὲ ἀργύρεον τελαμῶνα.

from death.—466. αὐτε, *rurus*, relates to the first arms of Achilles, which were also the work of Héphæstus.—470. Χώνοις πηλίνοις, *iv* οἰς χωνεύεται τὰ μέταλλα, Sch.; melting-pots, crucibles [al. melting-pits]. — 472. (“Ως τε”) παρέίνει, *adesse*, *adjusare*. — 473. In prose ἀνοίτο. — 474. Ἀκαταπόνητον, Sch. — 475. = τιμήντα. — 476. γέντο, see 8, 43. — 477. ραιστῆρ, the hammer; πυράγρα, the tongs.

478. Here begins the celebrated description of the shield of Achilles. To explain the disposition of the numerous objects which the poet is about to detail to us, all of which were represented on the shield, would demand more space than we can afford. Quatremère de Quincy has given a tolerably exact design of it in his “*Olympian Jupiter*.” The historical traditions which mention works such as H. here describes, do not ascend beyond the 15th Olympiad (720, B. C.), and, consequently, do not reach the age of Homer by about two centuries. But, even without the confirmative evidence supplied by the comparative *recency* of these traditions, there could be no doubt that the poet represents a work as executed by Héphæstus, of which men were not yet capable, with the means and processes then known. Grecian art ended by overtaking poetic fiction; whereas in these days the mechanical arts have sometimes even outstript the bounds of the most daring fiction. In imitation of H., Virgil has given a brilliant description of his hero's shield. “We must again (says Mad. Dacier, with great reason) remark the wisdom of H. in his choice of the time and place which he selects for introducing his magnificent description of the shield: it is in the interval of that one night, when the two armies were separated, and awaiting the coming morn to recommence the battle.” — 479. ἀντυγα, see 6, 118. — 480. Τρίπτυχον, Sch.; of three plates, one above the other. ἐκ, adv. = ἵξω. — 485. τείρεα, the constella-

έντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν
αὐτῷ
ίει δαίδαλα πολλὰ ἴδνιγσι πραπίδεσσιν.

'Εν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θά-
λασσαν,

Ιέλιόν τ' ἀκάμαντα, Σελήνην τε πλήθουσαν,
· δὲ τὰ τείρεα πάντα, τά τ' οὐρανὸς ἐστεφάνωται,
ληιάδας θ' Ὑάδας τε, τό τε σθένος Ὁρίωνος,
ἰρκτον θ', ἦν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν,
τ' αὐτοῦ στρέφεται, καὶ τ' Ὁρίωνα δοκεύει,
ἵη δ' ἄμμορός ἐστι λοετρῶν Ὡκεανοῖο.

icture of two cities ; the one enjoying peace, the other engaged
. A siege : deliberations : an ambuscade : a battle.

'Εν δὲ δύω ποίησε πόλεις μερόπων ἀνθρώπων
· αλάς· ἐν τῷ μέν ῥᾳ γάμοι τ' ἔσαν εἰλαπίναι τε
· ώμφας δ' ἐκ θαλάμων, δαΐδων ὅπο λαμπομενάων,
· γίγνεον ἀνὰ ἄστυ πολὺς δ' ὑμέναιος ὁρώρει
· κοῦροι δ' ὁρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
· χύλοι φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες
· ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἕκαστῃ.
Λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἐνθα δὲ νεῖκος
· ὡρώρει δύο δ' ἀνδρες ἐνείκεον εἴνεκα ποινῆς
· ἀνδρὸς ἀποφθιμένου· δὲ μὲν εὔχετο πάντ' ἀποδοῦναι,
· δῆμῳ πιφαύσκων· ὃ δ' ἀναίνετο μηδὲν ἐλέσθαι.

3. στεφανοῦσθαι τι, to be encircled with any thing, as with a
vn. — 486. The (seven) Pleiades, the (twelve) Hyades, Orion,
ies of well-known constellations. — 487, sqq. Not only are the
at Bear and Charles's Wain always above our horizon, but also
other polar constellations. H. (says Aristotle, *Poetics*, ch. 26)
aks as a poet, when he tells us the name of the best-known con-
lation, instead of using a collective designation. — 488. ἀντοῦ,
in the firmament. δοκεύει, observes, looks towards. These two
stellations face, as it were, each other :

"Arctos et Orion adversis frontibus ibant." (*Manilius*.)

489. = ἄμορος (fm μέρος), expers. See 5, 6.

490, sqq. We must not show that we entirely misunderstand the
ture of poetry by inquiring, with the Greek Grammarians, what the
o cities were, which the poet represents as introduced in the shield.

492. Ἀντοῦ τοῦ μερᾶ λαμπάδων, Sch. — 493. See 9, 631, sqq. —
9, sqq. "In explaining a picture of Raphael or Poussin, it would
necessary to animate the figures, as H. animates them here, and
represent them as speaking and acting conformably to the design
the painter." *Mad. Dacier*. — 500. Ἐμφανιζων, Sch.; see 10,

- 501 "Αμφω δ' ίέσθην ἐπὶ ίστορι πεῖραρ ἐλέσθαι.
 Λαοὶ δ' ἀμφοτέροισιν ἐπήπυον ἀμφὶς ἀρωγοὶ·
 κῆρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
 504 εἴσατ' ἐπὶ ξεστοῖσι λίθοις, ἵερῷ ἐνὶ κύκλῳ·
 σκῆπτρα δὲ κηρύκων ἐν χέρσι ἔχον ἡεροφώνων·
 τοῖσιν ἔπειτ' ήσσον, ἀμοιβῆδις δὲ δίκαιον.
 Κεῖτο δ' ἄρ' ἐν μέσσοισι δύνα χρυσοῖο τάλαντα,
 508 τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ιθύντατα εἴποι.
 Τὴν δὲ ἑτέρην πόλιν ἀμφὶ δύνα στρατοὶ εἴσατο
 λαῶν,
 τεύχεσι λαμπόμενοι. Δίχα δέ σφισιν ἥνδανε βυνλή,
 ἡὲ διαπραθέειν, ἡ ἄνδιχα πάντα δάσασθαι,
 512 κτῆσιν δσην πτολίεθρον ἐπήρατον ἐντὸς ἐέργει·
 οἱ δὲ οὐπω πείθοντο, λόχῳ δὲ ὑπεθωρήσαστο.
 Τεῖχος μέν ρ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύνατ' ἐφεσταότες, μετὰ δὲ ἀνέρες, οὓς ἔχε γῆρας·
 516 οἱ δὲ ίσαν ἥρχε δὲ ἄρα σφιν "Αρης καὶ Παλλὰς
 'Αθήνη,

202. *μή*, in Greek, is often joined redundantly to a verb dependent on a preceding verb of negative meaning. It would be enough to say *ό δέ άναίνετο ἐλέσθαι τι*. See 6, 311 [Gr. 883].—501. *ἐπὶ ίστορι* = *pences me est*, it depends on me. *Finem capere*, sc. *cause*, a decision.—502. *Ἐπειβόων*, *Sch. acclamabant*; fm. *ἀπύω*.—505. Lit., they had their (judicial) staves in the hands of the heralds; for, their staves were in the hands of the heralds (whilst the parties were explaining themselves). They took them back when they pronounced the sentence. *ἡερόφωνος*, whose voice resounded in the air.—506. Afterwards they rose with the staves (holding them), = *σὺν τοῖς*. *ἄμοιβηδίς*, each in his turn.—507. *Duo pondo auri*. Actual weight is meant; the talent, as an estimated value, is of later date than the time of H. It is here the recompense of that one of the judges, whom they recognised as having judged the best.—509. Two armies, that of the besiegers and that of the besieged, encamped, like the Trojans, before the city.—510. *σφίσων*, to the besiegers; but at line 513, *οἱ δὲ . . .*, the besieged are meant. *Dupliciter* (= *duplex*) *in placuit sententia*, i. e. they had decided for an alternative (which was to be, or had already been, proposed to the besieged).—511. This is the alternative: either that the siege should have its course, until the destruction of the city; or that two shares should be made of all the goods in the city (and that the besiegers should receive one of them as the price of their retreat).—513. = *εἰς λόχον, insidiis (struendis) sese clam accingebant*.—515. *ἐφεσταότες* relates to *νιοι*, naturally understood in *τέκνα*, or, rather, it is here a term common to *γυναῖκες* καὶ *τέκνα*: for, in the present case, the neut. *ἐφεστῶτα* could only have applied to *τέκνα*.—516. *οἱ δέ*, all who have not been comprehended in the preceding enumeration, sc. *λαοί* (see 8, 522). *σφιν*, to the two parties.—519. An old comparative of *δι-*

ιφω χρυσείω, χρύσεια δὲ εῖματα ἔσθην,
λὰ καὶ μεγάλω σὺν τεύχεσιν, ὥστε θεώ περ,
ιφὶς ἀριζήλω, λαοὶ δὲ ὑπ' ὀλίζονες ἡσαν.
ἰ δέ δτε δῆ ρ' ἵκανον, δθι σφίσιν εἰκε λοχῆσαι,
ποταμῷ, δθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
θ' ἄρα τοίγ' Ἱζοντ', εἰλυμένοι αἴθοπι χαλκῷ.
οῖσι δὲ ἐπειτ' ἀπάνευθε δύω σκοποὶ εἴατο λαῶν,
γυμενοὶ ὑππότε μῆλα ἴδοίατο καὶ Ἐλικας βοῦς.
ἰ δὲ τάχα προγένοντο, δύω θ' ἀμὲν ἐποντο νομῆες,
ρπόμενοι σύριγξι δόλον δὲ οὔτι προνόησαν.
ἰ μὲν τὰ προϊδόντες ἐπέδραμον, ὥκα δὲ ἐπειτα
ἀμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πώεα καλὰ
ργεννῶν ὄιων· κτείνον δὲ ἐπὶ μηλοβοτῆρας.
ἱ δὲ ὡς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ
βουσίν,
ιράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἶππων
ζάντες ἀερσιπόδων μετεκίαθον, αἴψα δὲ ἵκοντο.
Στησάμενοι δὲ ἐμάχοντο μάχην ποταμοῖο παρ'
δχθας,
ζάλλον δὲ ἀλλήλους χαλκήρεσιν ἐγχείησιν.
Ἐν δὲ Ἔρις, ἐν δὲ Κυδοιμὸς δμίλεον, ἐν δὲ ὄλοη
Κήρ,
ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,
ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
ἔιμα δὲ ἔχ' ἀμφὶ ὄμοισι δαφοινεὸν αἵματι φωτῶν.
Ωμίλευν δὲ, ὥστε ζωὸν βροτοὶ, ἡδὲ ἐμάχοντο,
νεκρούς τ' ἀλλήλων ἔρυσον κατατεθνηῶτας.

ture of the Seasons. Seed-time. Harvest. The Vintage. Past-life. Dance of Ariadne.

'Ἐν δὲ ἐτίθει νειὸν μαλακήν, πίειραν ἄρουραν,
εὐρεῖαν, τρίπολον πολλοὶ δὲ ἀροτῆρες ἐν αὐτῷ

later ἀλάττων.—520. εἰκε, in this passage only, = videbatur or n. est. The perf. ιοικα is generally used in like cases.—524. See 91. — 525. Εμπροσθεν ἐγίνοντο, πρόεκοψαν τῷ ὅδῳ, Eustath. — Περιέταμνον, ἀπεχώριον, Sch. *Intercipiebant*; like ‘cut off’ English, for ‘intercept.’—531. The Grammarians explain εἰραῖ by ραι, places of assembly. Hēphæstus then had represented here a temple like that of the Greeks, having, in the centre of it, certain rooms set apart for assemblies.—536. Fm οὐτάω. These lines are lost translated by Virgil, *Aen.* viii. 700, sqq.

41, sqq. These are the excellent pictures to which Philip, father of Alexander, alludes; see above, 11, 67. Welcker

- 543 ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
 544 Οἱ δὲ όπότε στρέψαντες ἵκοιατο τέλσον ἀρούρης,
 τοῖσι δὲ ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου
 δόσκεν ἀνήρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὅγμους,
 ἴέμενοι νειοῖο βαθείης τέλσον ἵκεσθαι.
 548 Ἡ δὲ μελαίνητ' ὅπισθεν, ἀρηρομένη δὲ ἐώκει,
 χρυσείη περ ἑοῦσα· τὸ δὴ πέρι θαῦμα τέτυκτο.
 Ἐν δὲ ἐτίθει τέμενος βαθυλήιον· ἔνθα δὲ ἔριθοι
 ῆμων, δξείας δρεπάνας ἐν χερσὶν ἔχοντες.
 552 Δράγματα δὲ ἄλλα μετ' ὅγμους ἐπήτριμα πίπτον
 ἔραζε,
 ἄλλα δὲ ἀμαλλοδετῆρες ἐν ἐλλεδανοῖσι δέοντο.
 Τρεῖς δὲ ἄρα ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὅπι-
 σθεν
 ταῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες,
 556 ἀσπερχὲς πάρεχον· βασιλεὺς δὲ ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὅγμου γηθόσυνος καρ.
 Κήρυκες δὲ απάνευθεν ὑπὸ δρυῦ δαῖτα πένοντο,
 βοῦν δὲ ἱερέύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναικες,
 560 δεῖπνον ἐρίθοισιν, λεύκ' ἄλφιτα πολλὰ πάλυνον.
 Ἐν δὲ ἐτίθει σταφυλῆσι μέγα βούθουσαν ἀλώην,
 καλήν, χρυσείην· μέλανες δὲ ἀνὰ βότρυες ἡσαν·
 ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.
 564 Ἀμφὶ δὲ, κυανέην κάπετον, περὶ δὲ ἔρκος ἐλασσεν
 κασσιτέρου· μία δὲ οἰη ἀταφκιτὸς ἦεν ἐπ' αὐτήν,
 τῇ νίσσοντο φορῆες, ὅτε τρυγόωεν ἀλώην.
 Παρθενικαὶ δὲ καὶ ἡθεοι, ἀταλὰ φρονέοντες,
 568 πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπόν.

observes that H. arranges them in the order of the seasons: the sowing (Spring); the harvest (Summer); the vintage (Autumn). νεύον, see 10, 353.—542. Τρις ἐστραμμίνην καὶ ἡρογραμμίνην. Sch.—543. δινεύοντες, sc. τὴν νειόν ορ τὴν ἄφονταν.—544. See 13, 707. στρέψαντες, sc. τὸ ἀροτρον ορ τὰ ζεύγη. In like manner at v. 546.—546. “Here are labourers well treated. H. paints thus the manners of his time, manners which mark a happy age.” Mad. Dacier.—548. Fm ἀρώ, fut. ἀρόσω, aro.—550. βαθυλήιος, adj.—552. See 211.—553. ἀλλεδανός (fm ἔλλω or εἰλίω, *convolvō*), a band [App. V.]. δέοντο, fm δέω, to bind.—555. δραγμεύοντες, making handfuls (of ears, δράγματα, *monūlos*). Then they took these handfuls on one of their arms, which they held bent, and thus they made sheaves, which they gave to the ἀμαλλοδετῆρες: ἐν ἀγκαλίδεσσι φέροντες, sc. the handfuls amassed.—560. δεῖπνον ἐρίθοις is in apposition.—563. κάμακες, vine-propa.—567. See 6, 400.—570. λίνος, the name

πῖσιν δὲ ἐν μέσσοισι πᾶς φόρμιγγι λιγείη
ερόεν κιθάριζε λίνον δὲ υπὸ καλὸν ἀειδεν
πταλέη φωνῆ τοι δὲ ρήσσοντες ἀμαρτῆ
ἀλπῆ τὴν γυμῷ τε ποσὶ σκαίροντες ἔποντο.
Ἐν δὲ ἀγέλην ποίησε βοῶν ὄρθοκραιράων·
δὲ βόες χρυσοῖ τετεύχατο κασσιτέρου τε
νικηθμῷ δὲ ἀπὸ κόπρου ἐπεσεύοντο νομόνδε,
ἀρ ποταμὸν κελάδοντα, παρὰ ρύδανὸν δονακῆα.
φύσειοι δὲ νομῆες ἡμί εστιχώντο βόεσσιν,
έσταρες, ἐνύέα δὲ σφι κύνες πόδας ἀργοὶ ἔποντο.
ἱμερδαλέω δὲ λέοντε δύεν πρωτησι βόεσσιν
αὐρον ἐρύγμηλον ἔχετην δὲ μακρὰ μεμυκῶς
λκετο τὸν δὲ κύνες μετεκίαθον ἥδι αἰζηοί.
Γὼ μὲν ἀναρρήξαντε βοὸς μεγάλοιο βοείην,
γκατα καὶ μέλαν αἷμα λαφύσσετον οἱ δὲ νομῆες
χυτῶς ἐνδίεσαν, ταχέας κύνας δτρύνοντες.
Ωἱ δὲ ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων,
ιστάμενοι δὲ μάλι ἐγγὺς ύλάκτεον ἐκ τοῦ ἀλέοντο.
Ἐν δὲ νομὸν ποίησε περικλυτὸς Ἀμφιγυήεις,
ἐν καλῇ βίσσῃ, μέγαν οἴων ἀργεννάων,
σταθμούς τε κλισίας τε κατηρεφέας ἴδε σηκούς.
Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις,
τῷ ἵκελον, οἴδιν ποτὲ ἐνὶ Κυνωσῷ εὑρείη

very ancient ballad, taken from Linus, son of Apollo (see Pausas, ix. ch. 29). — 571. Ρήσσοντες, ἀντὶ τοῦ κροτοῦντες σὺν ονίᾳ καὶ τύπῳ τοῖς ποσὶ τὸ ἔδαφος, Sch. *ρήσσω* = *ρήγνυμι*, is id in three passages with the particular meaning of, to beat the land, to stamp, tread. *ἀμαρτῆ*, see 5, 656. — 572. *Ιγυρός*, an inarticulate song, a modulation of the voice without articulate words. — Grammarians explain *κότρων* by *τοῦ βουσταθμοῦ*, but Bothe's reason rejects this kind of metonym (elsewhere without example), making this remark: "imo ex *stercore stabuli*, quod *stercus runt boves*; itaque *hilari mugitu ruunt ad pascua*." — 576. *Ad rīdum arundinēstum, εὐκίνητον*. This meaning of *ρύδανός* or *ρύδανος* is established, although the Scholiasts explain it in different ways. — 580. *Μέγα μυκώμενον*, Sch. (*bellowing*) Fm *έρυγεῖν* (see 403, 6). *μυκώσει*, fm *μυκάομαι*, see 10, 362. — 582. *βοεῖην* (*δοράν*). — 584. *Ἐνεκλεύοντο*, Sch., fm *ἰνδίημι*. — 585. *Absterrebantur quin*; lit. turned aside from the lions as far as biting; shrank from biting them. — 586. *Καὶ ἤξελιψαν*, Sch. — 591. A city in the isle of Crete, in which was the famous labyrinth. Pausanias also saw in this city the dance of Ariadne and her companions represented on a relief of white marble. But it must here be remarked that, as elsewhere in H., *χορός* means the place where they dance, the place prepared for the dance of the daughter of king Minos. As to the

592 Δαιδαλος ἡσκησεν καλλιπλοκάμψ 'Αριάδνη.
 "Ενθα μὲν ἦτει καὶ παρθένοι ἀλφεσίβοιαι
 ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.
 Τῶν δ' αἱ μὲν λεπτὰς ὄθόνας ἔχουν, οἵ δὲ χιτῶνας
 596 εἴσατ' ἔϋνηγότους, ἥκα στίλβοντας ἐλαίψ·
 καὶ ρ' αἱ μὲν καλὰς στεφάνας ἔχουν, οἵ δὲ μαχαίρας
 εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
 Οἱ δὲ δὲ μὲν θρέξασκον ἐπισταμένοισι πόδεσσιν
 600 ρέεια μᾶλ', ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλά-
 μρσιν
 ἔζόμενος κεραμεὺς πειρήσεται, αἱ κε θέησιν·
 ἄλλοτε δὲ αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
 Πολλὸς δὲ ἴμερόντα χορὸν περιύσταθ' ὅμιλος,
 604 τερπόμενοι· μετὰ δὲ σφιν ἐμέλπετο θεῖος ἀοιδὸς
 φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτούς,
 μολπῆς ἐξάρχοντος, ἐδίνενον κατὰ μέσσους.

Hēphæstus finishes the armour, and gives it to Thetis, who immediately quits Olympus.

'Εν δ' ἐτίθει ποταμοῖο μέγα σθένος 'Οκεανοῖο
 608 ἄντυγα πάρ πυμάτην σάκεος πύκα ποιητοῖο.
 Αὐτάρ ἐπειδὴ τεῦχε σάκος μέγα στιβαρόν τε,
 τεῦχ' ἄρα οἱ θώρηκα, φαεινότερον πυρὸς αὐγῆς·
 τεῦχε δέ οἱ κόρυθα βριαρὴν κροτάφοις ἀραριαν,
 612 καλήν, δαιδαλένην· ἐπὶ δὲ χρύσεον λόφουν ἡκεν·

labyrinth, there is no allusion to this building in the Homeric poems.—593. *Tīmās* explains ἀλφεσίβοιαι by αἱ εὐρίσκονται τις τιμὴν βόας [cf. ἀλφεῖν]: who found, i. e. received from those who aspired to their hands an ox or presents of that value; we have already seen that βοῦς was used to make valuations and express the value of things (see 6, 236). — 596. Fm ἔννυμι. See 24, 580. The sense of what follows must be this: "brilliant with the soft (ἥκα) lustre of oil," as if it were ὡς ἐλαίψ (*Sch.*). In the Od. 3, 408, we read the same: ξεστοι λίθοι . . . λευκοὶ ἀποστιλβοντες ἐλαίψ. "Antiquus dicendi modus (says Heyne), quum nitorem figurare, ni fallor, appellarent *oleum*, propter similem nitorem." — 598. (*dependentes*) *ex* . . . See 11, 38, where we find inversely οἱ ἀσπίδος ην τελαμών. — 599. Εὐ νῆροςμένον πάντοθιν, *Sch.* Diodorus attributes the invention of the potter's wheel to Talos, nephew of Daedalus. — 601. When a potter tries his wheel, he turns it even more rapidly than when he is at work. πειρήσεται, then, has here as wide an aim as πειρώμενος in another comparison, 15, 359. — 602. 'Επ' ὄρθην τάξιν, *Sch.* — 606. ἐξάρχοντος, sc. τοῦ δαιδοῦ. — 607. See the n. on 399. This epitome of the pictures, representing the principal occupations of the human race, was surrounded,

εῦξε δέ οἱ κυημῖδας ἑανοῦ κασστέροιο.

Αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς Ἀμφιγυῆεις,
ιητρὸς Ἀχιλλῆος θῆκε προπάροιθεν ἀείρας.
Η δ' ἵρηξ ὡς ἄλτο κατ' Οὐλόμπου νιφόεντος,
·εύχεα μαρμαίρουντα παρ' Ἡφαίστοιο φέρουσα.

The earth itself, by the Ocean, a river returning upon itself.—
See 4, 187.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Τ.

Thetis brings her son the arms made for him by Héphaestus, and exhorts him to lose no time in going forth with the Greeks to battle; leaving, for the present, the corpse of Patroclus, which, by shedding a divine liquor over it, she preserves incorruptible.

- 'Ηώς μὲν κροκόπεπλος ἀπ' Ὡκεανοῖο ροάων
ῶρυνθ', ἵν' ἀθανάτοισι φόως φέροι ηδὲ βροτοῖσιν
ἡ δ' ἐς νῆας ἵκαιε, θευῦ πάρα δῶρα φέρουσα.
4 Εὑρε δὲ Πατρόκλῳ περικείμενον δύν φίλον νίόν,
κλαίοντα λιγέως πολέες δ' ἀμφ' αὐτὸν ἔταιροι
μύρονθ'. Ἡ δὲν τοῖσι παρίστατο δῖα θεάων,
ἐν τ' ἄρα οἱ φῦ χειρί, ἐπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν.
8 Τέκνον ἐμόν, τοῦτον μὲν ἔάσομεν, ἀχνύμενοί τερ,
κεῖσθαι, ἐπειδὴ πρῶτα θεῶν ιότητι δαμάσθη.
τύνη δ' Ἡφαίστοιο πάρα κλυτὰ τεύχεα δέξο,
καλὰ μάλ', οἵ οὐπω τις ἀνήρ ὦμοισι φόρησεν.
12 "Ως ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν
πρόσθεν Ἀχιλλῆος· τὰ δὲ ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δὲ ἄρα πάντας ἔλε τρόμος, οὐδέ τις
ἔτλη
ἀντην εἰςιδέειν, ἀλλ' ἔτρεσαν. Αὐτὰρ Ἀχιλλεὺς
16 ως εἶδ', ὡς μιν μᾶλλον ἔδυ χόλος· ἐν δέ οἱ ὅσσε
δεινὸν ὑπὸ βλεφάρων, ὡςεὶ σέλας, ἐξεφάανθεν·
τέρπετο δὲ ἐν χείρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
8. = ἔάσωμεν. — 16. = ὡς (οὕτως) αἰνέσθω... See 1, 512, 513.
"Plutarch, in his life of Philopœmen (chap. 9), has brought the beauty of this passage into strong relief; for, in order to show that sumptuousness in all the other things which attract the eyes, induces luxury and engenders effeminacy, whereas magnificence in all that relates to war elevates the courage and enhances valour, he makes admirable use of this passage of H., where Achilles has no sooner cast eyes on these magnificent arms, than he burns with im-

19 Αὐτὰρ ἐπεὶ φρεσὶν ὅσι τετάρπετο, δαίδαλα λεύσσων,
20 αὐτίκα μητέρα ἦν ἐπεια πτερόεντα προσηύδα·

Μῆτερ ἐμή, τὰ μὲν δπλα θεὸς πόρεν, οἵ ἐπιεικὲς
ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.

Νῦν δὲ ἡτοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς

24 δεῖδω, μή τοι τύφρα Μενοιτίου ἀλκιμον νίδον
μυῖαι, καδδῦσαι κατὰ χαλκοτύπους ὡτειλάς,
εὐλάς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκρόν—

ἐκ δὲ αἰών πέφαται—κατὰ δὲ χρόα πάντα σαπήη.

28 Τὸν δὲ ἡμείβετ' ἐπειτα θεὰ Θέτις ἀργυρόπεζα·
Τέκνουν, μή τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
Τῷ μὲν ἐγὼ πειρήσω ἀλαλκεῖν ἄγρια φῦλα,
μυῖας, αἴ δέ τε φῶτας Ἀρηϊφάτους κατέδουσιν.

32 Ἡνπερ γάρ κῆται γε τελεσφόρον εἰς ἐνιαυτόν,
αἰεὶ τῷδε ἔσται χρῶς ἔμπεδος, η καὶ ἀρείων.

'Αλλὰ σύγ' εἰς αγορὴν καλέσας ἥρωας Ἀχαιούς,
μῆνιν ἀποειπὼν Ἀγαμέμνονι, ποιμένι λαῶν,

36 αἱψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δὲ ἀλκήν.
“Ως ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκεν·

Πατρόκλῳ δὲ αὐτὸν ἀμβροσίην καὶ νέκταρ ἐρυθρὸν
στάξε κατὰ βινῶν, ἵνα οἱ χρῶς ἔμπεδος εἴη.

patience to use them.” *Mad. Dacier.*—19. See 24, 513.—21. See 1, 547.—25. = *καραδῦσαι*.—26. See 24, 414, 415. *ἐγγείνωνται* = *ἐγγείνησσατ*, the way to express *τέρμα suos*.—27. The first words form a parenthesis, which relates to *νεκρόν*: and (= for) life is extinct. *σαπήη* = *σαπῆ* (sc. Πάτροκλος, or δὲ *νεκρός*), aor. 2 pass. of *σήπω*.—29. Imperat. = *μελέτωσαν* (*μελέτω*).—31. See 24, 415.—35. *Renuoians*. So also at ver. 75.—39. The words *ἔστοξε κατὰ βινῶν* make one think, even involuntarily, of the Egyptian process of embalming the dead, and preparing mummies. The first operation was to extract the brain by the nostrils (*διὰ τῶν μυξωτήρων*), and to fill its place with aromatics (see Hdt. II., ch. 86), just as Thetis here pours ambrosia drop by drop into the nostrils of Patroclus. Must we, then, here see an allusion to the Egyptian mode of embalming? Dugas Montbel thinks we must. “Be it reason (says he), or be it prejudice, the Ionian Greeks, who did not embalm the dead, but who might have been acquainted with the custom, believed that this first operation was the only important condition to preserve the flesh from putrefaction.” But the passage rejects so far-fetched an induction, because it can be otherwise explained. It does not speak of any ordinary aromatics: nectar and ambrosia, divine substances, are only perceptible to human organs by the smell. This is, I think, the reason why H. describes them as infused into the body of Patroclus through the nostrils. But I must here confine myself to this short indication of what I consider to be the true explanation of the passage.

Achilles summons to the assembly the Grecian chiefs, who hasten thither in crowds to see him again. He declares to Agamemnon that he renounces his anger, and demands battle.

- 40 Αὐτὰρ ὁ βῆ παρὰ θῖνα θαλάσσης δῖος Ἀχιλλεύς,
 σμερδαλέα ἵαχων, ὕρσεν δὲ ἥρωας Ἀχαιούς.
 Καὶ ρὸς οἴπερ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
 οἵ τε κυβερνῆται καὶ ἔχον οἰήια νηῶν,
 44 καὶ ταμίαι παρὰ νησὶν ἔσαν, σίτοιο δοτῆρες,
 καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οῦνεκ' Ἀχιλλεύς
 ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 Τὼ δὲ δύνα σκάζουντε βάτην Ἀρεος θεράποντε,
 48 Τυδείδης τε μενεπτόλεμος καὶ δῖος Ὁδυσσεύς,
 ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
 καδὲ μετὰ πρώτῃ ἀγορῇ ἴζοντο κιόντες.
 Αὐτὰρ ὁ δεύτατος ἥλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 52 ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνη
 ούτα Κόων Ἀντηνορίδης χαλκήρει δουρὶ.
 Αὐτὰρ ἐπειδὴ πάντες ἀολλίσθησαν Ἀχαιοί,
 τοῖσι δὲ ἀνιστάμενος μετέφη πόδας ὡκὺς Ἀχιλλεύς·
 56 Ἄτρειδη, η ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
 ἐπλετο, σοὶ καὶ ἐμοί, ὅτε νῦν περ, ἀχνυμένω κῆρ,
 θυμοβόρῳ ἔριδι μενεήναμεν εἶνεκα κούρης.
 Τὴν δφελ' ἐν νήεσσι κατακτάμεν Ἀρτεμις ἵψ,
 60 ἥματι τῷ, ὅτ' ἐγών ἐλόμην Λυρηησὸν ὄλέσσας·
 τῷ κ' οὐ τόσοις Ἀχαιοὶ ὀδὰξ ἔλον ἀσπετον οὐδὰς
 δυςμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.
 Ἔκτορι μὲν καὶ Τρωσὶ τὸ κέρδοιον αὐτὰρ Ἀχαιοὺς
 64 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι δίω.
 Ἀλλὰ τὰ μὲν προτερύχθαι ἔάσομεν, ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.

42. See 15, 428.—43. καὶ (οἱ) εἶχον . . . —47. An hexameter which might seem to be of that faulty construction called *leoline*: but it is not. We must always, in reading, observe the cæsuras which H. has given to his verses. Here we must read, τὼ δὲ δύνα || σκάζουντε βάτην ||, and there will be no rhyme.—50. Τῇ προεδρίᾳ, Sch.—53. See 11, 252, sqq. — 56. τόδε, *hoo*, sc. what we are doing at this very hour, becoming reconciled, and uniting against the Trojans.—59. See 6, 205. “We may remark here that Achilles speaks as a man not at all enamoured of his captive.” *Mad. Dacier.* — 60. See 2, 690, sqq. — 63.

67 Νῦν δ' ἡτοι μὲν ἐγὼ παύω χόλον· οὐδέ τί με χρὴ
 68 ἀσκελέως αἰὲν μενεαινέμεν. Ἀλλ' ἄγε θᾶσσον
 δτρυνον πόλεμόνδε καρηκομόωντας Ἀχαιούς,
 δφορ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἐλθών,
 αἴ κ' ἐθέλωσ' ἐπὶ νηυσὶν ιαύειν· ἀλλά τιν' οἴω
 72 ἀσπασίως αὐτῶν γόνυν κάμψειν, δς κε φύγησιν
 δητὸν ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο.

The Greeks are overjoyed. Agamemnon confesses his fault, pleading in extenuation of it the will of the gods, and again promises reparation.

"Ως ἔφαθ· οἱ δ' ἔχαρησαν ἔυκυνήμιδες Ἀχαιοί,
 μῆνιν ἀπειπόντος μεγαθύμου Πηλείωνος.
 76 Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 αὐτόθεν ἔξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·
 "Ω φίλοι, ἥρωες Δαναοί, θεράποντες Ἀρηος,
 ἐσταότος μὲν καλὸν ἀκούειν, οὐδὲ ἔοικεν
 80 ὑβριζάλλειν· χαλεπὸν γὰρ ἐπιστάμενόν περ ἔοντα.
 'Ανδρῶν δ' ἐν πολλῷ διάδῳ πῶς κέν τις ἀκούσαι,
 ή εἴποι; βλάβεται δὲ λιγὺς περ ἐὼν ἀγορητής.
 Πηλείδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 84 σύνθεσθ, Ἀργεῖοι, μῆθόν τ' εὖ γνῶτε ἔκαστος.
 Πολλάκι δή μοι τοῦτον Ἀχαιοὶ μῆθον ἔειπον,
 καὶ τέ με νεικέλεσκον· ἐγὼ δ' οὐκ αἴτιός εἰμι,
 ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡροφοῖτις Ἐρινύς,
 88 οἵτε μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,
 ἥματι τῷ, ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.

τοῦτο (ἥν) κεδρ.—85, 86. See 18, 112, 113.—88. ἀσκ., with obstinacy.
 70. = πειρήσωμαι.—72, 73. See 7, 118, 119.

77. The expression of joy in the assembly was so uproarious, that Agamemnon could not yet be heard. He begins, therefore, by speaking some words from his place, to procure silence. — 79. "It is becoming to listen to him who has risen to speak ; but he ought not to be interrupted." Foreseeing that his speech would not yet be listened to, Agamemnon speaks, without rising, these words for the purpose of restoring quiet in the assembly. — 80. = ὑποβάλλειν, see 1, 292. χαλεπὸν γάρ, sc. οὗτος εἰπεῖν.—82. = βλάπτεται here and at 166. Ἐμποδίζεται, Sch.—83. Ἀπολογήσομαι, Sch.—84. σύνθεσθ, see 1, 76. Agamemnon calls upon the Greeks to judge of his justification, though he professes to address it immediately to Achilles. Speaking to that hero, and not to the assembly, it is probable that he remains seated, as H. does not say that he had risen. It is, however, quite as possible that he may have risen in pronouncing this verse, and that H. did not think proper to interrupt the king's speech to report so trifling a circumstance.—85. τοῦτον (τὸν) μῆθον, sc. ὡς ἐγὼ αἴτιός εἰμι, as is

90 Ἀλλὰ τί κεν ρέξαιμι; θεὸς διὰ πάντα τελευτᾶ.
 Πρέσβα Διὸς θυγάτηρ Ἄτη, ἡ πάντας ἀπάται,
 92 οὐλομένη· τῆς μέν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ'
 οὔδει
 πλιναται, ἀλλ' ἄρα ἥγε κατ' ἀνδρῶν κράata βαίνει,
 βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἔτερόν γε πέ-
 δησειν.

Καὶ γὰρ δὴ νύ ποτε Ζῆν' ἄσπato, τόνπερ ἄριστον
 96 ἀνδρῶν ἡδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
 "Ηρη, θῆλυς ἑοῦσα, δολοφροσύνης ἀπάτησεν,
 ἥματι τῷ, ὅτ' ἔμελλε βίην Ἡρακληέην
 'Αλκμήνη τέκεσθαι ἐϋστεφάνψ ἐνὶ Θήβῃ.

100 Ἡτοι ὅγ' εὐχόμενος μετέφη πάντεσσι θεῖσιν·
 Κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαι τε θέαιναι,

ὅφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσιν ἀνώγει.

Σήμερον ἀνδρα φύωςδε μογοστόκος Εἰλείθυια
 104 ἐκφανεῖ, δις πάντεσσι περικτιόνεσσιν ἀνάξει,
 τῶν ἀνδρῶν γενεῆς, οἵθ' αἴματος ἐξ ἐμεῦ εἰσίν.

Τὸν δὲ δολοφρονέουσα προξηνίδα πότνια "Ηρη"
 Ψευστήσεις, οὐδ' αὗτε τέλος μύθῳ ἐπιθήσεις.

108 Εἰ δ' ἄγε νῦν μοι ὅμοσσον, Ὁλύμπιε, καρτερὸν
 ὄρκον,

ἥ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
 δις κεν ἐπ' ἥματι τῷδε πέσηρ μετὰ ποσσὶ γυναικὸς
 τῶν ἀνδρῶν, οἱ σῆς ἐξ αἵματός εἰσι γενέθλης.

seen by the following verse.—87. See 9, 571.—90. θεὸς is here used generally for τὸ θεῖον, *numen*.—91. From the first book to this place the action of the poem has all along been founded on that ἄτη, which carried Agamemnon, in a fatal moment, to outrage the greatest hero in his army. H. could not better mark the moment when the effects of this ἄτη were about to cease, nor Agamemnon better justify himself, than by showing to what a terrible goddess he succumbed, a goddess who had shown herself able to trouble the mind of Zeus himself. This consideration alone may suffice to refute those who treat what follows as “a digression foreign to the subject,” and either retrench forty lines, or regard them as extracts from some *Heracleide*. = *dārai* (mid.). H.’s general usage requires *ἀάq* (the active) here and at 129. In Hesiod, Atē is the daughter of Eris. — 94. ξερόν γε, emphatic: another (than me). Some of the ancient critics erased this line, and read, in the following, Ζεὺς ἄσπato.—96. φασί, declare, avow.—99. ἐϋστεφάνψ, *bene oincta (muro et munimentis)*. — 103. See 11, 270.—105. This line relates to ἀνδρα, v. 103.—107. Ψεύση, Sch. τέλος, execution.—111. We shall not fail to remark the trick employed in the change of the terms from v. 105. Héraclēs was *ἴf αἴρετο*

Δες ἔφατο· Ζεὺς δ' οὐτὶ δολοφροσύνην ἐνόησεν·
 ὁμοσεν μέγαν ὄρκον· ἐπειτα δὲ πολλὸν ἀάσθη.
 η δ' ἀτέξασα λίπεν ρίον Οὐλύμποιο,
 παλίμως δ' ἵκετ' Ἀργος Ἀχαιϊκόν, ἔνθ' ἄρα ἥδη
 ίμην ἄλοχον Σθενέλου Περσηΐάδαο.
 δ' ἐκύει φίλον υἱόν· δ' ἔβδομος ἐστήκει μείς·
 δ' ἄγαγε πρὸ φώωςδε, καὶ ἡλιτόμηνον ἐόντα,
 ικμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.
 τὴ δ' ἄγγελέουσα Δία Κρουίωνα προςηύδα·
 Ζεῦ πάτερ, ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ^{θήσω.}
 δη ἀνῆρ γέγον' ἐσθλὸς δὲς Ἀργείοισιν ἀνάξει,
 ρυσθεύς, Σθενέλοιο πάις Περσηΐάδαο,
 ν γένος· οὐδὲν οὐδὲν αἴκες ἀνασσέμεν Ἀργείοισιν.
 'Ως φάτο· τὸν δ' ἄχος δέξῃ κατὰ φρένα τύψε
 βαθεῖαν.

ὑτίκα δ' εἰλ' Ἀτην κεφαλῆς λιπαροπλοκάμοιο,
 νόμενος φρεσὶν ἥσι, καὶ ὕμοσε καρτερὸν ὄρκον,
 ἵποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 ιτις ἐλεύσεσθαι Ἀτην, ἢ πάντας ἀᾶται.
 'Ως εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος,
 ειρὶ περιστρέψας τάχα δ' ἵκετο ἔργ' ἀνθρώπων.
 ἦν αἰεὶ στενάχεσχ, δθ' ἐὸν φίλον υἱὸν ὄρῳτο
 ιγον αἴκες ἔχοντα ὑπ' Εύρυσθῆος ἀέθλων.
 Λες καὶ ἐγών, δτε δ' αὔτε μέγας κορυθαίολος

Ἐκταρ

Ἀργείους ὀλέεσκεν ἐπὶ πρύμνησι νέεσσιν,
 ὃ δυνάμην λελαλέσθ' Ἀτης, ἢ πρῶτον ἀάσθην.
 Αλλ' ἐπεὶ ἀσάμην, καὶ μεν φρένας ἔξελετο Ζεύς,

but Eurystheus was only the descendant of Zeus in the fourth e. — 114. See 14, 225. — 115. See 2, 681. — 118. See 16, 188. — καίπερ. ἡλιτόμηνος, which fails of months, i. e. prematurely from ἀλταιών, v. 265 and 24, 570. Eurystheus was a seven hs' child. — 119. σχέθειν, to retain, = σχεῖν. — 121. Λαμπρὸν κερανόν (ἀργῆτα, 8, 133), Sch. — 125. βαθεῖαν, as in Virg., *t alia mente repositum*. — 126. See 1, 197.— In the punishment of there is an evident analogy with the doctrine of the fall of rebel angels. — 131. χειρὶ περιστρέψας, like a quoit or any object which one wishes to hurl to a distance. In the Od. 89), Odysseus hurls a quoit περιστρέψας στιβαρῆς ἀπὸ χειρός. also v. 268. ἔργα ἀνθρώπων, the tilled fields and habitations of. — 132. ὅτε with opt.: every time that . . . — 133. Under or by labours imposed on him by Eurystheus; see 8, 363. — 134. See

- 138 ἀψὲ ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι ἄποινα·
ἀλλ' ὅρσεν πόλεμόνδε, καὶ ἄλλους ὅρνυθι λαούς.
140 Δῶρα δ' ἐγὼν ὅδε πάντα παρασχεῖν, δοσσα ταὶ
ἐλθὼν
χθιζὸς ἐνὶ κλισίησιν ὑπέσχετο δίος Ὁδυσσεύς.
Εἰ δ' ἐθέλεις, ἐπίμεινον, ἐπειγόμενός περ Ἀρηος·
δῶρα δέ τοι θεράποντες, ἐμῆς παρὰ νηὸς ἐλόντες,
144 οἴσουσ', ὅφρα ἴδηαι, ὃ τοι μενοεικέα δώσω.

Achilles demands to fight without delay. Odysseus represents the danger of this course. Agamemnon approves Odysseus, and charges him to preside over the preparations.

- Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὡκὺς
Ἄχιλλεύς·
'Ατρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
δῶρα μέν, αἴ κ' ἐθέλησθα παρασχέμεν ὡς ἐπιεικές,
148 ἦτ' ἔχέμεν, πάρα σοί. Νῦν δὲ μηνσώμεθα χάρμης
αἷψα μάλ· οὐ γάρ χρὴ κλοτοπεύειν ἐνθάδ' ἐόντας,
οὐδὲ διατρίβειν· ἔτι γάρ μέγα ἔργον ἄρεκτον·
ὡς κέ τις αὐτ' Ἀχιλῆα μετὰ πρώτοισιν ἴδηται
152 ἔγχει χαλκείψ Τρώων δλέκοντα φάλαγγας.
'Ωδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυ-
σεύς·
Μὴ δ' οὔτως, ἀγαθός περ ἐών, θεοιείκελ' Ἀχιλλεῦ,
156 νήστιας ὅτρυνε προτὶ Ἰλιον υἱας Ἀχαιῶν,
Τρωσὶ μαχησομένους· ἐπεὶ οὐκ ὀλίγον χρόνον
ἔσται
φύλοπις, εὗτ' ἀν πρῶτον διμιλήσωσι φάλαγγες
ἀνδρῶν, ἐν δὲ θεός πνεύσυ μένος ἀμφοτέροισιν.
160 'Αλλὰ πάσασθαι ἄνωχθι θοῆς ἐπὶ νηυσὶν Ἀχαιοὺς

1, 340.—140. ἐγὼ (sc. εἰμι) παρασχέν [= ἐγὼ οὗτός εἰμι ὅστις παρασχεῖν, or ἐγὼ εἰμι οἷος παρασχεῖν], a syntax which we have already compared with the English expression, “I am the man to give.” The sense: Behold me ready to give what . . . —141. The action of book 9 passed in the night, which preceded the morning of this assembly.—142. ἐπείγεσθαι, to hurry, to hasten, be eager for, adopts here and v. 189 the syntax of verbs expressing desire, which govern the gen.: *ouipide properans ad bellum*.

148. = πάρεστι σοι, *penes te est.* — 149. The verb *κλοτοπεύειν* is only found here. Its meaning can only be that indicated by Apollonius, *στραγγεύεσθαι*, to tergiversate, dawdle. — 150. = ἄρρεκτον (fm. *ρίζω*), i. e. *ἄπρακτον*, *infectum*. — 153. *Eo animo.* — 158. *Συντί-*

- 61 σίτου καὶ οῖνοι· τὸ γὰρ μένος ἐστὶ καὶ ἀλκῆ.
 Οὐ γὰρ ἀνὴρ πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 ἄκμηνος σίτοιο δυνήσεται ἄντα μάχεσθαι.
- 64 Εἴπερ γὰρ θυμῷ γε μεινινάρ πολεμίζειν,
 ἀλλά τε λάθρῃ γυῖα βαρύνεται, ἡδὲ κιχάνει
 δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἴόντι.
 "Ος δέ κ' ἀνήρ, οῖνοι κορεστάμενος καὶ ἐδωδῆς,
- 68 ἀνδράσι δυξμενέσσι πανημέριος πολεμίζῃ,
 Θαρσαλέον νῦ οἱ ἥτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα
 πρὶν κάμνει, πρὶν πάντας ἐφωῆσαι πολέμοιο.
 'Αλλ' ἄγε, λαὸν μὲν σκέδασον, καὶ δεῖπνον ἄνωχθι
- 72 ὅπλεσθαι· τὰ δὲ δῶρα ἄναξ ἀνδρῶν 'Αγαμέμνων
 οἰσέτω ἐς μέσσην ἀγορῆν, ἵνα πάντες 'Αχαιοὶ
 ὁφθαλμοῖσιν ἰδωσι, σὺ δὲ φρεσὶ σῆσιν Ἰανθῆς.
 'Ομνυέτω δέ τοι δρκον, ἐν 'Αργείοισιν ἀναστάς,
- 176 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι·
 [ἢ θέμις ἐστίν, ἄναξ, ἥτ' ἀνδρῶν ἢτε γυναικῶν·]
 καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν Ἰλαος ἔστω.
 Αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίης ἀρεσάσθω
- 180 πιείρη, ἵνα μήτι δίκης ἐπιδευὲς ἔχρσθα.
 'Ατρείδη, σὺ δ' ἔπειτα δικαιότερος καὶ ἐπ' ἄλλῳ
 ἔσσεαι· οὐ μὲν γάρ τι νεμεσησητόν, βασιλῆα
 ἀνδρ' ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνη.

θωσι, Sch. — 180. See 1, 484. — 183. "Αγευστος, Sch.; fasting. The word occurs several times in this book. Its origin has never yet well been cleared up.—170. See 1, 97, and 13, 776.—174. See 15, 102.—176. τῆς = ταύτης, of Briseïs. — 177. A line introduced here from 9, 276, and only found in some third-rate MSS.—179. Εἴαρεστούντα καταστησάτω, φιλοφρονησάτω, Sch.; see 4, 362 — 183. ἀπαρέσκειν, intrans., can only have one meaning, to displease. But ἀρέσασθαι, in H., is trans., to reconcile, to appease. As to ἀπ-αρέσασθαι, the prep. may relate to the idea of the action, and indicate the perfect fulfilment of it; to reconcile completely: but it is equally possible that it may relate to the meaning of the verb, to repel the reconciliation, and persist in his discontent. Hence this passage has been explained in two different ways. The first meaning has been adopted, among others, by Mad. Dacier, who translates: "And think not that it is unworthy of a king to make satisfaction to those whom he has offended;" and adds this note: "A maxim truly divine. Every injury ought to be repaired, this is the law: thus no one is dispensed from obeying it, and it is glorious in those, who bear the sceptre of justice, to submit to it." But the little word τις prevents us from admitting this beautiful maxim: this pronoun necessarily indicates another person than the king. We may then, without hesitation, say with Heyne, that βασιλεύς does not relate to Agamemnon, but rather

184 Τὸν δ' αὐτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων

Χαίρω σεῦ, Λαερτιάδη, τὸν μῆθον ἀκούσας·
ἐν μοίρῃ γὰρ πάντα δίκεο καὶ κατέλεξας.

Ταῦτα δ' ἐγὼν ἐθέλω δύσσαι, κέλεται δέ με θυμός,
188 οὐδὲ ἐπιορκήσω πρὸς δαίμονος. Αὐτὰρ Ἀχιλλεὺς
μιμνέτω αὐθὶ τέως, [καὶ] ἐπειγόμενός περ Ἀρηός·
μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὅφρα κε δῶρα
ἐκ κλισίς ἔλθησι καὶ δρκια πιστὰ τάμωμεν.

192 Σοὶ δ' αὐτῷ τοδ' ἐγὼν ἐπιτέλλομαι ἡδὲ κελεύω·
κρινάμενος κούρητας ἀριστῆς Παναχαιῶν,
δῶρα ἐμῆς παρὰ νηὸς ἐνεκέμεν, ὅσσ' Ἀχιλῆς
χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας.

196 Ταλθύβιος δέ μοι ὥκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
κάπρον ἐτοιμασάτω, ταμέειν Διί τ' Ἡελίῳ τε.

Achilles insists on fighting ; Odysseus enforces the prudence of taking some food first. The presents of Agamemnon are brought in. Achilles yields at last, and invites the army to prepare for the fight.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὡκὺς
'Αχιλλεύς·
'Ατρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
200 ἄλλοτέ περ καὶ μᾶλλον ὄφελλετε ταῦτα πένεσθαι,
ὄππότε τις μεταπαυσωλὴ πολέμῳ γένηται,

to Achilles, as we see by this translation : “In future thou wilt be more just, more equitable towards others : for it is not a reprehensible thing that ‘a king should not choose to be appeased, when any one has offended him first.’” [*χαλεπήνη, irascatur, the angry feeling implying the injurious treatment.*]—185. See 1, 286, and 9, 61.—191. See 2, 124.—193. κούρητες (with a different accent from the proper name) = κοῦροι, νεανίαι.—194. Fm φέρω. “We must remark that Odysseus is always chosen in circumstances which require the spirit of conciliation. In the first book, it is he who is charged to carry back Chryseis to her father to calm the anger of Apollo (v. 311); in the third, there is mention of his embassage to Troy to get back Helen (v. 206, 208); in the ninth, when the envoys go to Achilles, it is to Odysseus especially (*Οδυσσῆς μάλιστα*) that Nestor addresses his recommendations (v. 180); and it is he who first speaks to Odysseus. Lastly, here it is he whom Agamemnon commands to offer the presents to Achilles. On every occasion Odysseus shows the superiority of moral energy over physical force.” *Dugas Montb.*—197. πάτρον, why ? A passage of Pausanias, cited by Heyne (V., ch. 24, § 9), seems to give the solution. According to an old custom, at the Olympic games, the athletes, before entering the lists, sacrificed a wild-boar to Zeus, Ζεὺς Ὁρκιος (Zeus who presides over oaths), and swore over the victim to contend honorably and without trickery.

02 καὶ μένος οὐ τόσον ἥσιν ἐνὶ στήθεσσιν ἐμοῖσιν.

Νῦν δὲ οἱ μὲν κέαται δεδαῖγμένοι, οὓς ἐδάμαστεν

04 Ἔκτῳρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν.

Ὑμεῖς δὲ ἐς βρωτὸν ὀτρύνετον· ἢ τ' ἀν ἔγωγε

νῦν μὲν ἀνώγοιμι πτολεμίζειν υἱας Ἀχαιῶν

νήστιας, ἀκμήνους· ἂμα δὲ ἡελίῳ καταδύντι

108 τεύξεσθαι μέγα δόρπον, ἐπὴν τισπίμεθα λώβην.

Πρὶν δὲ οὐπως ἀν ἐμοιγε φίλοιν κατὰ λαιμὸν ἱείν

οὐ πόσις οὐδὲ βρῶσις, ἑταῖρου τεθυητῶς,

ὅς μοι ἐνὶ κλισίῃ δεδαῖγμένος δέξει χαλκῷ

212 κεῖται, ἀνὰ πρόθυρον τετραμμένος· ἄμφι δὲ ἑταῖροι
μύρονται· τό μοι οὕτι μετὰ φρεσὶ ταῦτα μέμηλεν,
ἄλλὰ φύνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀν-
δρῶν.

Τὸν δὲ ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσ-
σεύς·

216 Ω Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ δλίγον περ
ἔγχει, ἐγὼ δέ κε σεῖο νοήματί γε προβαλοίμην
πολλόν· ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.

220 Τῷ τοι ἐπιτλήτῳ κραδὴ μύθοισιν ἐμοῖσιν.

Αἴψα τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
ἥτε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχενεν,
ἄμητος δὲ δλίγιστος, ἐπὴν κλίνησι τάλαντα

224 Ζεύς, δεῖτ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

202. Anger ; see 1, 103. — 205. Agamemnon and Odysseus. — 212. The face of a corpse was turned towards the door, a position which remained in use in all subsequent ages. A line of Persius, “*In portam rigidos calces extendit (mortuus)*,” indicates the same position, notwithstanding the difference of the terms. — 218. Ὑπερβαλοίμην, προέχοιμι, Sch. “H.’s heroes avow their good and bad qualities without any reserve. They put into their avowal neither false shame, nor a misunderstood self-love. The artifices, by which men dissemble their real thoughts in a more advanced state of civilization, exist not in them.” *Dugas Montb.* — 219. See 13, 355. — 220. *Patiens sit in sermonibus meis, οοι τλήτω ἐπι μύθοις ἐμοῖς.* — 221, sqq. These four lines present some difficulty, and have given place to various discussions. The general sense is reduced to its most simple expression by Eustathius : αἴψα γίνεται κόρος τῆς μάχης, ἡς κλιθίσης ἐν δλίγῳ χρόνῳ πολλοὶ πίπτουσιν δεῖ οὖν τηγικαῦτα μὴ λιμάσσειν τοὺς μαχητάς. Achilles wishes the troops to imitate his own eagerness and to fly to the fight, postponing their repast till nightfall. But Odysseus tries to prove to him that it is better to fight with troops fortified by food, and he says : “(By doing as thou proposest) men,

- 225 Γαστέρι δ' οὐπως ἔστι νέκυν πενθῆσαι Αχαιούς·
λίνη γὰρ πολλοὶ καὶ ἐπήτριμοι ἡματα πάντα
πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;
228 Ἀλλὰ χρὴ τὸν μὲν καταθάπτειν, δις κε θάνησιν,
νηλέα θυμὸν ἔχοντας, ἐπ' ἡματι δακρύσαντας·
δισσοι δ' ἀν πολέμῳ περὶ στυγεροῦ λίπωνται,
μεμνῆσθαι πόσιος καὶ ἐδητύος, ὅφερ ἔτι μᾶλλον
232 ἀνδράσι δυζμενέεσσι μαχώμεθα νωλεμὲς αἰεί,
ἐσσάμενοι χροὶ χαλκὸν ἀτειρέα. Μηδέ τις ἄλλην
λῶν ὀτρυντὺν ποτιδέγμενος ἴσχαναάσθω.
“Ηδε γὰρ ὀτρυντὺς κακὸν ἔσσεται, δις κε λίπηται
236 νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἀθρόοι δρμηθέντες
Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὁξὺν Ἀρηα.
“Η, καὶ Νέστορος νίας ὀπάσσατο κυδαλίμοιο,
Φυλείδην τε Μέγητα, Θόαντά τε Μηριόνην τε,
240 καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον.
Βὰν δ' ἴμεν ἐς κλισίην Ἀγαμέμνονος Ἀτρείδαο.
Αὐτίκ' ἐπειθ' ἄμα μῆθος ἔην, τετέλεστο δὲ ἔργον·

(when fasting), soon grow weary even of a successful combat, in which, although the iron brings many ears to the ground, the harvest is nevertheless short, the combatants being worn out with hunger." I have expressed the opposition, which must not be lost sight of, *μὲν . . . δὲ . . .*, by *although, nevertheless*. The end, *ἴτην κλίργοι τάλαντα Ζεύς*, if Zeus causes his scales to descend, i. e. if he gives the victory (see 8, 72). These words belong to the entire sentence, and not to the last member, *ἄμητος δ' δλίγιστος*. We must again remark (what is rare in H.), that here the terms of a comparison, *καλάμην ἔχεν* and *ἄμητος* (time, duration of the harvest) serve to take the place of the proper terms (see the comparison 11, 67, sqq.). —226. See 18, 211. These lines and the three following have been done into Latin by Cicero, *Tusc. Disputations*, iii. ch. 17.—229. *Δεῖς* *ἡματι*, for the day (of his death); meaning, for or during one day only. *Luctum lacrimis finire diurnis*, Cic. —230. = *περιλίπωνται*. —232. "There is in the text a remarkable change of persons; for H., instead of saying, *in order that they may*, as the regular construction requires, says, *in order that we may be able*, wishing to include both himself and Achilles, thus intimating to that hero that he too ought to eat something, and that otherwise he will not be able to do justice to his courage." *Mad. Dacier*. —234. *Παρακέλευσιν, παρόρμησιν*, Sch. —235. There will be no other order than this for the battle; *but that order will be a misfortune for him who shall remain near the ships*, for him who shall miss it. —237. = *ἴγειρωμεν*. —238. See 10, 238. —242. The Attics say *ἄμ' ἔπος, ἄμ' ἔργον*, in Latin *dictum, factum*: no sooner said than done. Barnes here recalls the words of Genesis: *dixit Deus: Fiat lux! et facta est lux*; but Heyne remarks with reason that Moses is painting the power of God, and only mentions this instantaneouaness as a manifestation of that power. There is nothing similar in the line

- 13 ἐπτὰ μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
 14 αἴθωνας δὲ λέβητας ἔείκοσι, δῶδεκα δ' ἵππους·
 ἐκ δ' ἄγον αἰψα γυναικας, ἀμύμονα ἕργ' εἰδυίας,
 Ἐπτ', ἀτὰρ ὄγδοατην Βριστῆδα καλλιπάρησον.
 Χρυσοῦ δὲ στήσας Ὄδυσσεὺς δέκα πάντα τάλαντα,
 48 ἡρχ', ἀμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν·
 καὶ τὰ μὲν ἐν μέσσῃ ἀγορῇ θέσαν. Ἄν δ' Ἀγαμέμνων
 ἰστατο· Ταλθύβιος δέ, θεῷ ἐναλίγκιος αὐδῆν,
 κάπρον ἔχων ἐν χερσὶ, παρίστατο ποιμένι λαῶν.
 52 Ἀτρείδης δὲ ἐρυσσάμενος χείρεσσε μάχαιραν,
 ἢ οἱ πάρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χείρας ἀνασχών,
 εὗχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἴλατο σιγῇ
 156 Ἀργεῖοι, κατὰ μοῖραν, ἀκούοντες βασιλῆος.
 Εὐξάμενος δ' ἄρα εἶπεν ἰδῶν εἰς οὐρανὸν εὐρύνν.
 Ίστω νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἀριστος,
 Γῆ τε καὶ Ἡέλιος καὶ Ἐρινύες, αἴθ' ὑπὸ γαῖαν
 260 ἀνθρώπους τίνυνται, δτις κ' ἐπίορκον ὁμόσσῃ·
 μὴ μὲν ἐγὼ κούρῃ Βριστῆδι χεῖρ' ἐπενείκαι,
 οὐτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τεν ἄλλου·
 ἄλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμῆσιν.
 264 Εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
 πολλὰ μάλ', δσσα διδοῦσιν, δτις σφ' ἀλίτηται ὁμόσ-
 σας.

Ἡ, καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεῖ χαλκῷ·
 τὸν μὲν Ταλθύβιος πολῆς ἄλλος ἐς μέγα λαῖτμα
 268 ρῖψ' ἐπιδινήσας, βόσιν ἰχθύσιν. Αὐτὰρ Ἀχιλλεὺς
 ἀντας Ἀργείοισι φιλοπτολέμοισι μετηύδα·

of H.—243. sqq. See 9, 122, sqq.—248. See 193.—252, 253. See 3, 271, 272.—254. ἀπαρξάμενος, sc. τεμών ὡς ἀπαρχήν.—255. = ἐπ' αὐτοῖς, ad hanc, his factis.—261. δγῳ (φημι) μὴ ἐπενέγκαι . . . —262. πρόφασιν, accus. taken adverbially for τρόπον, δικῆν : *prætextu*. κεχρημάτω, sc. αὐτῷ. —263. Ἀψαντος, θύικτος. Sch.; fin προτι = προσμάσσασθαι, *attractare*. —267, 268. Pausanias, in the chapter already cited at v. 197, says he had forgotten to enquire, at Olympia, whether the athletes ate the wild boar, after sacrificing to Zeus "Ορκιος"; but that in general the custom of the ancients forbade to eat a victim offered in a sacrifice of oaths, and he cites this passage as the most ancient example of this custom. It is easy to account for this usage. A sacrifice in confirmation of an oath was always accompanied by strong imprecations on perjury, and these imprecations were sometimes made in this form: "If I perjure myself, may I be slaughtered like this victim."—270, sqq. "Achilles,

270 Ζεῦ πάτερ, ή μεγάλας ἄτας ἄνδρεσσι διδοῖσθα.

Οὐκ ἀν δήποτε θυμὸν ἐνὶ στήθεσσιν ἐμοῖσιν

272 Ἀτρείδης ὥρινε διαμπερές, οὐδέ κε κούρην

ἡγεν, ἐμεῦ ἀέκοντος, ἀμήχανος· ἀλλά ποθι Ζεὺς

· ἥθελ· Ἀχιλλοῖσιν θάνατον πολέεσσι γενέσθαι.

Νῦν δὲ ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα.

The assembly breaks up. Briseis, with the captives, bewails Patroclus. Achilles refuses all nourishment, and bewails the loss of his friend. Zeus exhorts Achêne to lend Achilles her support.

276 “Ως ἄρ’ ἐφώνησεν λῦσεν δὲ ἀγορὴν αἰψηρήν.

Οἱ μὲν ἄρ’ ἐσκίδναντο ἐνὶ ἐπὶ νῆα ἔκαστος.

Δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένουντο,
βάν δὲ ἐπὶ νῆα φέροντες Ἀχιλλῆς θείοιο·

280 καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας·
ἴππους δὲ εἰς ἀγέλην ἔλασαν θεράποντες ἄγανοι.

Βρισῆς δὲ ἄρ’ ἔπειτ’, ίκέλη χρυσέῃ Ἀφροδίτῃ,
ώς ἴδε Πάτροκλον δεδαϊγμένον ὁξεῖ χαλκῷ,

284 ἀμφ’ αὐτῷ χυμένη, λίγ’ ἐκώκυε, χερσὶ δὲ ἀμυσσεν
στήθεα τ’ ἥδ’ ἀπαλὴν δειψῆν ἴδε καλὰ πρόσωπα.

Εἶπε δὲ ἄρα κλαίουσα γυνὴ εἰκυῖα θεῆσιν·

Πάτροκλέ μοι δειλῇ πλεῖστον κεχαρισμένε θυμῷ,
288 ζωὸν μέν· σε ἐλειπον ἐγὼ κλισίηθεν ιοῦσα·

νῦν δέ σε τεθυηῶτα κιχάνομαι, δρχαμε λαῶν,
ἄψ ἀνιοῦσ· ὡς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί.

“Ανδρα μέν, φέδοσάν με πατὴρ καὶ πότνια μήτηρ,

292 εἶδον πρὸ πτόλιος δεδαϊγμένον ὁξεῖ χαλκῷ·
τρεῖς τε κασιγνήτους, τούς μοι μία γείνατο μήτηρ,

κηδείους, οἳ πάντες ὀλέθριον ημαρ ἐπέσπον.

Οὐδὲ μὲν οὐδέ μέσασκες, δτ’ ἄνδρ’ ἐμὸν ὡκὺς
‘Αχιλλεὺς

to show that he is entirely appeased, himself justifies Agamemnon, and enters into the reasons with which that prince had coloured his faults. But in this justification he makes it clearly seen what advantage he has over the king, whom he has offended.” *Mad. Dacier.* We may remark the generalities and dryness of official language.

276. *Αἰψηρῶς ἔλυσε τὴν ἀγοράν, Aristarob.* Solvit concionem *oīam* instead of *oīo*, the adverb, because the eagerness of Achilles communicates itself to the assembly, which hastens to break up.—284, 285. See Virg. *Aen.* iv. 673.—290. δέχεται here intrans.: *Mūsi malum ex malo se coxipit*; succeeds.—292. πόλεως, Lyneassus; see 2, 690, sqq.—294. Τοὺς ποδές γένους, συγγενεῖς, *Apollon.* Others explain:

ἐκτείνειν, πέρσειν δὲ πόλιν θείοιο Μύνητος,
ελαειν, ἀλλά μ' ἔφασκες Ἀχιλλῆος θείοιο
ευριδίην ἄλιχον θήσειν, αξειν τ' ἐνὶ νησίν
εις Φθίην, δαίσειν δὲ γάμου μετὰ Μυρμιδόνεσσιν.
Τῶ σ' ἄμοτον κλαίω τεθνότα μελιχον αἰεί.

Ως ἔφατο κλαίουσ' ἐπὶ δὲ στενάχοντο γυναικες,
Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε ἐκάστη.
Αὐτὸν δ' ἀμφὶ γέροντες Ἀχαιῶν ἡγερέθουντο,
λισσόμενοι δειπνῆσαρ δ δ' ἡρνεῖτο στεναχίζων.

Λίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπείθεθ' ἑταίρων,
μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος
ἀσασθαι φίλον ἥτορ' ἐπει μ' ἄχος αἰνὸν ἴκάνει.
Δύντα δ' ἐς ἡέλιον μενέω καὶ τλήσομαι ἔμπης.

Ως εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας·
δοιὼ δ' Ἀτρεΐδα ρενέτην καὶ δίος Ὄδυσπεύς,
Νέστωρ Ἰδομενέυς τε, γέρων θ' ἵππηλάτα Φοῖνιξ,
τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
τέρπετο, πρὶν πολέμου στόμα δύμεναι αἰματόεντος.
Μνησάμενος δ' ἀδινῶς ἀνενείκατο, φώνησέν τε·

Ἡ ρά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ'
ἑταίρων,
ι αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
αἷψα καὶ ὑτραλέως, ὅπότε σπερχοίατ' Ἀχαιοὶ¹
Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολύδακρον "Ἄρηα"
νῦν δὲ σὺ μὲν κεῖσαι δεδαγμένος· αὐτὰρ ἐμὸν κῆρ

ους, τοιτίστι φροντίδος, ἀξίους, cherished.—299. δαινύειν γάμου,

give or arrange a wedding-feast; δαινυσθαι, to take part in it.—

1. See 262. These words, Πάτροκλον πρόφασιν, have served later proverbial expression to designate an action done apparently for object which is not its real object. Mad. Dacier and others see those women who “wept for interest.” They could not

see weep for Patroclus, whom they doubtless knew only by sight; the inherent feeling of their own misfortune could not but

st forth at the sight of another’s tears. There is nothing here to me. What H. says is natural and human.—318. See 10, 8.—

. ἀδινώς ἀνενείκατο means ἀθρώως or πυκνώς ἀνεστενάξατο: really, he drew up in him, i. e. he fetched his breath up from the

tom of his chest, he sighed. Hdt., in the history of Croesus on the

eral pile (I. ch. 86) explains this word: ἀνενεικάμενόν τε καὶ

αστενάξαντα ἐκ (after) πολλῆς ἡσυχίης ἐξ τρις δυομάσται

ισσα. — 318. sqq. The exhortations of the chiefs, who urge

hilles to take some food, awaken in his mind the remembrance of

repasts, which Patroclus used to serve up to him every day before

hour of battle.—318. Ἡδύ, Sch.—320. See 163.—325. Φριετῆρ

- 320 ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων,
σῇ ποθῷ. Οὐ μὲν γάρ τι κακώτερον ἄλλο πά-
θοιμι·
οὐδέ εἴ κεν τοῦ πατρὸς ἀποφθιμένοι πυθοίμην,
ὅς που νῦν Φθίρφι τέρεν κατὰ δάκρυν εἴβει
- 324 χήτει τυιοῦδ' υἱος· δ' ἀλλοδαπῷ ἐνὶ δῆμῳ
εἶνεκα ρίγεδανῆς Ἐλένης Τρωσὶν πολεμίζω·
ἡὲ τὸν δς Σκύρῳ μοι ἔνι τρέφεται φίλος υἱός·
[εἴ που ἔτι ζώει γε Νεοπτόλεμος θεοειδῆς.]
- 328 Πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσιν ἐώλπει
οίον ἐμὲ φθίσεσθαι ἀπ' Ἀργεος ἵπποβότοιο
αὐτοῦ ἐνὶ Τροίη, σὲ δέ τε Φθίηνδε νέεσθαι,
ώς ἂν μοι τὸν παῖδα θοῃ ἐνὶ νηὶ μελαίνη
- 332 Σκυρόθεν ἔξαγάγοις, καὶ οἱ δεῖξειας ἔκαστα,
κτῆσιν ἐμὴν δμῶάς τε καὶ ύψερεφὲς μέγα δῶμα.
“Ηδη γὰρ Πηλῆά γ' ὁίομαι ἡ κατὰ πάμπαν
τεθνάμεν, η̄ που τυτθὸν ἔτι ζώοντ' ἀκάχησθαι,
- 336 γῆραι τε στυγερῷ, καὶ ἐμὴν ποτιδέγμενον αἰεὶ^{λυγρὴν ἀγγελίην}, δτ' ἀποφθιμένῳ πύθηται.
“Ως ἔφατο κλιείων ἐπὶ δὲ στενάχοντο γέρουντες,
μηνσάμενοι τὰ ἔκαστος ἐνὶ μεγάροισιν ἔλειπον.
- 340 Μυρομένους δ' ἄρα τούςγε ἴδων ἐλέησε Κρονίων,
αἴψα δ' Ἀθηναίην ἔπεια πτερόεντα προςηύδα·
Τέκνον ἐμόν, δὴ πάμπαν ἀποίχεαι ἀνδρὸς ἔηος.
“Η νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ^{Αχιλλεὺς};
- 344 κείνος δγε προπάροιθε νεῶν ὀρθοκραιράων
ἥσται ὀδυρόμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι
οὔχονται μετὰ δεῖπνον, δ' ἄκμηνος καὶ ἄπαστος.
‘Αλλ' ίθι οἱ νέκταρ τε καὶ ἀμβροσίην ἔρατεινὴν
- 348 στάξον ἐνὶ στήθεσσ', ἵνα μή μιν λιμὸς ἰκηται.

κρυερᾶς, λυπηρᾶς, Sch.—326. By *ἢ τὸν* the construction is changed. It required *τοῦ* (sc. πυθοίμην), according to v. 322. After incidental sentences, the construction is resumed, as though, in the verse cited, it were said *εἰ τὸν πατέρα ἀποφθιμένον ἀκούοιμι*. See a like example 14, 141.—*327.* A line which presents many difficulties, and is rejected by Aristophanes of Byzantium.—*328.* Fm. *ξλπομαι* (*ἰλπιζω*), 2nd pluperf.—*348.* Thou abandonest entirely . . . See 11, 408.—*343.* = μίλεται οὐ μέλει, *οὐτε εἰτ.* We shall see, 21, 516, *μίμβλετο* = *μεμέλετο*, a euphonic change of *μ* into *β*, as in *μεσημβρία* = *ισημερία*.—*344.* See 18, 3.

.thēnē fortifies Achilles with nectar and ambrosia. He arms self, mounts his chariot, and chides his horses. Xanthus tells of the inevitable death which threatens him. He knows it, but burns to avenge himself.

1 "Ως εἰπὼν ὥτρυνε πάρος μεμανίαν 'Αθήνην·
ἡ δ', ἄρπη εἰκυῖα τανυπτέρυγι, λιγυφώνῳ,
οὐρανοῦ ἐκ κατέπαλτο δὶ αἰθέρος. Αὐτὰρ 'Αχαιοί²
αὐτίκα θωρήσσουντο κατὰ στρατόν· ἡ δ' 'Αχιλῆς
νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίῃ ἔρατεινὴν
στάξ, ἵνα μή μνι λιμὸς ἀτερπῆς γούναθ' ἰκοιτο·
αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ
6 φέχετο. Τοὶ δ' ἀπάνευθε νεῶν ἔχεοντο θοάων.
Ως δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,
ψυχραί, ὑπὸ ρίτης αἰθρηγενέος Βορέαο·
ῶς τότε ταρφειαὶ κόρυθες, λαμπρὸν γανόωσαι,
10 νηῶν ἐκφορέοντο, καὶ ἀσπίδες ὄμφαλόεσσαι,
θώρηκές τε κραταιγύαλοι καὶ μείλινα δοῦρα.
Αἴγλη δ' οὐρανὸν ἱκε, γέλασσε δὲ πᾶσα περὶ χθῶν
χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὥρυντο ποσσὶν
54 ἀνδρῶν· ἐν δὲ μέσοισι κορύνσσετο δῖος 'Αχιλλεύς.
[Τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε· τὰ δέ οἱ ὅσσε
λαμπέσθην, ὡςεὶ τε πυρὸς σέλας· ἐν δέ οἱ ἡτορ
δῦν' ἄχος ἄτλητον· ὁ δ' ἄρα Τρωσὶν μενεαίνων
68 δύστετο δῶρα θεοῦ, τά οἱ "Ηφαιστος κάμε τεύχων.]
Κυνηΐδας μὲν πρῶτα περὶ κυνήμησιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν.
72 'Αμφὶ δ' ἄρ' ὕμοισιν βάλετο ξίφος ἀργυρόηλον,

350. *ἄρηη*, a kind of eagle or hawk.—354. *λιμός*, and, consequently, exhaustion, fatigue.—361. 'Ισχυρὰ γύαλα ἔχοντες, Sch. See 5, 99.—162. Smiles from the gleaming of the brass; i. e. receives from it smiling and flourishing aspect. This use of *γελῆν* is very familiar to the Greek poets, as well as that of *ridere* to the Latins. Horace has said (*Odes*, iv. 11, v. 6): “*Ridet argento domus*;” and Voltaire:—

“Quelquefois un peu de verdure
Rit sous les glaçons de nos champs.”

For it is through the same metaphor that we say: a smiling landscape, a smiling exhibition. Dugas Montb.—365, sqq. Four lines cut out by some of the ancient critics. There is only the combination *τοῦ καὶ* which seems not to be H.’s. The passage must have suffered from some omission or some misplacement. Gnashing of teeth as a sign of anger. *Toto ardentis ab ore Seintilla absistunt: oculis micat aoribus*

- 373 χάλκεον· αὐτῷ ἔπειτα σάκος μέγα τε στιβαρόν τε
εἴλετο, τοῦ δὲ ἀπάνευθε σέλας γένετ', ηὔτε μῆνης.
‘Ως δὲ ὅτ’ ἂν ἐκ πόντοιο σέλας ναύτησι φανήῃ
- 376 καιομένου ο πυρός· τό τε καίεται ὑψόθι δρεσφιν,
σταθμῷ ἐν οἰοπόλῳ τοὺς δὲ οὐκ ἐθέλοντας πελλαι
πόντον ἐπ’ ἵχθυόντα φίλων ἀπάνευθε φέρουσιν·
ῶς ἀπ’ Ἀχιλλῆος σάκεος σέλας αἰθέρ’ ἵκανεν
- 380 καλοῦ, δαιδαλέου. Περὶ δὲ τρυφάλειαν ἀείρας
κρατὶ θέτο βριαρήν· ἡ δὲ ἀστὴρ ὡς ἀπέλαμπεν
ἵππουρις τρυφάλεια περισσείουντο δὲ ἔθειραι
χρύσεαι, ἃς Ἡφαιστος ἵει λόφον ἀμφὶ θαμειάς.
- 384 Πειρήθη δὲ ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,
εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα·
τῷ δὲ εὗτε πτερὰ γίγνετ’, ἄειρε δὲ ποιμένα λαῶν.
Ἐκ δὲ ἄρα σύριγγος πατρώιον ἐσπάσατ’ ἔγχυς,
- 388 βριθύ, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ’ ἄλλος
Ἀχιλῆος
πάλλειν, ἀλλά μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων
Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἥρωεσσιν.
- 392 Ἰππους δὲ Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
ζεύγνυον ἀμφὶ δὲ καλὰ λέπαδ’ ἔσαν· ἐν δὲ χαλινοὺς
γαμφηλῆς ἴβαλον, κατὰ δὲ ἡνία τεῖναν ὀπίσσω
κολλητὸν πυτὲ δίφρον. ‘Ο δὲ μάστιγα φαεινὴν
- 396 χειρὶ λαβὼν ἀραρυῖαν, ἐφ’ ἵπποιν ἀνύρουσσεν,
Αὐτομέδων δὲ πιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
τεύχεσι παμφαίνων, ὥστ’ ἡλέκτωρ Υπερίων.
Σμερδαλέον δὲ ἵπποισιν ἐκέλετο πατρὸς ἕιο·
- 400 Ξάνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης,
ἄλλως δὴ φράζεσθε σαωσέμεν ἡνιοχῆα
ἄψ Δαναῶν ἐξ δυμλον, ἐπεί χ’ ἔωμεν πολέμοιο·
μηδὲ, ὡς Πάτροκλον, λίπετ’ αὐτοῦ τεθυψῶτα.

ignis, Virg. xii. 102.—377. See 13, 473.—382. See 3, 337.—386. *ἔντε*
here = *ηὔτε*, sc. ὡς, same as 3, 10. “H. seemed to have exhausted
every miracle on these arms, but here is a new one. Far from being
heavy, they are like wings which elevate the hero, and render him
more agile and more light.” *Mad. Dacier*.—387. *Τῆς δοραροθήκης*.
Soh. Its case [Cp.].—388, sqq. See 16, 141, sqq.—394. *Μαζίλιος*; see
13, 200.—396. *Μανιι ἀρταμ, habilem*.—398. See 6, 513, and 8, 480.
—400. See 16, 150.—402. *δέμεν* is explained by *κορεθῶμεν*, πλη-
ρωθῶμεν, *satiaremur*; but it is not very clear in what way this form
is obtained fm ἀω. — 404. Agile, as 12, 167.—405. See 2, 148.—

- 4 Τὸν δ' ἄρ' ὑπὸ ζυγόφι προσέφη πόδας αἰόλος
ἴππος,
Ξάνθος, ἀφαρ δ' ἡμυσε καρήατι· πᾶσα δὲ χαιτη,
Ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὐδας ἵκανεν·
αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος "Ηρη".
- 18 Καὶ λίην σ' ἔτι νῦν σαώσομεν, δβριμ' Ἀχιλλεῦ·
ἀλλά τοι ἐγγύθεν ἡμαρ ὄλέθριον· οὐδέ τοι ἡμεῖς
αἴτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταὶ.
Οὐδὲ γάρ ἡμετέρη βραδυτῆτί τε νωχελίῃ τε
- 12 Τρῶες ἀπ' ὅμοιον Πατρόκλου τεύχε ἔλοντο·
ἀλλὰ θεῶν ὥριστος, δν ἡὔκομος τέκε Λητώ,
ἔκταν' ἐνὶ προμάχοισι, καὶ "Εκτορι κῦδος ἔδωκεν.
Νῷο δὲ καὶ κεν ἄμα πνοιῇ Ζεφύροι θέοιμεν,
- 16 ἡντερ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
μόρσιμόν ἔστι θεῷ τε καὶ ἀνέρι ίφι δαμῆναι.
"Ως ἄρα φωνήσαντος Ἐρινύες ἔσχεθον αὐδήν.
Τὸν δὲ μέγ' ὁχθήσας προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς".
- 20 Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρή.
Εῦ νύ τοι οίδα καὶ αὐτός, δ μοι μόρος ἐνθάδ' ὄλεσθαι
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης
οὐ λήξω, πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.
"Ἡ ρά, καὶ ἐν πρώτοις ίάχων ἔχε μώνυχας ἵππους.

406. See 17, 440.—411. Νωθρότητι, *δσθενείq*, Sch.; *fm vη (ne)* and *όκιλλω*.—417. By Apollo and Paris; see 22, 359.—418. The Furies appear to come in here as the ministers of destiny, and as executing part of her decrees. They hinder the immortal steed from pursuing the revelations of the fate, to which he has been drawn by the desire of justifying himself from the accusation contained in ver. 403.—421. = *ὅτι μοι πιπρωμένον ἔστι . . .*—423. See 13, 315. *πολέμου* depends on *ἄδην*.—424. See 8, 139.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Υ.

Whilst the Greeks prepare for battle, Zeus assembles the gods, and permits them each to favour their own party. They all descend to the fight, and gods strive against gods.

“Ως οἱ μὲν παρὰ νησὶ κορωνίσι θωρήσσοντο
ἀμφὶ σέ, Πηλέος νύέ, μάχης ἀκόρητον, Ἀχαιοῖ·
Τρῶες δὲ αὐθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο.

4 Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
κρατὸς ἀπ' Οὐλύμπιο πολυπτύχου· ἡ δὲ ἄρα πάντη
φοιτήσασα, κέλευσε Διὸς πρὸς δῶμα νέεσθαι.

Οὕτε τις οὖν Ποταμῶν ἀπέιην, νόσφ' Ὡκεανοῖο,
8 οὐτ' ἄρα Νυμφάων, αἴτ' ἄλσεα καλὰ νέμονται
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.

‘Ελθόντες δὲ ἐς δῶμα Διὸς νεφεληγερέταο,
ξεστῆς αἰθούσησιν ἐφίζανον, ἃς Διὶ πατρὶ

12 Ἡφαιστος ποίησεν ἰδυίησι πραπίδεσσιν.

“Ως οἱ μὲν Διὸς ἔνδον ἀγηγέρατ· οὐδὲν δὲ ‘Ενοσίχθων
νηκούστησε θεᾶς, ἀλλ' ἐξ ἀλός ἥλθε μετ' αὐτοῦς.

‘Ιζε δὲ ἄρ' ἐν μέσσοισι, Διὸς δὲ ἔξείρετο βουλήν·

16 Τίπτ' αὐτ', Ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσ-
σας;

ἡ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;

τῶν γάρ νῦν ἄγχιστα μάχη πόλεμος τε δέδηεν.

Τὸν δὲ ἀπαμειβόμενος προσέφη νεφεληγερέτα
Ζεύς·

“These three books, 20—22, a veritable Achilleid, are consecrated entirely to the exploits of Achilles, as the 5th to those of Diomédés, the 11th to those of Agamemnon, the 16th to those of Patroclus, and the 17th to those of Memelaus.” *Dugas Month.*—
3. See 10, 160.—4. See 15, 87.—7. See 18, 399.—9. *πίστα* or *πείστα*.
Τὰ ὑδρηλὰ χωρία, τὸνς καθύγρους τόπους, Sch.—11. See 6, 243.—
13. In the sense of τοῦ δώματος Διός. Fm. *ἀγείρω*.—16. See 19, 121.

- 1 "Εγνως, 'Εννοσίγαιε, ἐμὴν ἐν στήθεσι βουλήν,
ῶν ἔνεκα ξυνάγειρα· μέλουσί μοι, ὀλλύμενοί περ.
'Αλλ' ἦτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμποιο
ἡμενος, ἔνθ' ὁρῶν φρένα τέρψυμαι· οἱ δὲ δὴ ἄλλοι
ἔρχεσθ', ὅφρ' ἂν ἵκησθε μετὰ Τρῶας καὶ Ἀχαιούς·
ἀμφοτέροισι δ' ἀρήγεθ', ὅπη νόος ἐστὶν ἐκάστου.
Εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,
οὐδὲ μίνυνθ' ἔξυνσι ποδώκεα Πηλείωνα.
- 3 Καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκουν ὁρῶντες·
νῦν δ', δτε δὴ καὶ θυμὸν ἐταίρου χώεται αἰνῶς,
δείδω μὴ καὶ τεῖχος ὑπέρμορον ἔξαλαπάξῃ.
“Ως ἔφατο Κρονίδης, πόλεμον δ' ἀλίսτον ἔγειρεν.
- 2 Βάν δ' ἴμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες·
“Ηρη μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη,
ἡδὲ Ποσειδάων γαιήοχος ἡδὲ ἐρισύνης
Ἐρμείας, δς ἐπὶ φρεσὶ πευκαλίμησι κέκασται·
- 6 “Ηφαιστος δ' ἄμα τοῖσι κίε, σθένει βλεμεαίνων,
χωλεύων, ὑπὸ δὲ κυῆμαι ρώοντο ἀραιαί.
Ἐς δὲ Τρῶας "Αρης κορυθαίολος· αὐτὰρ ἄμ' αὐτῷ
Φοῖβος ἀκερσεκόμης ἡδ" "Αρτεμις ιοχέαιρα,
- 40 Λητώ τε Ξάνθος τε, φιλομμειδῆς τ' Ἀφροδίτη.
Εἴως μέν ρ' ἀπάνευθε θεοὶ θυητῶν ἔσαν ἀνδρῶν,
τόφρα δ' Ἀχαιοὶ μὲν μέγα κύδανον, οῦνεκ' Ἀχιλ-
λεὺς
ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς·
- 44 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυσθε γυῖα ἔκαστον,
δειδιότας, ὅθ' ὁρῶντο ποδώκεα Πηλείωνα
τεύχεσι λαμπόμενον, βροτολοιγῷ ίσον "Αρη.
- Αὐτὰρ ἐπεὶ μεθ' ὅμιλον 'Ολύμπιοι ἥλυθον ἀνδρῶν,
48 ὥρτο δ' "Ερις κρατερή, λαοσσός· αὖ δ' Ἀθήνη,
στᾶσ' ὅτε μὲν παρὰ τάφρον ὁρυκτὴν τείχεος ἐκτός,
ἄλλοτ' ἐπ' ἀκτάνων ἐριδούπων μακρὸν ἀύτει.
Αὔνε δ" "Αρης ἐτέρωθεν, ἐρεμνῇ λαΐλαπι ίσος,
- 52 ὄξν κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
ἄλλοτε πάρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ.

—18. See 2, 93.—27. = καθέξουσι, as 13, 51, *co*h*ib*e*b*u*n*t**.—29. ἐταίρου, gen. of cause, depending on χώεται.—33. See 15, 428.—34. ἐρ. See 24, 360.—37. See 18, 411.—42. ἀκύδανον, intrans. as elsewhere εὐδιάω. — 48. See 13, 128. αὖ, see *ibid.* 477. — 53. A little hill on the banks of the Simois. “This picture is imitated by Tasso,

- 54 Ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
σύμβαλον, ἐν δὲ αὐτοῖς ἔριδα ρήγυνυντο βαρεῖαν.
- 55 Δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
ὑψόθεν αὐτὰρ ἐνερθεί ποσειδάων ἐτίναξεν
γαῖαν ἀπειρεσίην, ὅρέων τ' αἰπεινὰ κάρηνα.
Πάντες δὲ ἐσσείοντο πόδες πολυτίδακος Ἰδης
60 καὶ κορυφαῖ, Τρώων τε πύλις καὶ νῆες Ἀχαιῶν.
Ἐδδεισεν δὲ ὑπένερθεν ἄναξ ἐμέρων, Ἀϊδωνεύς,
δείσας δὲ ἐκ θρόνου ἄλτο καὶ ἵαχε, μή οἱ ὑπερθεν
γαῖαν ἀναρρήξει ποσειδάων ἐνοσίχθων,
- 64 οἰκία δὲ θυητοῖσι καὶ ἀθανάτοισι φανείη
σμερδαλέ, εὐρώεντα, τάτε στυγέουσι θεοί περ.
Τόσσος ἄρα κτύπος ὥρτο θεῶν ἔριδι ξυνιόντων.
Ἡτοι μὲν γὰρ ἐναντα ποσειδάνωνος ἄνακτος
68 ἴστατ' Ἀπόλλων Φοῖβος, ἔχων ἡτα πτερόεντα
ἄντα δὲ Ἐνυαλίαιο θεὰ γλαυκῶπις Ἀθήνη.
Ἡρῷ δὲ ἀντέστη χρυσηλάκατος, κελαδεινὴ
Ἄρτεμις ἰοχέαιρα, καστιγνήτη Ἐκάτοιο.
- 72 Λητοῖ δὲ ἀντέστη σῶκος, ἐριούνιος Ἐρμῆς
ἄντα δὲ ἄρ' Ἡφαίστοιο μέγας Ποταμὸς βαθυδίνης,
διν Ξάνθον καλέουσι θεοί, ἀνδρες δὲ Σκάμανδρον.

Jerusalem Delivered, xviii., st. 92, where Michael the archangel shows Godfrey the celestial powers combating for his cause.” *M. Eichhoff.* — 55. *Certamen rumpabant* = *erumpere faciebant*. — 57. Earthquakes were attributed to the power of Poseidōn. Hence the epithets. ἐννοσίγαιος, ἐνοσίχθων, σεισίχθων, τινάκτωρ γαιῆς. — 61 sqq. Longinus thus expresses himself on this passage (*Sabine*, ch. 9): “Seest thou, my dear Terentianus, the earth gaping to its very centre, hell ready to appear, and the entire machinery of the world on the point of being destroyed and overthrown, in order to show that in this combat heaven and hell, things mortal and immortal, in a word, all things fought with the gods, and that there was nothing in nature but what was in danger.” Virgil (viii. 242) has thus imitated this passage:—

“ Non secus, ac si qua penitus vi terra dehiscens
Infernus reseret sedes, et regna recludat
Pallida, diis invisa : superque immane barathrum
Cernatur ; trepidantque immisso lumine Manea.”

See also Ovid, *Metm.* v. 356, sqq., 16, 260. — 65. Adj. *fim εἴρως*, moistness, mouldiness, rottenness produced in places shut up. — 69. *ἴε*, by *metaplasma* (change of declension) = *ἴοις*, *fim λός*, found only here. — 70. See 16, 183. — 72. *σῶκος*, an old word = *ἰσχυρός*, elsewhere *κραύς*, epithets of Hermēs. — 74. See 1, 403.

pollo, under the form of Lycaon, stirs up Aeneas to fight with illes. Hêrê calls Poseidôn and Athênê to second Achilles. eidôn dissuades her, and by his advice the gods retire from the t, and post themselves on two heights.

“Ως οἱ μὲν θεοὶ ἄντα θεῶν ἵσαν· αὐτὰρ Ἀχιλλεὺς

“Ἐκτορος ἄντα μάλιστα λιλαίετο δῦναι δμιλον
Πριαμίδεω τοῦ γάρ ρα μάλιστά ἐθυμὸς ἀνύγει
αἴματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
Αἰνεῖαν δὲ ιθὺς λαοσσός ὠρσεν Ἀπόλλων

1 ἄντια Πηλείωνος, ἐνῆκε δέ οἱ μένος ἥν·

νίεῖ δὲ Πριάμοιο Λυκάονι εἴσατο φωνήν·

τῷ μιν ἐεισάμενος προσέφη Διὸς νίδος Ἀπόλλων·

Αἰνεία, Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
4 ἢς Τρώων βασιλεῦσιν ὑπέσχεο οἰνοποτάζων,

Πηλείδεω Ἀχιλῆος ἐναντίβιων πολεμίζειν;

Τὸν δὲ αὐτὸν Αἰνείας ἀπαμειβόμενος προσέειπεν·

Πριαμίδη, τί με ταῦτα καὶ οὐκ ἔθελοντα κελεύεις

8 ἄντια Πηλείωνος ὑπερβύμοιο μάχεσθαι;

οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντος Ἀχιλῆος
στήσομαι, ἀλλ᾽ ἥδη με καὶ ἄλλοτε δουρὶ φύβησεν
ἔξι Ιδης, δτε βουσὶν ἐπήλυθεν ἡμετέρησιν,

12 πέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
εἰρύσαθ’, δις μοι ἐπῶρσε μένος λαιψηρά τε γοῦνα.

“Η καὶ ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,

ἢ οἱ πρόσθεν ιοῦσα τίθει φάος, ἥδη ἐκέλευεν

96 ἔγχει χαλκείω Λέλεγας καὶ Τρῶας ἐναίρειν.

Τῷ οὐκ ἔστι Ἀχιλῆος ἐναντίον ἄνδρα μάχεσθαι·

αἰεὶ γὰρ πάρα εἰς γε θεῶν, δις λοιγὸν ἀμύνει.

Καὶ δέ ἄλλως τοῦγε ιθὺ βέλος πέτετ’, οὐδέ ἀπολήγει,

00 πρὸν χροὸς ἀνδρομέοι διελθεῖν. Εἰ δέ θεός περ

Ισον τείνειεν πολέμου τέλος, οὐ με μάλα ρέα

νικήσει, οὐδέ εἰ παγχάλκεος εὔχεται εἶναι.

78. See 5, 289.—83. ‘Απ. See 16, 200.—ὑπέσχεο (ὑπισχνίομαι) shows that ἀπειλαί is synonymous with λαμπραὶ ὑποσχέσεις.—15. φάος, as often elsewhere, in the figurative sense: victory, honour. From mistaking the meaning of this word, Eustathius says that the attack of Achilles took place in the night. Had it been so, H. would have expressed it more clearly.—96. See 6, 34.—99. τοῦγε depends on βέλος, not on ιθύ. — 101. See 13, 359. The whole force of the meaning is in the word ισον. — 102. Entirely covered with

- 103 Τὸν δ' αὗτε προσέειπεν ἄναξ, Διὸς νίός, Ἀπόλλων.
- 104 Ἡρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν εὖχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης ἐκγεγάμεν, κεῖνος δὲ χερεύονος ἐκ θεοῦ ἐπτίν.
‘Η μὲν γὰρ Διός ἐσθ’, ηδ’ ἔξι ἀλίοιο γέροντος.
- 108 Ἀλλ’ ίθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῆ.
“Ως εἰπὼν ἔμπινευσε μένος μέγα ποιμένι λαῶν·
βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῷ.
- 112 Οὐδὲ ἔλαθ’ Ἀγχίσαο πάϊς λευκώλενον Ἡρην,
ἀντία Πηλείωνος ἴὼν ἀνὰ οὐλαμὸν ἀνδρῶγ·
ηδ’ ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπεν·
Φράζεσθον δὴ σφῶι, Ποσείδαον καὶ Ἀθήνη,
- 116 ἐν φρεσὶν ὑμετέρῃσιν, δπως ἔσται τάδε ἔργα.
Αἰνείας δδ’ ἔβη, κεκορυθμένος αἴθοπι χαλκῷ,
ἀντία Πηλείωνος· ἀνῆκε δὲ Φοῖβος Ἀπόλλων.
‘Αλλ’ ἄγεθ’, ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὅπίσσω
- 120 αὐτόθεν· ηδ τις ἔπειτα καὶ ἡμείων Ἀχιλῆι
παρσταίη, δοίη δὲ κράτος μέγα, μηδέ τι θυμῷ
δευέσθω· ἵνα εἰδῇ, ὅ μιν φιλέουσιν ἄριστοι
ἀθανάτων, οἱ δ’ αὗτ’ ἀνεμώλιοι, οἱ τὸ πάρος περ
- 124 Τρωσὶν ἀμύνουσιν πόλεμον καὶ δηϊοτῆτα.
Πάντες δ’ Οὐλύμπιοι κατήλθομεν ἀντιόωντες
τῆςδε μάχης, ἵνα μήτι μετὰ Τρώεσσι πάθησιν
στήμερον· ὕστερον αὗτε τὰ πείσεται, ἂσσα οἱ Αἴσα.
- 128 γεινομένῳ ἐπένησε λίνψ, ὅτε μιν τέκε μήτηρ.
Εἰ δ’ Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς,
δεέσετ’ ἔπειθ’, ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ
ἐν πολέμῳ χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.
- 132 Τὴν δὲ ἡμείβετ’ ἔπειτα Ποσειδάων ἐνοσίχθων·
“Ἡρη, μὴ χαλεπαίνε παρὲκ νόον· οὐδέ τί σε χρή·
Οὐκ ἀν ἔγωγ’ ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι·
[ἡμέας τοὺς ἄλλους, ἔπειὴ πολὺ φέρτεροί είμεν·]

brass.—106. θεοῦ, fem.—107. Nereus; see 1, 538. — 109. ἄρ. See 17, 431.—118. *Immisit.*—122. = δείσθω.—123. ἀνεμώλιοι (*εισίν*).—125. πάντες, not absolutely, but *all* of whom she wishes to speak, those on the side of the Greeks. — 127. Fm πάσχω. — 128. See 24, 210. — 131. ἐναργεῖς, in person, under their proper form. To see a god thus was regarded as fatal. And thus in the Old Testament the feeling is: *Mors moriemur, quia vidimus Deum.* — 133. Παρά

- 36 ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κιόντες
 ἐκ πάτου ἐς σκοπιήν, πόλεμος δ' ἀνδρεσσι μελήσει.
 Εἰ δέ κ' Ἀρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,
 ἢ Ἀχιλῆς ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
 140 αὐτίκις ἔπειτα καὶ ἅμμι παρ' αὐτόφι νεῖκος ὀρεῖται
 φυλόπιδος· μάλα δ' ὥκα διακρινθέντας δέω
 ἀψὶ ἴμεν Οὐλυμπόνδε, θεῶν μεθ' ὄμήγυριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίρφι δαμέντας.
- 144 "Ως ἄρα φωνήσας ἡγήσατο Κυανοχαίτης
 τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο,
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 ποίεον, ὅφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλέαιτο,
 148 ὅππότε μιν σεύαιτο ἀπ' ἡγίονος πεδίονδε.
 "Ενθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι,
 ἀμφὶ δ' ἄρ' ἄρρητον νεφέλην ὄμπισιν ἔσαντο·
 οἱ δ' ἐτέρωσε κάθιζον ἐπ' ὄφρύσι Καλλικολώνης,
 152 ἀμφὶ σέ, ἡγίε Φοῖβε, καὶ Ἀρηα πτολίπορθον.
 "Ως οἱ μέν ρὸ ἐκάτερθε καθείατο μητιόωντες
 βουλάς· ἀρχέμεναι δὲ δυςηλεγέος πολέμοιο
 ὕκνεον ἀμφότεροι· Ζεὺς δ' ἡμενος ὑψὶ κέλευεν.

The battle begins. *Aeneas* advances against *Achilles*, who exhorts him to retire. *Aeneas* persists ; his shield is broken. *Poseidon* snatches him from the blows of *Achilles*, and recommends him thenceforth to avoid that hero.

- 156 Τῶν δ' ἄπαν ἐπλήσθη πεδίου, καὶ λάμπετο χαλκῷ,
 ἀνδρῶν ἡδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν

γνώμην, ἀνοήτως, Sch. — 135. Wanting in the best MSS. and in *Eustathius*. — 137. *"Εκτοθιν τῆς κοινῆς ὁδοῦ, Sch.* — 138. *"Αρχησι* is read in some texts. If we retain *ἄρχωσι* the same irregularity of construction is found at 5, 774, only the liberty is rendered still greater, in the present line, by the disjunctive particle *ἢ*. — 140. *Δι-τηγρθήσεται, κινηθήσεται, Sch.* — 144. See 13, 563.—145, sqq. *Héraclès*, wishing to get possession of the immortal steeds given to *Tros* in compensation for his son *Ganymèdès*, who had been carried off from him (see 5, 265, sqq.). had undertaken to save *Hésione* from the sea-monster, which was to devour her ; and the Trojans, advised by *Athènè*, had raised this entrenchment, behind which *Héraclès* might shelter himself from its pursuit. *τεῖχος ἀμφίχυτον, undique affusá (aggestá) terrá factum.* We have seen *χυτὴ γαῖα*, 6, 464, and elsewhere. — 152. See 15, 365. — 154. *θυηλεγής*, derived, say some, as *τανηλεγής*, fm *λέγειν*, in the sense of *to lie* (*legen*, in German), which causes a man to lie ill ; others, with more probability, fm *ἀλέγεσθαι* : *male curans, non curans*, caring for nothing ; and hence *χαλεπός*, *δύξκολος*, according to some *Scholiasts*. — 155. *ἐκέλευεν* does not express a new order emanating from *Zeus* ; it is still that which is signified in v. 25.

- 158 ὄρυνμένων ἄμυδις. Δύο δ' ἀνέρες ἔξοχ' ἄριστοι
ἔς μέσον ἀμφοτέρων συνίτην, μεμαῶτε μάχεσθαι,
160 Αἰνείας τ' Ἀγχισιάδης καὶ δῖος Ἀχιλλεύς.
Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,
νευστάζων κόρυθι βριαφῆ· ἀτὰρ ἀσπίδα θοῦριν
πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
164 Πηλείδης δ' ἐτέρωθεν ἐναντίον ὥρτο, λέων ὡς
σίντης, ὄντε καὶ ἄνδρες ἀποκτάμεναι μεμάσιν
ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
ἔρχεται, ἀλλ' ὅτε κέν τις Ἀρηīθών αἰζηῶν
168 δουρὶ βάλῃ, ἐάλη τε χανῶν, περὶ τ' ἀφρὸς ὀδόντας
γίγνεται, ἐν δέ τε οἱ κραδίη στένει ἄλκιμον ἡτορ·
οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν
μαστίεται, ἐὲ δ' ἀυτὸν ἐποτρύνει μαχέσασθαι·
172 γλαυκιών δ' ιθὺς φέρεται μένει, ἦν τινα πέφυν
ἀνδρῶν, ἡ αὐτὸς φθίεται πρώτῳ ἐν ὁμίλῳ·
ὡς Ἀχιλῆς ὕδρυνε μένος καὶ θυμὸς ἀγήνωρ
ἀντίον ἐλθέμεναι μεγαλίτορος Αἰνείαο.
176 Οἱ δ' ὅτε δὴ σχεδὸν ἥσαν ἐπ' ἀλλήλοισιν ἴόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
Αἰνεία, τί σὺ τόσσον ὁμίλου πολλὸν ἐπελθὼν
ἴστης; ἡ σέγε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
180 ἐλπόμενον Τρώεσσι ἀνάξειν ἵπποδάμοισιν

157. 'Ανδρῶν καὶ ἵππων belong to ἐπλήσθη, and the words καὶ λάμπετο χαλκῷ (τὸ πεδίον) are virtually a parenthesis. In a moment of inadvertence Mad. Dacier has forgotten this mode of speech, very habitual with H., and fancies she finds here "steeds barbed with iron" of the mediæval knights. καρκαίρω, to re-echo, resound; an imitative verb like to crack. — 166. ἀτίζων, fm. τίω (root of τιμῆ), = ἀτιμάζων, καταφρονῶν (Soh.), despising (their arrival), not disquieting themselves about it. One of H.'s best developed and most beautiful comparisons. — 168. ἐάλη (see 5, 823), he collects himself (for his spring). Theocritus makes use of the same word εἴλω or εἴλέω, in the brilliant picture of the lion springing upon Hēraclēs (xxv. 245):

Κυρτή δὲ ράχις γένετ', ἥντε τόξον,
πάντοθεν εἰληθέντος ὑπὸ λαγόνας τε καὶ ἵξυν, κ.τ.λ.

171. = μαστίζεται. Some poets have spoken of a sharp point at the end of the lion's tail, with which (say they) he pricks himself to increase his fury. This is poetic fiction; but the reality of the sharp point has been established by Blumenbach. — 172. Πυρφῶδες καὶ φοβερὸν βλέπων, Soh. ἦν τινα, see 7, 39. — 173. = φθίηται. — 178. Tantum (tām) multum exercitūs postquam obiūti, (hic) substituti. Why hast thou traversed, without stopping, so many troops, and stopped just before me? — 180, sqq. These seven lines are regarded by

- 181 τιμῆς τῆς Πριάμου ; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξῃς,
οὐ τοι τούνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει
εἰσὶν γάρ οἱ παιδες· ὁ δὲ ἐμπεδος οὐδὲ ἀεσίφων.
- 184 Ἡ νῦ τί τοι Τρῶες τέμενος τάμον, ἔξοχον ἄλλων,
καλὸν φυταλίης καὶ ἀρούρης, ὅφρα νέμηαι,
αἴ κεν ἔμὲ κτείνῃς ; χαλεπῶς δέ σ' ἔυλπα τὸ ρέξειν.
Ἡδη μὲν σέγε φημὶ καὶ ἄλλοτε δουρὶ φοβῆσαι.
- 188 Ἡ οὐ μέμνῃ, ὅτε πέρ σε, βοῶν ἄπο, μοῦνον ἐόντα,
σεῦα κατ' Ἰδαίων ὄρειν ταχέσσι πάδεσσιν
καρπαλίμως ; τότε δὲ οὕτι μεταρροπαλίζεο φεύγων·
ἔνθεν δὲ ἐς Δυρνηστὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
- 192 πέρσα, μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρὶ·
ληιάδας δὲ γυναικας, ἐλεύθερον ἡμαρ ἀπούρας,
ἥγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
Ἄλλ' οὐ νῦν σε ρύσθαι δίομαι, ὡς ἐνὶ θυμῷ
- 196 βάλλεαι· ἄλλα σ' ἔγωγ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν οἴναι, μηδὲ ἀντίος ἵστασ' ἐμεῖο,
πρὶν τι κακὸν παθέειν· ϕεχθὲν δέ τε νήπιος ἔγνω.
Τὸν δὲ αὐτὸν ἀλινείας ἀπαμείβετο φώνησέν τε·
- 200 Πηλείδη, μὴ δή μ' ἐπέεσσι γε νηπύτιον ὡς
ἔλπειο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἥδ' αἴσυλα μυθήσασθαι.
Ἴδμεν τὸν ἄλληλων γενεήν, ἴδμεν δὲ τοκῆας,
- 204 πρόκλυτος ἀκούοντες ἔπεια θυνητῶν ἀνθρώπων·
ὄψει δὲ οὗτος ἄρ πω σὺ ἐμοὺς ἴδεις οὗτος ἄρος ἐγὼ σούς.
Φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον είναι,
μητρὸς δὲ ἐκ Θέτιδος, καλλιπλοκάμου ἀλοσύδηντος·
- 208 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορας Ἀγχίσαο
εὔχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἐστος Ἀφροδίτη.
Τῷ δὲ νῦν ἔτεροι γε φίλου παιδα κλαύσονται
σήμερον· οὐ γάρ φημι ἐπέεσσι γε νηπυτίοισιν
- 212 ὅδε διακρινθέντε μάχης ἔξι ἀπονέεσθαι.
Εἰ δὲ ἐθέλεις καὶ ταῦτα δάμεναι, δόφος εὖ εἰδῆς
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἵσασιν·

the Alexandrian critics as an interpolation. — 181. (*'Ελπίδι*) τῆς Πριάμου τιμῆς.—183. ἐμπεδος, sc. τὰς φρίνας contained in ἀεσίφων = ἀεσίφων, sc. βεβλαμμένος τὰς φρίνας, whose mind wanders. — 184, 185. See 6, 194, 195. — 190. Οὐδὲ ἐπεστρέφου, Sch. See what Æneas has said above, 89, sqq. — 198. Τὰς ἐκ λειας αἰχμαλώτους, Sch. — 198, sqq. See 17, 30, sqq. — 204. Προηκουσμένα, ἐμπροσθεν ἀκονθίντα, Sch.—207. Ἔναλιας θεοῦ, Sch. In the Od., surname of

- 215 Δάρδανον αὐτὸν τέκετο νεφεληγερέτα Ζεύς,
 216 κτίσσει δὲ Δαρδανίνην ἐπεὶ οὕπω Ἰλιος ἴρη
 ἐν πεδίῳ πεπύλιστο, πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας φέκεν πολυπίδακος Ἰδης.
 Δάρδανος αὖτε τέκεθ' οὐδὲν Ἐριχθόνιον βασιλῆα,
 220 δις δὴ ἀφειόταος γένετο θυητῶν ἀνθρώπων
 τοῦ τριχίλιαι ἵπποι ἔλος κάτα βουκολέοντο
 θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῆσιν.—
 Τάων καὶ Βορέης ἡράσσατο βοσκομενάων,
 224 ἵππῳ δὲ εἰσάμενος παρελέξατο κυανοχαίτῃ
 αἱ δὲ ὑποκυσσάμεναι ἔτεκον δυοκαΐδεκα πώλους.
 Αἱ δὲ δτε μὲν σκιρτῷεν ἐπὶ ζείδωρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θέον, οὐδὲ κατέκλων.
 228 ἀλλ' ὅτε δὴ σκιρτῷεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπὶ ρήγμανος ἀλὸς πολιοῖο θέεσκον.—
 Τρῶα δὲ Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα·
 Τρωὸς δὲ αὐτοῖς παῖδες ἀμύμονες ἔξεγένοντο,
 232 Ἰλός τοις Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 δις δὴ κάλλιστος γένετο θυητῶν ἀνθρώπων·
 τὸν καὶ ἀνηρείψαντο θεοὶ Διὺς οἰνοχοεύειν,
 κάλλεος εἴνεκα οἶο, οὐδὲν ἀθανάτοισι μετείλη.
 236 Ἰλος δὲ αὖτε τέκεθ' οὐδὲν ἀμύμονα Λαομέδοντα·
 Λαομέδων δὲ ἄρα Τιθωνὸν τέκετο Πρίαμόν τε,
 Δάμπιον τε Κλυτίον θ' Ἰκετάονα τον, δόζον Ἀρηος·
 Ἀσσάρακος δὲ Κάπυν δὲ ἄρος Ἀγχίσην τέκε παῖδα·
 240 αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δὲ ἔτεχ' Ἐκτορα δῖον.
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.
 Ζεὺς δὲ ἀρετὴν ἀνδρεσσιν ὄφελλει τε μινύθει τε
 ὅππως κεν ἐθέλησιν δὲ γὰρ κάρτιστος ἀπάντων.
 244 Ἀλλ' ἄγε μηκέτι ταῦτα λεγώμεθα νηπύτιοι θεοί,

Amphitritē.—217. See 7, 453.—218. ὑπώρεια (from δρός), the slope of a mountain.—221. Εἶος, irriguum pratum.—228, sqq. See 16, 150, note towards the end. Justin says of the Lusitanian horses (xlii., ch. 3) : *tam pernices visuntur, ut non immerito vento ipso concepti dicantur.*—226, sqq. Virgil (vii. 808) has used this line to paint the swiftness of Camilla :—

“ Illa vel intactæ segetis per summa volaret
 Gramina, nec teneras cursu læsisset aristas ;
 Vel mare per medium, fluctu suspensa tumenti,
 Ferret iter, celeres nec tingeret æquore plantas.”

—234. ἀνήρκασαν, Sch. ἀνερείπομαι, to carry off with violence,

- 15 ἐσταύτ' ἐν μέσσῃ ὑσμίνῃ δηϊοτῆτος.
 "Εστι γάρ ἀμφοτέροισιν ὑνείδεα μυθήσασθαι
 πολλὰ μάλ'. οὐδὲ ἀν νηῦς ἐκατόζυγος ἄχθος ἄροιτο.
 18 Στρεπτὴ δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δὲ ἔνι μῆθοι
 παντοῖοι ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
 'Οππαῖόν κ' εἴπησθα ἔπος, τοῖόν κ' ἐπακούσαις.
 'Αλλὰ τί ἔριδας καὶ νείκεα νῶιν ἀνάγκη
 52 νεικεῖν ἀλλήλοισιν ἐναντίου, ὥστε γυναικας,
 αἴτε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
 νεικεῦσ' ἀλλήλῃσι μέσην ἐς ἄγυιαν ιοῦσαι,
 πολλά τ' ἔσντα καὶ οὐκέντι χόλος δέ τε καὶ τὰ κελεύει.
 56 'Αλκῆς δὲ οὐ μ' ἐπέεσσιν ἀποστρέψεις μεμαῶτα,
 πρὶν χαλκῷ μαχέσασθαι ἐναντίουν ἀλλ' ἄγε, θᾶσσον
 γενεσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείρσιν.
 "Η ρά, καὶ ἐν δεινῷ σάκει ἔλασ' ὅβριμον ἔγχος,
 60 σμερδαλέῳ μέγα δὲ ἀμφὶ σάκους μύκε δουρὸς ἀκωκῆ.
 Πηλείδης δὲ σάκος μὲν ἀπὸ ἕο χειρὶ παχείη
 ἔσχετο ταρβήσας· φάτο γάρ δολιχόσκιον ἔγχος
 ρέα διελεύσεσθαι μεγαλύτορος Αἰνείαο.
 264 νήπιος, οὐδὲ ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,
 ὡς οὐ ρήτιδι ἐστὶ θεῶν ἐρικυδέα δῶρα
 ἀνδράσι γε θυητοῖσι δαμήμεναι οὐδὲ ὑποείκειν.
 Οὐδὲ τότε Αἰνείαο δαίφρονος ὅβριμον ἔγχος
 268 ρῆξε σάκος· χρυσὸς γάρ ἐρύκακε, δῶρα θεοῖο·
 ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δὲ ἄρ' ἔτι τρεῖς
 ἥσαν· ἐπεὶ πέντε πτύχας ἤλασε Κυλλοποδίων,
 τὰς δύο χαλκείας, δύο δὲ ἔνδοθι κασσιτέροιο,

ravish.—244. See 2, 435.—249. νομός, meadow, pasturage, here figuratively, “the field of words (the field whence one may draw topics of discourse) is vast.” H.’s use of νομός, in other passages, and the local adverbs (*ἐνθα* καὶ *ἐνθα*), support this interpretation. Another explanation of νομός, which the Scholiast says is put for *ἡ νίμησις*, applies better to the line of Hesiod, *Op.* 403, *ἴτώσια πόλλ'* ἀγορεύεισις, ἀχρεῖος δὲ ἐσται ἐπίων νομός. — 253. ἔρις here, subject of quarrel, or difference.—255. τὰ δῶτα, what is; truth.—258. *We shall taste each other* [each other’s force in arms, *Cp.*], figurative for, we shall try, experience. So at 21, 60. From the 179th line to this point, many things appear little consistent with the nature of the two heroes, and foreign to their character; but the analysis and solution of the difficulties raised on this subject would exceed our limits.—260. See 5, 749.—266. *Domare (arma)* poetically = break, pierce.—269. ἤλασε (he drove or sent it), sc. Αἰνείας *τὸ ἔγχος*, but in the following line this same word expresses the working of the brass, *opus ductile*, see 7, 223.—270. Κυλλ., see 18, 371. The plate of gold was

- 272 τὴν δὲ μίαν χρυσέην· τῷ ρῷ ἔσχετο μείλινον ἔγχος.
 Δεύτερος αὐτὸς Ἀχιλλεὺς προίει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἰνείαο κατ’ ἀσπίδα πάντοσ’ ἐίσην,
 ἄντυγ’ ὑπὸ πρώτην, ἡ λεπτότατος θέε χαλκύς,
 276 λεπτοτάτη δὲ ἐπένην ρινὸς βούς· ἡ δὲ διαπρὸ
 Πηλιάς ἦται μελίνη, λάκε δὲ ἀσπὶς ὑπὸ αὐτῆς.
 Αἰνείας δὲ ἐάλη, καὶ ἀπὸ ἔθεν ἀσπίδ’ ἀνέσχεν
 δέσσας· ἐγχείη δὲ ἄρ’ ὑπὲρ νώτου ἐνὶ γαίῃ
 280 ἔστη ἴεμένη, διὰ δὲ ἀμφοτέρους ἔλε κύκλους
 ἀσπίδος ἀμφιβρότης· ὃ δὲ ἀλευάμενος δόρυ μακρὸν
 ἔστη, καὸ δὲ ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν,
 ταρβήσας, ὃ οἱ ἄγχι πάγη βέλος. Αὐτὰρ Ἀχιλλεὺς
 284 ἐμμεμὰς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὁξύν,
 σμερδαλέα ἱάχων· ὃ δὲ χειραδίον λάβε χειρὶ
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γένη φέροιεν,
 οἷοι νῦν βροτοί εἰστο· ὃ δέ μιν ρέα πάλλε καὶ οἰος.
 288 Ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρψ,
 ἢ κόρυθ’, ἡὲ σάκος, τό οἱ ἥρκεσε λυγρὸν ὅλεθρον·
 τὸν δέ κε Πηλεύδης σχεδὸν ἄορι θυμὸν ἀπηγύρα·
 εἴ μη ἄρ’ ὁξὺ νόησε Πισειδάων ἐνοσίχθων.
 292 Αὐτίκα δὲ ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 “Ω πόποι, ἡ μοι ἄχος μεγαλήτορος Αἰνείαο,
 δες τάχα Πηλείωνι δαμεὶς” Αἰδύνεσδε κάτεισιν,
 πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο·
 296 νήπιος, οὐδέ τι οἱ χραισμήσει λυγρὸν ὅλεθρον.
 ‘Αλλὰ τίνη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
 μᾶψ ἔνεκ’ ἀλλοτρίων ἀχέων, κεχαρισμένα δὲ αἰεὶ¹
 δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εύρην ἔχουσιν;
 300 ’Αλλ’ ἄγεθ, ήμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν,
 μήπως καὶ Κρονίδης κεχολώσεται, αἱ κεν Ἀχιλλεὺς
 τόνδε κατακτείνῃ· μόριμον δέ οἱ ἐστ’ ἀλέασθαι,
 ὅφρα μὴ ἀσπερμος γενεὴ καὶ ἄφαντος ὅληται

placed in the middle between the four of brass and of lead.—272. *ἔχ.*, stopped.—277. λάκε, see 13, 616.—278. See 168.—282. It is within everybody's experience, that grief or despair, when they seize a man in a lively degree, obscure the sight, or rather prevent the mind from receiving distinctly, and in order, the impression of the images with which the mind supplies it. The expression ἄχος κατέχετο δόφθαλμοῖς then is exact, and there is no need to read ἄχλυς.—285, sqq. See 5, 302, sqq.—293. *Dolor' (est) de Αἰνέᾳ.* — 298. *Aliens (qui sunt aliorum), illis which were not of his own causing.*—302. Elsewhere μόρσιμον. In Virgil, it is Zeus who snatches *Aeneas* from

04 Δάρδάνου, δν Κρονίδης περὶ πάντων φίλατο
παῖδων,
οἱ ἔθεν ἔξεγένοντο γυναικῶν τε θυητάων.
”Ηδη γὰρ Πριάμου γενεὴν ἥχθηρε Κρονίων·
νῦν δὲ δὴ Αἰνείαο βίη Τρώεσσιν ἀνάξει,
308 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.

Τὸν δὲ ἡμείβετ’ ἔπειτα βωῶπις πότνια “Ηρη·
Ἐννοσίγαι, αὐτὸς σὺ μετὰ φρεσὶ σῆσι νόησον
Αἰνείαν, η̄ κέν μιν ἐρύσσεαι, η̄ κεν ἔάσεις
312 [Πηλείδῃ Ἀχιλῆι δαμήμεναι, ἐσθλὸν ἔοντα].
”Ητοι μὲν γὰρ νῦν πολέας ὡμόσσαμεν ὄρκους
πᾶσι μετ’ ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθίνη,
μήποτ’ ἐπὶ Τρώεσσιν ἀλεξῆσειν κακὸν ἡμαρ,
316 μηδὲ ὅπτ’ ἀν Τροίη μαλερῷ πυρὶ πᾶσα δάηται
δαιομένη, δαίωσι δὲ Ἀρῆιοι νῖες Ἀχαιῶν.

Αὐτὰρ ἐπεὶ τόγ’ ἄκουσε Ποσειδάων ἐνοσίχθων,
βῆ ρ̄ ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
320 ἵξε δὲ δῆτ’ Αἰνείας ἡδὲ ὁ κλυτὸς ἦν Ἀχιλλεύς.
Αὐτίκα τῷ μὲν ἔπειτα κατ’ ὄφθαλμῶν χέεν ἀχλύν,
Πηλείδῃ Ἀχιλῆι ὁ δὲ μελίην εὔχαλκον
ἀσπίδος ἐξέρυσσεν μεγαλήτορος Αἰνείαο.
324 καὶ τῇ μὲν προπάροιθε ποδῶν Ἀχιλῆος ἔθηκεν
Αἰνείαν δὲ ἕσσενεν ἀπὸ χθονὸς ὑψόσ’ ἀείρας.
Πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
Αἰνείας ὑπεράλτο, θεοῦ ἀπὸ χειρὸς ὄρούσσας·
328 ἵξε δὲ ἐπ’ ἐσχατιὴν πολυάικος πολέμοιο,
ἔνθα δὲ Καύκωνες πόλεμον μέτα θωρήσσοντο.
Τῷ δὲ μάλ’ ἐγγύθεν ἥλθε Ποσειδάων ἐνοσίχθων,
καὶ μιν φωνήσας ἔπεια πτερόεντα προςηύδα·

the blows of Achilles, v. 809, sqq.—307, 308. Translated by Virg., iii. 97, with the change of Τρώεσσιν into “cunctis dominabitur oris,” to apply the prophecy to the Roman empire. “This passage (to use the words of Mad. Dacier) is very worthy of consideration; for it is fatal to the fabulous origin of the Roman empire and the family of the Cæsars, from Aphrodité by Aeneas, who, it was pretended, after the taking of Troy, came into Italy, a notion which this passage formally destroys.”—312. Wanting in the best MSS. δέν signifies also, to quit, abandon, like *laisser* in French.—316. Fm δαίω, to kindle; whence δάς, fax. The repetition δαιομένη (here and 21, 375) recalls an analogous form of Hebrew syntax.—320. = δῆτ. —322. More accurately, the wood of the spear; for we have seen, v. 279, 280, that the point, after pierceing the shield, had buried itself in the earth. — 327. ἀνδ̄ χειρός, by the hand. — 329. A people of Paphlagonia.—332. ἀτέω

- 332 Αἰνεία, τίς σ' ὡδε θεῶν ἀτέοντα κελεύει
ἀντία Πηλείωνος ὑπερθύμου ο μάχεσθαι,
δις σεῦ ἄμα κρείσσων καὶ φίλτερος ἀθανάτοισιν;
ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσεαι αὐτῷ,
336 μὴ καὶ ὑπὲρ μοῖραν δόμον "Αἴδος εἰςαφίκηαι.
Αὐτῷρ ἐπεί κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπρ,
θαρσήσας δὴ ἐπειτα μετὰ πρώτοισι μάχεσθαι·
οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἔξεναρίξει.

Achilles encourages the Greeks to the attack ; Hector, the Trojans to resistance. Achilles charges on the Trojans, and slays several warriors, and, after them, Priam's youngest son, Polydorus.

- 340 "Ως εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα.
Αἴψα δ' ἐπειτ' Ἀχιλῆος ἀπ' ὁφθαλμῶν σκέδασ' ἀχλὺν
θεσπεσίην· δὸς δὲ ἐπειτα μέγ' ἔξιδεν ὁφθαλμοῖσιν·
οὐχίσας δ' ἄρα εἶπε πρὸς δὲν μεγαλήτορα θυμόν·
344 Ω πόποι, η μέγα θαῦμα τόδ' ὁφθαλμοῖσιν ὥρωμαι·
ἔγχος μὲν τόδε κεῖται ἐπὶ χθονός, οὐδέ τι φῶτα
λεύσσω, τῷ ἐφέηκα κατακταμεναι μενεαίνων.
Ἡ ρὰ καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
348 ηεν· ἀτάρο μιν ἔφην μὰψ αὔτως εὐχετάσθαι.
Ἐρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
ἔσσεται, δις καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο.
Ἄλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας,
352 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.
Ἡ, καὶ ἐπὶ στίχας ἄλτο· κέλευε δὲ φωτὶ ἐκάστῳ·
Μηκέτι νῦν Τρώων ἑκὰς ἔστατε, δῖοι Ἀχαιοί,
ἀλλ' ἄγ', ἀνὴρ ἄντ' ἀνδρὸς ἵτω, μεμάτω δὲ μάχεσθαι.
356 Ἀργαλέον δέ μοι ἐστι, καὶ ἴφθίμῳ περ ἔόντι,
τοσσούςδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι.
οὐδέ κ' "Αρης, ὃς περ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
τοσσῆςδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
360 ἀλλ' ὅσσον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε,
καὶ σθένει, οὐ μ' ἔτι φημὶ μεθησέμεν οὐδὲ ἡβαιόν·
ἀλλὰ μάλα στιχὸς είμι διαμπερές, οὐδέ τιν' οἴω
Τρώων χαιρήσειν, ὃς τις σχεδὸν ἔγχεος ἔλθῃ.
364 "Ως φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος "Εκτωρ

(fm ἄτη), to have the mind troubled, to be blinded. — 335. ἀνυκ. for imperative.—336. "Quisquis temeritate sua malum sibi arcessit quod evitari potuit, ille ὑπὲρ μοῖραν, i. e. præter fatalem necessitatem, perire dicitur." *Heyne*.

; κέκλεθ' ὁμοκλήσας, φάτο δ' ἴμμεναι ἄντ' Ἀχιλῆος·
Τρῶες ὑπέρθυμοι, μὴ δείδιτε Πηλείωνα.

Καὶ κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
3 ἔγχεϊ δ' ἄργαλέον, ἐπεὶ πολὺ φέρτεροί εἰσιν.

Οὐδὲ Ἀχιλεὺς πάντεποι τέλος μύθοις ἐπιθήσει,
ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὸν κολούνει.

Τῷ δ' ἐγὼ ἀντίος εἴμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
2 εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἴθωνι σιδήρῳ.

“Ως φάτ' ἐποτρύνων” οἱ δ' ἀντίοι ἔγχε' ἀειφαν
Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὥρτο δ' ἀυτῆ.

Καὶ τότ' ἄρ' “Ἐκτορα εἶπε παραστὰς Φοῖβος Ἀπόλ-
λων·

76 “Ἐκτορ, μηκέτι πάμπαν Ἀχιλλῆι προμάχιζε,
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο;
μήπως σ' ἡὲ βάλῃ ἡὲ σχεδὸν ἄορι τύψῃ.

“Ως ἔφαθ”. “Ἐκτωρ δ' αὐτὶς ἐδύσετο οὐλαμὸν
ἀνδρῶν,

180 ταρβήσας, δτ' ἄκουσε θεοῦ δπα φωνήσαντος.

‘Ἐν δ' Ἀχιλεὺς Τρώεσσι θόρε, φρεσὶν εἰμένος ἀλκήν,
σμερδαλέα ίάχων· πρῶτον δ' ἔλεν Ἰφιτίωνα,
ἐσθλὸν Ὄτρυντείδην, πυλέων ἡγήτρα λαῶν,

384 δν Νύμφη τέκε νηῖς Ὄτρυντῇ πτολιπόρθῳ,

Τμώλῳ ὑπὸ νιφόεντι, “Υδης ἐν πίονι δήμῳ”

τὸν δ' ίθὺς μεμαῶτα βάλ· ἔγχεϊ δίος Ἀχιλλεὺς
μέσσην κὰκ κεφαλήν· ἡ δ' ἄνδιχα πᾶσα κεάσθη.

388 Δούπησεν δὲ πεσών· δ' ἐπεύξατο δίος Ἀχιλλεύς·

Κεῖσαι, Ὄτρυντείδη, πάντων ἐκπαγλότατ' ἀνδρῶν·
ἐνθάδε τοι θάνατος· γενεὴ δὲ τοὶ ἐστ' ἐπὶ λίμνῃ

Γυγαίη, δτι τοι τέμενος πατρώιόν ἐστιν,

392 “Υλλῳ ἐπ' ίχθυόεντι καὶ “Ερμῷ δινήεντι.

“Ως ἔφατ' εὐχόμενος” τὸν δὲ σκότος δσσε κάλυψεν·
τὸν μὲν Ἀχαιῶν ιπποι ἐπισσώτροις δατέοντο

πρώτη ἐν ύσμίνῃ. ‘Ο δ' ἐπ' αὐτῷ Δημολέοντα,

359. στόμα, see 10, 8.—365. = ἴμμεναι = ἔνναι.—371, 372. A repetition of words called *ἰπανάληψις*, which may be imitated and expressed in English by the interposition of the word *yes*. We have an instance of the same figure 22, 127; 23, 642.—381. Fm ἔννυμι. See 1, 149.—385. Tmolus, a mountain in Lydia; Hydē, an ancient name of Sardes.—387. See 16, 412.—391. See 2, 865, and 6, 194.—392. The Hyllus falls into the Hermus: the territory of the hero, then, was situated near the confluence of these two Lydian rivers.—394.

- 396 ἐσθλὸν ἀλεξητῆρα μάχης, 'Αντίθορος νίόν,
νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρόν.
Οὐδ' ἄρα χαλκείη κύρυς ἐσχεθεν, ἀλλὰ δὶ' αὐτῆς
αἰχμὴ οἱμένη ρῆξ' ὀστέον, ἐγκέφαλος δὲ
400 ἔνδον ἄπας πεπάλακτο· δάμασσε δὲ μιν μεμαῶτα.
'Ιπποδάμαντα δ' ἔπειτα, καθ' ἵππων ἀΐζαντα,
πρόσθεν ἔθεν φεύγοντα, μετάφρενον οῦτασε δουρί.
Αὐτῷ ὁ θυμὸν ἅισθε καὶ ἥρυγεν, ὡς ὅτε ταῦρος
404 ἥρυγεν, ἐλκόμενος 'Ελικώνιον ἀμφὶ ἄνακτα,
κούρων ἐλκόντων· γάνυται δέ τε τοῖς 'Ενοσίχθων·
ὅς ἄρα τόνγ' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ.
Αὐτῷ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον,
408 Πριαμίδην τὸν δ' οὐτὶ πατήρ εἴασκε μάχεσθαι,
οῦνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα·
δὴ τότε νηπιέσσι, ποδῶν ἀρετὴν ἀναφαίνων,
412 θῦνε διὰ προμάχων, εἴως φίλου ὀλεσε θυμύν.
Τὸν βάλε μέσσον ἄκοντι ποδάρκης δίος 'Αχιλλεὺς
νῦτα, παραίσποντος, ὅθι ζωστῆρος ὄχης
χρύσειοι σύνεχον, καὶ διπλόος ἥντετο θώρηξ.
416 ἀντικρὺ δὲ δέσσχε παρ' ὄμφαλὸν ἔγχεος αἰχμῆ·
γνὺξ δ' ἔριπ' οἰμώξας· νεφέλη δέ μιν ἀμφεκάλυψεν
κυανέη, προτὶ οἱ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.

Hector runs to avenge Polydorus. Achilles sees and threatens him. Hector hurls at him a lance, which Athénè renders useless. He is saved by Apollo from the vengeance of Achilles, who dashes into the Trojan ranks, and carries all before him.

"Ἐκτωρ δ' ὡς ἐνόησε κασίγνητον Πολύδωρον
420 ἔντερα χερσὶν ἔχοντα, λιαζόμενον ποτὶ γαῖῃ,

Διέκοπτον, Sch.—396. 'Αγαθὸν ἐν τῇ μάχῃ βοηθόν, Sch.—403. 'Εξί-
πνευσε, Sch.: see 15, 252. ἔρευγμα, to roar. Πινεῦμα σφοδρὸν ἀφῆ-
κεν, Sch.—404. The worship of Ποσειδῶν 'Ελικώνιος was one of the
principal worships of Ionia. It was in the temple of that god that the
Panonian festival was celebrated. The name cannot come from 'Ελι-
κη (see 8, 203) called 'Ελικών in two hymns attributed to H.—407,
sqq. We may remark that, on the subject of Polydorus, Euripides has
followed a very different tradition in his Hecuba. Virgil, at the be-
ginning of book iii. of the Aeneid, has followed Euripides.—414. (αὐ-
τοῦ) παρατοσσόντος, gen. absol.—415. See 4, 132. H. here points out the
part of the back which was struck, by naming the anterior part of the
body which rests against it. "Significatur locus tergi contrarius illi,
ubi balteus connectebatur, in anteriore parte corporis," Bothe.—418.
= προξέλαψεν δαυτῷ. An instinctive movement, which carries the

κάρο ρά οἱ ὄφθαλμῶν κέχυτ' ἀχλύς· οὐδ' ἄρ' ἔτ' ἔτλη
δηρὸν ἔκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἥλθ' Ἀχιλῆος,
δέξαν δόρυν κραδάων, φλογὶ εἴκελος. Αὐτὰρ Ἀχιλλεὺς
ώς εἶδ', ὃς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ηῦδα·

Ἐγγὺς ἀνήρ, δις ἐμύν γε μάλιστ' ἐσεμάσσατο
θυμόν,

δις μοι ἔταιρον ἔπεφνε τετιμένον· οὐδ' ἄρ' ἔτι δὴν
ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.

Ἡ, καὶ ὑπόδρα ἴδων προσεφύνεεν "Ἐκτορα δῖον·
Ἄσσον ἵθ' ὃς κεν θᾶσσον ὄλεθρου πείραθ' ἵκηαι.

Τὸν δ' οὐ ταρβήσας προςέφη κορυθαίλος "Ἐκτωρ·
Πηλείδη, μὴ δή μ' ἐπέεσσι γε νηπύτιον ὃς
ἔλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἡδ' αἰσυλα μυθήσασθαι.

Οἶδα δ' διτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ^{χείρων.}

Ἄλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
6 αἱ κέ σε χειρότερός περ ἐών ἀπὸ θυμὸν ἔλωμαι,
δουρὶ βαλῶν· ἐπεὶ καὶ ἐμὸν βέλος δέξαν πάροιθεν.

Ἡ ρά, καὶ ἀμπεπαλῶν προΐει δόρυ, καὶ τύγ'
Ἀθήνη

πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
ο ἥκα μάλα ψύξασα· τὸ δ' ἄψ ἵκεθ' "Ἐκτορα δῖον,
αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. Αὐτὰρ Ἀχιλλεὺς
ἐμμεμαὼς ἐπόρουσε, κατακτάμεναι μενεάίνων,
σμερδαλέα λάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων

.4 ρεῖα μάλ' ὥστε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῷ.
Τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς

ἔγχει χαλκείῳ· τρὶς δ' ἡέρα τύψει βαθεῖαν.

Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δάίμονι ἵσος,
18 δεινὰ δ' δμοκλήσας ἔπεια πτερόεντα προσηῦδα·

'Εξ αὖ νῦν ἔφυγες θάνατον, κύον· ἡ τέ τοι ἄγχι
ἥλθε κακόν· νῦν αὐτέ σ' ἐρύσσατο Φοῖβος Ἀπόλλων,
ψέμμελεις εὔχεσθαι, ἵων ἐξ δοῦπου ἀκόντων.

52 Ἡ θήν σ' ἐξανύω γε, καὶ ὑστερον ἀντιβολήσας,
εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρρυθός ἐστιν.

and to the spot which feels the pain, and by which Polydorus seemed
to wish to prevent his bowels from escaping through the wound.

421. = κατ(ά) φα. — 424. See 14, 294. — 425. See 17, 564.—427.
ee 4, 371.—431, sqq. See 200, sqq.—436. See 15, 513.—439. (ἀπ')
Ἀχιλλέω. — 440. Πάνυ ἡρίμα καὶ πράως καταπνεύσασα, Sch. —

- 454 Νῦν δ' αὖ τοὺς ἄλλους ἐπιείσομαι, δῦν κε κιχείω.
 Ὡς εἰπὼν Δρύοπ' οὗτα κατ' αὐχένα μέσσους ἄκοντι·
- 456 ἥριπε δὲ προπάροιθε ποδῶν· δὸς δὲ τὸν μὲν ἔασεν,
 Δημοῦχον δὲ Φιλητορίδην, ἡῦν τε μέγαν τε,
 καὶ γόνυν δουρὶ βαλὼν ἥρύκακε· τὸν μὲν ἔπειτα
 οὐτάζων ξίφει μεγάλῳ ἔξαίνυτο θυμόν.
- 460 Αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἱε Βίαντος,
 ἄμφω ἐφορμηθείς, ἐξ ἵππων ὧσε χαμᾶζε,
 τὸν μὲν δουρὶ βαλών, τὸν δὲ σχεδὸν ἄσοι τύφας·
 Τρῶα δ' Ἀλαστορίδην· δὸς μὲν ἀντίος ἥλυθε, γούνων,
- 464 εἴπως εὖ πεφίδοιτο, λαβὼν, καὶ ζωὸν ἀφείη,
 μηδὲ κατακτείνειν, ὅμηλικίην ἐλείστας·
 νήπιος, οὐδὲ τὸ ἥδη, δὸς οὐ πείσεσθαι ἔμελλεν.
 Οὐ γάρ τι γλυκύθυμος ἀνήρ ἡν οὐδὲ ἀγανόφρων,
- 468 ἀλλὰ μάλιστας· δὸς μὲν ἥπτετο χείρεσι γούνων,
 ιέμενος λίσσεσθ', δὸς δὲ φασγάνῳ οὗτα καθ' ἥπαρ·
 ἐκ δέ οἱ ἥπαρ ὅρισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ
 κόλπον ἐνέπλησεν, τὸν δὲ σκότος ὅσσε κάλυψεν,
- 472 θυμοῦ δευόμενον. Ό δὲ Μούλιον οὗτα παραστὰς
 δουρὶ κατ' οὓς· εἴθαρ δὲ δίος οὐατος ἥλθε ἐτέροιο
 αἰχμῇ χαλκείῃ· δὸς Ἀγήνορος νίδον "Εχεκλον
 μέσσην κὰκ κεφαλὴν ξίφει ἥλασε κωπήεντι·"
- 476 πᾶν δὲ ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιῆ.
 Δευκαλίωνα δὲ ἐπειθ', ἵνα τε ξυνέχουσι τένοντες
 ἀγκῶνος, τῇ τόνγε φίλης διὰ χειρὸς ἐπειρεν
- 480 αἰχμῇ χαλκείῃ· δὲ μιν μένε χείρα βαρυνθείς,
 πρόσθ' ὁρών θάνατον, δὸς δὲ φασγάνῳ αὐχένα θείνας,
 τῇλ' αὐτῷ πήληκι κάρη βάλε· μυελὸς αὐτε
 σφονδυλίων ἔκπαλθε· δὸς ἐπὶ χθονὶ κεῖτο τανυσθείς.
- 484 Αὐτὰρ ὁ βῆρος ιέναι μετ' ἀμύμονα Πείρεω νίόν,

449, sqq. See 11, 362, sqq.—458. = κατ(ὰ) γόνυ.—463. Instead of adding the verb (*ἐκτανεν* or *οὐτα*) after the accus. Τρῶα δέ, H. interrupts the construction to give in detail a picture of the scene between Tros and Achilles. The nine lines devoted to this picture are admirable, because they express, by the halting movement of the construction, the anguish and agitation of the speech of Tros in his last moments.—464. Γούνων depends on λαβὼν. πεφ., fm φείδοματ.—466. = 371.—470. κατ' αὐτοῦ (*τοῦ ἥπατος*), the blood which ran down from his liver pierced by the sword.—475. See 15, 713.—482. *Huius uno dejectum cominus ictu Cum galea longe jacuit caput*, Virg. ix. 770.—483. σφονδύλιον, gen. σφονδύλος, the vertebra.—490.

Ρίγμον, δις ἐκ Θρήκης ἐριβώλακος εἰληλούθει·
τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν πυεύμονι
χαλκός·

ἥριπε δ' ξένος ὁ χέων. 'Ο δ' Ἀρηΐθοον θεράποντα,
ἀψὶ ἵππους στρέψαντα, μετάφρενον δέξει δουρὶ¹
νύξ, ἀπὸ δ' ἄρματος ὥσε κυκήθησαν δέ οἱ ἵπποι.

'Ως δ' ἀναμαιμάει βαθέη ἄγκεα θεσπιδαὲς πῦρ
οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὑλη,
πάντη τε κλονέων ἀνεμος φλόγα εἰλυφάζει·
ῶς ὅγε πάντη θῦνε σὺν ἔγχει, δάιμονι ἴσος,
κτεινομένους ἐφέπων· ρέει δὲ αἴματι γαῖα μέλαινα.
'Ως δ' ὅτε τις ζεύξη βόας ἄρσενας εὐρυμετώπους,
τριβέμεναι κρῆ λευκὸν ἐϋκτιμένη ἐν ἀλωῆ·
ρίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων·
ῶς ὑπ' Ἀχιλλῆς μεγαθύμου μώνυχες ἵπποι
στεῖβον ὁδοῦ νέκυας τε καὶ ἀσπίδας· αἴματι δὲ ἄξων
νέρθειν ἄπας πεπάλακτο, καὶ ἄντυγες αἱ περὶ δίφρον,
ἄς ἄρ' ἀφ' ἵππειων διπλέων ράθαμιγγες ἔβαλλον,
αἴ τ' ἀπ' ἐπισσώτρων· δὲ ἵετο κῦδος ἄρεσθαι
Πηλείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀπτους.

μαιμάει, spread his ardour, his fury, over. This comparison of burning of a forest, sums up with grandeur the ravages committed in the Trojan army by Achilles, of which we have just seen details.—492. See 11, 156.—494. We must recollect that *κτεινοντος* is the pres. partcp. As a passive partcp. of this kind hardly exists in modern languages [to use the form ‘*being slain*,’ in this use, is a modern fashion], we must here resolve it into an equivalent, pursuing, or dashing upon and slaying. — 496. *τρίβειν*, for, tread out, or, as we say, to thresh, in order to separate the grain from the chaff. “This comparison, borrowed from a gentle and peaceful art, produces here a marvellous effect; and that is what painting could not do. That sister art has the advantage of placing things before the eyes, but not that of combining ideas different.” *Mad. Dacier*. We must not forget that all the deeds of valour enumerated up to ver. 489 were performed by Achilles, dismounted from his chariot and fighting on foot. The Trojans cease in flight, he remounts and resumes his usual mode of fighting. The poet summarily paints the course of the hero across the plain strewn with dead to the banks of the Xanthus, where the fight assumes a new aspect. It is from the instant of his arrival at the Xanthus that H. resumes the narrative, bk 22.—499, sqq. See 1, 534, sqq., with the notes.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Φ.

The Trojans reach the Xanthus, pursued and broken by Achilles, who makes a dreadful havoc of them. He selects twelve prisoners to immolate on the tomb of Patroclus, and afterwards slays Lycaon.

'Αλλ' ὅτε δὴ πόρον ἔξον ἐνρρέεις ποταμοῖο,
Ξάνθου δινήεντος, δν ἀθάνατος τέκετο Ζεύς,
ἔνθα διατμήζας, τοὺς μὲν πεδίονδε δίωκεν
4 πρὸς πόλιν, ὥπερ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
ἡματι τῷ προτέμφῳ, ὅτε μαίνετο φαίδμος. Εκτωρ·
τῷ ῥῷ οἴγε προχέοντο πεφυζότες· ηέρα δ' Ἡρη
πίτινα πρόσθε βαθεῖαν, ἐρυκέμεν· ημίσεες δὲ
8 ἐς ποταμὸν εἰλεῦντο βαθύρροσον, ἀργυροδίνην·
ἐν δ' ἔπεσον μεγάλῳ πατάγῳ· βράχε δ' αἰπὰ
ῥέεθρα,
ὅχθαι δ' ἀμφὶ περὶ μεγάλ' ἵαχον· οἱ δ' ἀλαλητῷ
ἔννεον ἔνθα καὶ ἔνθα, ἐλισσόμενοι περὶ δίνας.
12 Ως δ' δθ' ὑπὸ ρίπης πυρὸς ἀκρίδες ἡερέθονται,
φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ,
δρμενον ἔξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὄδωρ·

"In my opinion, there is no book in H. in which there is so much poetic power as in this, and in which the imagination of the poet, ever sublime and ever sage, appears with so great brilliancy." *Mad. Dacier.*
—1. 2. See 14, 433, 434.—3. Διατεμῶν, εἰς δύο χωρίσας, *Sch.* So τοὺς μέν answers ημίσεις δέ at v. 7. —6. πεφυζότες (no present) is related to φύζα, as πεφενγότες to φυγῇ.—7. πίτνημ = πετάννυμ, to stretch. ("Ως τις") ἐρυκέμεν (*αὐτοὺς*), in order to detain them, retard them in their flight. *Mad. Dacier*, who, in an ingenious note, defends the meaning "to save them," has confounded ἐρύκειν with the very different verb ἐρύειν.—10. As in Lat., *circumcirea*.—11. Ενευήχοντα, *Sch.*—12. ὥπερ. See 2, 448. H. speaks here of the locusts, which come in clouds in some countries and desolate them. The ancients had no other means to deliver themselves from this scourge, than kindling fires throughout the country. The Scholiasts say that this often

ε ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος
λῆτο ρόος κελάδων ἐπιμίξ ἵππων τε καὶ ἀνδρῶν.
Αὐτὰρ διογενῆς δόρυ μὲν λίπεν αὐτοῦ ἐπ'
σχῆμα,
εκλιμένουν μυρίκρσιν· δὸς ἔσθορε δαίμονι ίσος,
ἀσγανον οίον ἔχων, κακὰ δὲ φρέσι μήδετο ἔργα.
Ὕπτε δὲ επιστροφάδην· τῶν δὲ στόνος ὥρνυτ'
ἀεικῆς

οφι θεινομένων, ἐρυθαίνετο δὲ αἷματι ὕδωρ.
Δες δὲ ὑπὸ δελφῖνος μεγακήτεος ἵχθυες ἄλλοι
ιεύγοντες πιπλᾶσι μυχοὺς λιμένος εὐόρμου,
ειδιότες· μάλα γάρ τε κατεσθίει δν κε λάβῃσιν·
δις Τρῶες ποταμοῖο κατὰ δεινοῖο ρέεθρα
ττῶσσον ὑπὸ κρημνούς. Ο δὲ ἐπεὶ κάμε χεῖρας
ἐναίρων,
ώσις ἐκ ποταμοῖο δυώδεκα λέξατο κούρους,
τοινὴν Πατρόκλοιο Μενοιτιάδαο θανόντος.
Γοὺς ἔξῆγε θύραζε τεθηπότας, ἡῦτε νεβρούς,
δῆσε δὲ ὅπίσσω χεῖρας ἐντμήτοισιν ἴμασιν,
τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν·
δῶκε δὲ ἑταῖροισιν κατάγειν κοίλας ἐπὶ νῆας.
Αὐτὰρ δὲ ἀψὲ ἐπόρουστε, δαιζέμεναι μενεάίνων.

"Ενθ' νίεῖ Πριάμοιο συνήντετο Δαρδανίδαο,
ἐκ ποταμοῦ φεύγοντι, Λυκάονι· τόν ρά ποτ' αὐτὸς
ἡγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
ἐννύχιος προμολῶν· δὸς ἐρινεὸν δέξει χαλκῷ
τάμνε, νέους δρπηκας, ἵν' ἄρματος ἄντυγες εἰεν·
τῷ δὲ ἄρ' ἀνώϊστον κακὸν ἥλυθε δῖος Ἀχιλλεύς.
Καὶ τότε μέν μιν Λῆμνον ἐϋκτιμένην ἐπέρασσεν,
νησὶν ἄγων· ἀτὰρ νίδος Ἰησονος ὕνον ἔδωκεν.

place in Cyprus. — 14. δρμ., see 17, 738. — 20. See 10, 483.—
Iqq. Pliny (*Nat. Hist.*, viii. ch. 9) says, according to Aristotle:
Locisimum omnia animalia, non solum marinorum, est delphinus,
volvora, anterior telo; ac nisi multum infra rostrum os illi foret, me-
chanse in ventre, nullus piscium celeritatem ejus evaderet. Aristotle:
ἢ δελφῖνος δέστης καὶ δύναμις τοῦ φαγεῖν δοκεῖ εἶναι θαυμαστή.
is worthy, therefore, of figuring in this comparison to describe
illes. — 28. τοινή, ransom, compensation for the death of Patro-
; see 24, 594. We must not translate "expiation." — 31. See 5,
— 36. Δινδροφόρον ἡ ἀμπελοφύτου γῆς, Sch. — 39. Απροσδόκη-
Sch., fm διωραι. — 40. περῆν, to traverse, makes ἐπίρησα in the
; but the form ἐπέρασα has the particular meaning of, to carry
x the sea) to market, to sell, and belongs to the verbs πίρημι,

- 42 Κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
"Ιμβριος Ἡείων, πέμψεν δ' ἐς διαν Ἀρίσβην".
- 44 ἐνθεν ὑπεκπροφυγὼν πατρώιον ἰκετο δῶμα.
"Ενδεκα δ' ἡματα θυμὸν ἐτέρπετο οἷσι φίλοισιν
ἐλθὼν ἐκ Λήμνοι· δυωδεκάτῃ δέ μιν αὐτὶς
χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὃς μιν ἔμελλεν
48 πέμψειν εἰς Ἀΐδαο, καὶ υἱὸν ἐθέλοντα νέεσθαι.
Τὸν δ' ὡς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς
γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδὲ ἔχεν
ἴγχος".
- ἀλλὰ τὰ μέν ρ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ
ἴδρῳς
- 52 φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
οὐχθήσας δ' ἄρα εἶπε πρὸς δὸν μεγαλήτορα θυμόν·
"Ω πόποι, η μέγα θαῦμα τὸδ' ὀφθαλμοῖσιν ὁρῶμαι·
η μάλα δὴ Τρῶες μεγαλήτορες, οὐςπερ ἔπειφνοι,
56 αὐτὶς ἀναστήσονται ὑπὸ ζόφου ἡρόεντος,
οίον δὴ καὶ δᾶδ' ἥλθε, φυγὼν ὑπὸ νηλεὲς ήμαρ,
Λῆμνον ἐς ἡγαθένη πεπερημένος· οὐδέ μιν ἔσχεν
πόντος ἀλὸς πολιῆς, δὲ πολέας ἀέκοντας ἐρύκει.
60 Ἄλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο
γεύσεται, ὅφρα ἴδωμαι ἐνὶ φρεσὶν, ἡδὲ δαείω,
η ἄρ' ὅμῶς καὶ κεῖθεν ἐλεύσεται, η μιν ἐρύξει
γῇ φυσίζοος, ἦτε κατὰ κρατερόν περ ἐρύκει.
- 64 "Ως ὕρμαινε μένων· δὲ οἱ σχεδὸν ἥλθε τεθηπάws,
γούνων ἄψασθαι μεμαώς· πέρι δ' ἥθελε θυμῷ
ἐκφυγέειν θάνατόν τε κακὸν καὶ Κῆρα μέλαιναν.
"Ητοι δὲ μὲν δόρον μακρὸν ἀνέσχετο δῖος Ἀχιλλεὺς,
68 οὐτάμεναι μεμαώς· δὲ δ' ὑπέδραμε καὶ λάβε γούνων,
κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
ἔστη, ιεμένη χροὸς ἀμεναι ἀνδρομέοιο.

πιπράσκω, root *π(ε)ράω*. [Λῆμνον = ἐς Λῆμνον, cf. 58.]—41. 'Ονηρ,
τιμῆν, Sch.—43. See 13, 33, and 6, 13.—44. ὑπεκπροφυγῶν, to take
part in the war; his host had caused him to be kept in Ariesbē, for
fear lest he should again fall into the hands of the enemy.—50. This
is the sense of γυμνός explained by H. himself: δὲ ὡν ἀνευ κόρυθος
καὶ ἀσπίδος. — 56. ζόφος ἡρόεις, the name of the quarter where
the sun sets, the west (see 12, 240), is here put for the infernal
regions, situated, in H.'s ideas, in the extreme west.—58. Φη πιρᾶς
in the sense indicated v. 40, in prose πεπραμένος. οὐχεν, *coquidem*.
The Greeks were masters of the sea.—64. μάνων, halting an instant,
through astonishment. — 67, sqq. Imitated by Virg., x. 521, sqq.—

ιύταρ ὁ τῇ ἑτέρῃ μὲν ἐλῶν ἐλλίσσετο γούνων·
ἥ δ' ἑτέρῃ ἔχει ἔγχος ἀκαχμένου οὐδὲ μεθίει·
αἴ μιν φωνήσας ἐπει πτερόεντα προσηύδα·

Γουνοῦμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἰδεο, καὶ μ'
ἐλέησον·

ἀντί τοι εἰμ' ἵκέταο, Διοτρεφές, αἰδοίοιο.

Πάρο γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτῆν,
ἡματι τῷ, ὅτε μ' εἶλες ἔυκτιμένη ἐν ἀλωῆ,
καὶ μ' ἐπέρασσας, ἄνευθεν ἄγων πατρός τε φίλων τε,
Λῆμνον ἐς ἡγαθένην· ἕκατόμβοιον δέ τοι ἥλφον.

Νῦν δὲ λύμην τρὶς τόσσα πορών· ἡώς δέ μοι ἐστιν
ἥδε δυωδεκάτη, ὅτ' ἐς Ἰλιον εἰλήλουθα,
πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκεν
Μοῖρ' ὀλοϊ· μέλλω που ἀπέχθεσθαι Διὶ πατρί,
δος μέ σοι αὐτὶς ἔδωκε· μινυνθάδιον δέ με μῆτηρ
γείνατο Λαοθύη, θυγάτηρ Ἀλταο γέροντος,
Ἀλτεω, δος Δελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.

Τοῦ δ' ἔχε θυγατέρα Πριάμος, πολλὰς δὲ καὶ ἄλλας·
τῆςδε δύνω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
Ἡτοι τὸν πρώτοισι μετὰ πρυλέεσσι δάμασσας,
ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξεῖ δουρὶ·
νῦν δὲ δὴ ἐνθάδε μοι κακὸν ἔσσεται· οὐ γὰρ δέω
σὰς χεῖρας φεύξεσθαι, ἐπεὶ ρ' ἐπέλασσέ γε δαίμων.
“Ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλευ σῆσιν·
μή με κτεῖν·” ἐπεὶ οὐκ ὁμογάστριος Ἐκτορός είμι,
δος τοι ἑταῖρον ἐπεφνεν ἐνηέα τε κρατερόν τε.

“Ως ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υίος,
λισσόμενος ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσεν·

Νήπιε, μή μοι ἄποινα πιφάυσκεο μηδ' ἀγόρευε·

= ἀέμεναι, fm ἀω, elsewhere ἀσαι.—74, sqq. The prayer which caon addresses to Achilles is not that which H. is accustomed to t in the mouth of one who begs his life of an enemy. This is much ore beautiful; the unfortunate Lycaon recalls the time when he had ed with Achilles, in a manner to touch the most inflexible soul. is whole speech is admirable.” *Dugas Monb.*—75. We know that e person of suppliants, *ἰκίται*, was sacred, and that Zeus himself nished the hard-heartedness of him who repelled them. To this caon joins the remembrance of the hospitality which he had re- ived from Achilles. He had been his host, and we have seen, in the isode of Glaucus, how this bond was respected. — 76. See 1, 464, id 11, 631.—79. Τιμὴν ἱκατὸν βοῶν ἀξίαν σοι εὑρον, Sch.—80. = ἀλύμην.—86, 87. See 6, 34.—90. See 5, 744. The death of Polydorus

- 100 πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἴσιμον ἡμαρ,
τόφρα δέ μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
Τρώων, καὶ πολλοὺς ζωὸν ἔλον ἥδ' ἐπέρασσεν
νῦν δ' οὐκ ἔσθ' ὅστις θάνατον φύγη, ὃν κε θεός γε
104 Ἰλίου προπάροιθεν ἐμῆς ἐν χερσὶ βάλησιν,
καὶ πάντων Τρώων, πέρι δ' αὐτὸν Πριάμοιό γε παίδων.
Ἄλλα, φίλος, θάνε καὶ σύ τίν ὀλοφύρεαι οὔτως;
κάτθανε καὶ Πάτροκλος, δπερ σέο πολλὸν ἀμείνων.
108 Οὐχ ὄράρες, υἱος κάγὼ καλός τε μέγας τε;
πατρὸς δ' εἴμι ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
ἄλλ' ἐπι τοι καὶ ἐμοὶ θάνατος καὶ Μοῖρα κραταιή—
ἔσσεται δὲ ή ηώς, δὲ λη, δὲ μέσον ἡμαρ—
112 ὁππότε τις καὶ ἐμεῖο Ἀρεὶ ἐκ θυμὸν ἔληται,
δὲ δύγε δουρὶ βαλών, δὲ ἀπὸ νευρῆφιν ὀστῷ.
“Ως φάτο· τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλοι
ητορ·
ἔγχος μέν ρ' ἀφέηκεν, δ' ὁ δ' ἔζετο χείρε πετάσσας
116 ἀμφοτέρας· Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξύν,
τύψε κατὰ κληῆδα παρ' αὐχένα πᾶν δέ οἱ εἰσω
δῦ ξίφος ἀμφηκες· δ' ἄρα πρηνῆς ἐπὶ γαίη
κεῖτο ταθείς· ἐκ δ' αἷμα μέλαν ρέε, δεῦε δὲ γαῖαν.
120 Τὸν δ' Ἀχιλεὺς ποταμόνδε, λαβὼν ποδός, ἡκε
φέρεσθαι,
καὶ οἱ ἐπευχόμενος ἔπεια πτερόεντ' ἀγόρευεν·
‘Ενταυθοῖ νῦν κεῖσο μετ' ἵχθυσιν, οἱ σ' ὕτειλὴν
αἷμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ

is related 20, 407, sqq.—107. We may see in Plutarch's life of Alexander (ch. 54), the bold application made of this verse by the philosopher Callisthenes.—110. = ἐπεστι, inoumbit, impendet.—111. A periphrasis for, “at any moment of the day.”—114. αὐτοῦ, ibi, is here transferred to time: *e restigio, statim, illico*.—119. Fm τείνω.—120. Fm ἰημι. (“Ως τε”) φέρεσθαι ποταμόνδε. The sequel is imitated and softened by Virgil, x. 556, sqq.—122, 123. We have often seen two accusatives, the whole and the part, in juxtaposition (*ἰς παραλλήλουν*), and both at once governed by the verb; here we meet three, all depending on ἀπολιχμήσονται: the first *οἱ* (the whole), the second *ὕτειλὴν* (the part), the third *αἷμα*, which exhausts the number of direct governments, which the verb *to lick* can admit of. In reality, the action expressed by the verb bears at once on the person, the wound and the blood absorbed by the act of licking. The action is evidently exercised on these three objects, and H. is logically consistent in his language, as well as grammatically, in putting three accusatives. Later writers adopted another mode of grouping the words, so to speak. They gave for the government of the verb the ob-

νθεμένη λεχέεσσι γοήσεται· ἀλλὰ Σκάμανδρος
ἴσει δινήεις εἴσω ἀλὸς εὐρέα κόλπου.

Ιρώσκων τις κατὰ κῦμα μέλαιναν φρέχ' ὑπαίξει
χθύς, δις κε φάγησι Λυκάονος ἀργέτα δημόν.

Ρθείρεσθ', εἰςόκεν ἄστυ κιχείομεν Ἰλίου ἵρης,
ιμεῖς μὲν φεύγοντες, ἐγὼ δὲ ὅπιθεν κεραΐζων.

Ὕνδ' ὑμῖν Ποταμός περ ἐνύρροος ἀργυροδίνης
ἰρκέσει, φέρε δὲ δηθά πολέας ἴερεύετε ταύρους,
ζωοὺς δὲ ἐν δίνησι καθίετε μῶνυχας ἵππους.

Αλλὰ καὶ ὡς ὀλέεσθε κακὸν μόρον, εἰςόκε πάντες
τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
οὓς ἐπὶ νησὶ θοῆσιν ἐπέφυντε, νόσφιν ἐμεῖο.

ie Xanthus arouses against Achilles Asteropaeus, chief of the
nians, who falls. The Paeonians flee and perish in crowds. The
thus pursues Achilles to engulf him. In despair he addresses a
er to Zeus.

“Ως ἄρ’ ἔφη· Ποταμὸς δὲ χολώσατο κηρόθι
μᾶλλον·

ἄρμηνεν δὲ ἀνὰ θυμόν, δπως πάνσει πόνοιο
διον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.

Τόφρα δὲ Πηλέος υἱός, ἔχων δολιχόσκιον ἔγχος,

‘Αστεροπαίω ἐπᾶλτο, κατακτάμεναι μενεαίνων,
νιεῖ Πηλεγόνος· τὸν δὲ Ἀξιὸς εὐρυρέεθρος

γείνατο, καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
πρεσβυτάτῃ· τῷ γάρ ρα μίγη Ποταμὸς βαθυδίνης.

4 Τῷ δὲ Ἀχιλεὺς ἐπόρουσεν· δέ ἀντίος ἐκ ποταμοῖο
ἔστη, ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκεν
Ξάνθος, ἐπεὶ κεχόλωτο δαικταμένων αἰζηῶν,
τοὺς Ἀχιλεὺς ἔδαίζει κατὰ ρόου οὐδὲ ἐλέαιρεν.

It is on which the action is immediately exercised, and it was to that object, not to the verb, that they attached the other objects: ‘which all lick the blood of the wound of thee (thy wound).’—123. ἀκ., σε-
ri.—126, 127. More than one fish will dart from the dark surface of
the sea (φρέξ μίλαινα, see 7, 63), to devour the floating carcase of
a man. ἄργετα, see 11, 818.—131. Ἐπαρκίσει, βοηθήσει, Sch. In
the ages of antiquity bulls were immolated to the river-gods and
Poseidon, on account of their roaring, according to some mytho-
logists, the sound of which resembles that of great agitated waters
(see v. 237). The sacrifice of horses was more solemn, and con-
sequently more rare.

126. See 9, 900.—127. πόνου, as elsewhere, *laboris belliosi, rugosæ*.—
11. A river of Macedonia flowing into the Thermaic gulf, now
Istrizza.—148. Τῷν ἐν πολέμῳ ἀναιρουμένων, Sch.—155. The chief

- 148 Οἱ δὲ δὴ σχεδὸν ἡσαν ἐπ’ ἀλλήλοισιν ἴοντες,
τὸν πρότερος προσέειπε ποδάρης δῖος Ἀχιλλεὺς·
Τίς πόθεν εἰς ἀνδρῶν, ὃ μεν ἔτλης ἀντίος ἐλθεῖν;
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
- 152 Τὸν δὲ αὖ Πηλεγόνος προσεφώνεε φαίδιμος νίος·
Πηλείδη μεγάθυμε, τίη γενεὴν ἔρεινεις;
εἴμ’ ἐκ Παιονίης ἐριβώλου, τηλόθ’ ἐούσης,
Παιόνας ἄνδρας ἄγων δολιχεγχέας· ἥδε δέ μοι νῦν
156 ἡώς ἐνδεκάτη, ὅτ’ ἔξ Ἰλιον εἰλήλουθα.
Αὐτὰρ ἐμοὶ γενεὴ ἔξ Ἀξιοῦ εὐρυρέοντος,
[Ἀξιοῦ, δις κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν,]
δις τέκε Πηλεγόνα κλυτὸν ἔγχει, τὸν δὲ ἐμέ φασιν
160 γείνασθαι· νῦν αὖτε μαχώμεθα, φαίδιμος Ἀχιλλεὺς.
“Ως φάτ’ ἀπειλήσας· ὁ δὲ ἀνέσχετο δῖος Ἀχιλλεὺς·
- Πηλιάδα μελίην· ὁ δὲ ἀμαρτῆ δούρασιν ἀμφὶς
ἡρως Ἀστεροπαῖος· ἐπεὶ περιδέξιος ἦεν·
- 164 καὶ ρὸς ἑτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
ρῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖσο·
τῷ δὲ ἑτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
δεξιτερῆς, σύτο δὲ αἷμα κελαινεφές· ἡ δὲ ὑπὲρ αὐτοῦ
168 γαίῃ ἐνεστήρικτο, λιλαιομένη χροδὸς ἄσαι.
Δεύτερος αὐτὸς Ἀχιλλεὺς μελίην ἰθυπτίωνα
Ἀστεροπαῖω ἐφῆκε, κατακτάμεναι μενεαίνων.
Καὶ τοῦ μὲν ρὸς ἀφάμαρτεν· ὁ δὲ ὑψηλὴν βάλεν
οὐχθῆν,
- 172 μεσσοπαλὲς δὲ ἄρος ἔθηκε κατ’ ὅχθης μείλινον ἔγχος.

of the Paeonians was named Pyrechmus (2, 848), and he was killed by Patroclus, 16, 287. Asteropaeus succeeded him, or, what appears more probable, had come at the head of a new body of Paeonians. — 158. A line badly introduced from 2, 850, and unknown to the best MSS.—162. See 16, 143, 144. ἀμ., see 5, 656. ἀμφίς, *utrinque*, on both sides, on both hands.—163. Nowhere, says Buttm., do we find the shade of duality applied to περί, which only belongs to ἀμφί: but ἀμφιδέξιος (*utrinque dexter*) not being able to find place in an hexameter, H. has hazarded περιδέξιος, following the analogy of numerous cases in which the use of περί and that of ἀμφί coincide. The construction is only finished in the following line, where δούρασιν (v. 162) re-appears, modified by the contents of the incidental sentence.—165. χρυσός, the third plate; see 20, 268, sqq.—166. See 4, 139.—169. Τὴν εἰς εὐθύνην οὐ πέτεται, 20, 99.—172. Καὶ μέσου παλλόμενον καὶ κραδαίνόμενον, Sch.; which vibrates to the middle, or beginning at the middle; which we may observe, for example, in an arrow shot,

ηλείδης δ' ἄορ δέξῃ ἐρυσσάμενος παρὰ μηροῦ
τ' ἐπὶ οἴ μεμαώς· ὁ δ' ἄρα μελίνη Ἀχιλῆος
ι δύναται ἐκ κρημνοῦ ἐρύσσαι χειρὶ παχείῃ.
φίς μέν μιν πελέμιξεν, ἐρύσσεσθαι μενεαίνων,
ις δὲ μεθῆκε βίνες· τὸ δὲ τέτραπον ἥθελε θυμῷ
ξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
λλὰ πρὸν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηνύρα.
αστέρα γάρ μιν τύψε παρ' ὄμφαλόν· ἐκ δ' ἄρα
πᾶσαι

ύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψε
σθμαίνοντ· Ἀχιλλεὺς δὲ ἄρα ἐνὶ στήθεσσιν ὀρούσας
εὐχεά τ' ἔξενάριξε καὶ εὐχόμενος ἔπος ηὔδα·

Κεῖσ' οὐτω' χαλεπόν τοι ἐρισθενέος Κρονίωνος
ταισὶν ἐριζέμεναι, Ποταμοῖο περ ἐκγεγαῶτι.

**Βῆσθα σὺ μὲν Ποταμοῦ γένος ἔμμεναι εὐφυρέοντος·
ιὐτάρῳ ἐγὼ γενεὴν μεγάλου Διὸς εὔχομαι εἶναι.**

Πίκτε μ' ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδύνεσσιν,
Πηλεὺς Αἰακίδης· οὐ δ' ἄροι Αἰακὸς ἐκ Διὰς ἦεν.

Γῷ κρείσσων μὲν Ζεὺς Ποταμῶν ἀλιμυρηέντων
κρείσσων δ' αὐτεῖ Διός γενεὴ Ποταμοῖο τέτυκται

Καὶ γὰρ σοὶ Ποταμός γε πάρα μέγας, εἰ δύναται τι χραισμεῖν· ἀλλ' οὐκ ἔστι Διὸς Κρονίωνι μάχεσθαι.

Τῷ οὐδὲ κρείων Ἀχελώιος ἴσοφαρίζει,

οὐδὲ βαθυρρέίταο μέγα σθένος Ὡκεανοῖο,

έξ οὐπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα,

καὶ πᾶσαι κρῆναι καὶ φρεάτα μακρὰ νάουσιν·

ἀλλὰ καὶ δείδοικε Διὸς μεγάλοιο κεραυνόν,

δεινήν τε Βροντήν, ὅτ' ἀπ' οὐρανόθεν σμαραγήση.

· Ή ρα, καὶ ἐκ κρημνοῦ ἐρύσσατο χάλκεον ἔγχος.

Τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον ἡτορ ἀπηγρά,
κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.

Τὸν μὲν ἄρ' ἐγχέλυες τε καὶ ιχθύες ἀμφεπένοντο,

n it fixes itself any where ; the point is fixed, but the other ex-
-sily vibrates for some moments. — 176, sqq. Imitated by Virg.,
772, sqq. — 178. *Fm ἀγνυμι*. — 184. Achilles was grandson of
eus, son of Zeus. — 190. *Tῶν εἰς θάλασσαν ρέοντων*, Sch.; fm.
, to flow. — 194. We may compare the combat of Achelous
Héraclès, a combat brilliantly recounted by Ovid, *Metam.*
— 196, 197. These lines have often been applied to H. him-
, e. g. by Quintilian (X. ch. 1, § 46): *Homerus enim, quem-
-iodum ex Oceano dicit ipse omnium rim fontiumque cursus initium
ere, omnibus eloquentias partibus exemplum et ortum dedit*. — 203. The

204 δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες.

Αὐτὰρ ὁ βῆ ρ' οὐναι μετὰ Παίσιας ἵπποκορυστάς,
οἵ ρ' ἔτι πάρ ποταμὸν πεφοβήσατο δινήεντα,
ώς εἰδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ

208 χέρσ' ὅποι Πηλεῖδας καὶ ἕορι Ἰφι δαμέντα.

"Ενθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπουλόν τε
Μνησόν τε Θρασίον τε καὶ Αἴνιον ἡδ' Ὁφελέστην·
καὶ νύ κ' ἔτι πλέονας κτάνε Παίσιας ὡκὺς Ἀχιλ-
λεύς,

212 εἰ μὴ χωσάμενος προσέφη Ποταμὸς βαθυδίνης,
ἀνέρι εἰσάμενος, βαθέης δὲ ἐκ φθέγξατο δίνης·

"Ω 'Αχιλεῦ, περὶ μὲν κρατέεις, περὶ δὲ αἴσυλα
ρέζεις

ἀνδρῶν· αἱὲ γάρ τοι ἀμύνουσιν θεοὶ αὐτοὶ.

216 Εἴ τοι Τρῶας ἔδωκε Κρύνου πᾶς πάντας ὀλέσσαι,
ἔξ ἐμέθεν γέ ἐλάσας πεδίον κάτα μέρμερα ρέζε.

Πλήθει γάρ δὴ μοι νεκύων ἐρατεινὰ ρέεθρα·
οὐδέ τέ πη δύναμαι προχέειν ρόδον εἰς ἄλλα δῖαν,

220 στεινόμενος νεκύεσσι· σὺ δὲ κτείνεις αἰδήλως.

'Αλλ' ἄγε δὴ καὶ ἔασον ἄγη μὲν ἔχει, δρχαμε λαῶν.
Τὸν δὲ ἀπαμειβόμενος προσέφη ποθός ὡκὺς
'Αχιλλεύς·

"Εσται ταῦτα, Σκάμανδρε Διοτρεφές, ὡς σὺ κελεύεις.

224 Τρῶας δὲ οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
πρὶν ἔλσαι κατὰ ἄστυ, καὶ "Ἐκτορὶ πειρηθῆναι
ἀντιβίην, η κέν με δαμάσσεται, η κεν ἐγὼ τόν.

"Ως εἰπὼν Τρώεσσιν ἐπέσσυτο, δαίμονι ἴσος.

228 Καὶ τότε' Ἀπόλλωνα προσέφη Ποταμὸς βαθυδίης·

"Ω πόποι, 'Αργυρότοξε, Διὸς τέκος, οὐ σύγε
βουλὰς

εἰρύσσαο Κρονίωνος, δ τοι μάλα πόλλ' ἐπέτελλεν

Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰςόκεν ἔλθῃ

232 δείελος ὄψε δύων, σκιάσῃ δὲ ἐρίβωλον ἄρουραν.

Greek means, eels and fishes in general; or else, and the other fishes. This mode of speaking does not imply, in Greek, that eels are not fishes.—205. See 2, 1.—214. περὶ ἀνδρῶν, *pro hominibus*, above—217. ἐλάσας, intrans.—230. 'Αφανιστικύς, δλεθρίως, Sch.; see 2, 455.—221. ἄγη, astonishment, wonder mingled with fear, or religious awe.—230. Ἐφύλαξας, Sch.; in mid., to watch, observe. These counsels and these orders of Zeus are those which we read of at 20, 25, sqq.—232. θεάλος, elsewhere an adj., here a subst., for δεῖλη, evening. From this subst. δείλος is derived another adj. δειλινός.

3 Ἡ, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἔνθορε μέσσω,
κρημνοῦ ἀπαῖξας· δὸς ἐπέσυτο, οἰδματι θύιων·
πάντα δὲ ὅρινε ρέεθρα κυκώμενος· ὥσε δὲ νεκροὺς
οὐ πολλούς, οἵ τα κατ’ αὐτὸν ἄλις ἔσται, οὓς κτάν·
Ἀχιλλεύς.

Τοὺς ἔκβαλλε θύραζε, μεμυκῶς ἡὗτε ταῦρος,
χέρσονδε· ζωοὺς δὲ σάω κατὰ καλὰ ρέεθρα,
κρύπτων ἐν δίνησι βαθείησιν μεγάλησιν.
Δεινὸν δὲ ἀμφ’ Ἀχιλῆα κυκώμενον ἵστατο κῦμα,
ἄθει δὲ ἐν σάκει πίπτων ρόος· οὐδὲ πόδεσσιν
εἶχε στηρίξασθαι. Οἱ δὲ πτελέην ἔλε χερσὶν
εὑφύεα μεγάλην· ή δὲ ἐκ ρίζέων ἐριπουσα
κρημνὸν ἀπαντα διῶσεν, ἐπέσχε δὲ καλὰ ρέεθρα
δῖζοισιν πυκνοῖσι· γεφύρωσεν δὲ μιν αὐτὸν,
εἴσω πᾶσ’ ἐριποῦσ’· δὸς δὲ ἄρ’ ἐκ δίνης ἀνορούσας,
ἡζεν πεδίοιο ποσὶ κρατυνοῖσι πέτεσθαι,
δείσας. Οὐδέ τ’ ἔληγε μέγας θεός, ὥρτο δὲ ἐπ’ αὐτῷ
ἀκροκελαινιδῶν, ἵνα μιν παύσειε πόνοιο
διον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
Πηλείδης δὲ ἀπόρουσεν, δοσον τ’ ἐπὶ δουρὸς ἐρωή,
αἰετοῦ οἷματ’ ἔχων μέλανος, τοῦ θηρητῆρος,

ὕνων is, by a sort of metonymy, applied to the *evening*, though, verily speaking, it applies only to the *sunset*, the setting of which is what we call evening.—233. H. does not say why Achilles here contrary to the promise he had just made, v. 223; but it is clear from the moment of the river's stopping him in pursuit of the ans, he did not hesitate an instant to cast himself into it.—233. see 16, 363.—240, sqq. Dionysius of Halicarnassus, speaking of lines, says (*de Compositione verborum*, ch. 16): “ Is his subject a , covered with armour, struggling against the impetuosity of a ; by turns resisting and yielding, then the poet will employ clash- yllables, suspensions of time, harsh letters, which form resting- is, as it were.” We can now-a-days seize but a feeble portion delicate shades of this imitative harmony; but it is therefore more necessary to hear the testimony of the Greek critics, in to be put into the way.—244. ἐπέσχε, obtinuit, occupied, ed.—245. ἀγεφύρωσε ποταμόν, formed there, as it were, a dyke, in spot; see 15, 357. Achilles rests his spear upon it, and gs out of the bed of the river.—247. See 6, 2.—249. Τὰ δέρα να ἔχων φαινόμενα διὰ τὸ πλῆθος τῶν ὑδάτων, *Apollon*.—251. δόσον (ιστί or γίνεται), as 15, 358.—252. οἷμα, see 16, 752. illius, that. Aristotle says of the black eagle: μέλας τὴν χρόαν, ἔγεθος ἀλάχιστος καὶ κράτιστος τούτων (of the species before ioned) οὐνος οἰκεῖ δρη καὶ θλας, καλείται δὲ μελαναίτος καὶ φόνος· ἔστι δὲ ἀκυβόλος. This description agrees perfectly with

- 253 ὅςθ' ἄμα κάρτιστός τε καὶ ὕκιστος πετεηνῶν·
τῷ εἰκὼς ηἱξεν· ἐπὶ στήθεσσι δὲ χαλκὸς
σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοῖο λιασθεὶς
256 φεῦγ', δ' ὁ δ' ὅπισθε ρέων ἐπετο μεγάλῳ ὄρυμαγδῷ.
‘Ως δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
ἄμφι φυτὰ καὶ κήπους ὑδατι ῥόν τηγεμονεύῃ,
χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·
260 τοῦ μέν τε προρέοντος, ὑπὸ ψηφίδες ἄπασαι
ὅλευνται· τὸ δέ τ' ὡκα κατειθόμενον κελαρύζει
χώρῳ ἔνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
ῶς αἰεὶ Ἀχιλῆα κεχήσατο κῦμα ῥόοιο,
264 καὶ λαιψηρὸν ἔόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
‘Οσσάκι δ' ὄρμήσει ποδάρκης δῖος Ἀχιλλεὺς
στῆναι ἐναντίβιον, καὶ γυνώμεναι, εἴλ. μιν ἄπαντες
ἀθάνατοι φοβέονται, τὸν οὐρανὸν εὐρὺν ἔχουσιν,
268 τοσσάκι μιν μέγα κῦμα Διπετέος ποταμοῖο
πλάζ' ὕδωνος καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπῆδα,
θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα
λάβρος, ὑπαιθα ρέων, κονίην δ' ὑπέρεπτε ποδοῖν.
272 Πηλείδης δ' ὕδωνος εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, ὃς οὔτις με θεῶν ἐλεεινὸν ὑπέστη
ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καὶ τι πάθοιμι.
‘Ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανιώνων,
276 ἀλλὰ φίλη μήτηρ, ἦ με ψεύδεσσιν ἔθελγεν·
ἦ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων
λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.

H.'s words; but if annotators think that the eagle mentioned 24, 315, 316, is of the same species, it is evident that Aristotle was not of that opinion; see his *History of Animals*, IX. ch. 32. — 255. See 16, 520. — 257. *διχετηγός* (δι *διχετούς* ἀγων), qui *rives ducit*, who makes water-channels, irrigations. Virgil has expressed some traits of this comparison Georg. i. 106, sqq. — 259. *Τῆς ὑδροφρόνης*, Sch.; drain, canal. — 261. *Ὑποκινοῦνται*, Sch.; see 12, 448. — 262. *χώρος προσλήσης*, a place where the water collects, as it flows; or, actively, *qui profluentem (aquam) colligit*, προσλίζων; consequently, a sloping, inclined place. The etymology from ἄλλομαι is not admissible. — 269. *πλάζε*, see 12, 285. — 271. *Ἔποκατήσθιεν*, Sch.; *oarpebat subter*, devoured, carried from beneath his feet. — 273. *Ἐπίμεινεν*, Ιτλη, Eustath. — 274. The Scholiast well compares the end of the line with the words of Ajax: *Ἐν δὲ φέτι καὶ ὀλέσσον*, 17, 647. Achilles wishes to fall fighting. It is repugnant to his feelings to perish by drowning. *Τὸν δέλεα θάνατον δδύρεται*, Sch. — 278. The words of Thetis on the destinies of Achilles have been three or four times mentioned by H.; but nowhere does she speak of the *arrows of Apollo*: it is

‘Ως μ’ ὄφελ’ “Εκτωρ κτεῖναι, δις ἐνθάδε γ’ ἔτραφ’
ἀριστος·
τῷ κ’ ἀγαθὸς μὲν ἔπεφν’, ἀγαθὸν δέ κεν ἔξενάριξεν.
Νῦν δέ με λευγαλέψ θανάτῳ εἴμαρτο ἀλῶναι,
ἔρχθεντ’ ἐν μεγάλῳ ποταμῷ, ὡς παῖδα συφορβόν,
δν ρά τ’ ἔναυλος ἀποέρσῃ χειμῶνι περῶντα.

οσειδῶν and Athēnē hasten to the aid of Achilles. The Xanthus
the Simois to his succour. Achilles is about to be carried
y, when Hérē orders Hēphæstus to set fire to the banks. The
r gives up the combat.

“Ως φάτο· τῷ δὲ μάλ’ ὥκα Ποσειδάων καὶ Ἀθήνη
στήτην ἐγγὺς ἴσντε, δέμας δ’ ἀνδρεσσιν ἐίκτην·
χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ’ ἐπέεσσιν.
Τοῖσι δὲ μύθων ἡρχε Ποσειδάων ἐνοσίχθων·
Πηλείδη, μήτ’ ἄρ τι λίην τρέε μήτε τι τάρβει·
τοίω γάρ τοι νῦν θεῶν ἐπιταρρόθω εἰμέν,
Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη·
ώς οὐ τοι Ποταμῷ γε δαμῆμεναι αἰσιμόν ἐστιν·
ἢ ἄλλ’ ὅδε μὲν τάχα λωφῆσει, σὺ δὲ εἴσεαι αὐτός.
Αὐτάρ τοι πυκινῶς ὑποθησόμεθ’ αἱ κε πίθηαι·
μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
πρὶν κατὰ Ἰλιόφι κλυτὰ τείχεα λαὸν ἔελσαι
6 Τρωϊκόν, δς κε φύγησι. Σὺ δ” “Εκτορι θυμὸν ἀπού-
ρας,
ἄψ ἐπὶ νῆας ἴμεν· δίδομεν δέ τοι εῦχος ἀρέσθαι.

Τὰ μὲν ἄρ’ ὡς εἰπόντε μετ’ ἀθανάτους ἀπεβίητην.
Αὐτάρ ὁ βῆ—μέγα γάρ ρά θεῶν ὕτρυνεν ἐφετμή—
ο ἐς πεδίον· τὸ δὲ πᾶν πλῆθ’ ὕδατος ἐκχυμένοιο·
πολλὰ δὲ τεύχεα καλὰ δαϊκταμένων αἰζηῶν
πλῶν καὶ νέκυες. Τοῦ δ’ ὑψόσε γούνατ’ ἐπήδα
πρὸς ρόσον ἀΐσσοντος ἀν’ ίθύν· οὐδέ μιν ἔσχεν
14 εὔρυρέων ποταμούς· μέγα γάρ σθένος ἐμβαλ’ Ἀθήνη.

ector who foretells to Achilles that he shall die by the hand of Paris
d Apollo (10, 358). The passage before us proves, at any rate,
at this prediction had been already made to Achilles, either by his
other, or in some other way. — 279. ἔτραφ, see 7, 199.—280. τῷ,
c modo. — 282. Fm ἔργω (ἴέργω), concludo. — 283. Χείμαρρος διὰ
τενῦ ρέων, Sch.; see 16, 71, and 6, 348. I may here add that the
instant use of ἀποέρδειν, applied to the waves, gives great weight to
the opinion of Butt., who regards ἔρδω as another form of ἄρδω
(f. ἔρση, dew), and translates ἀποέρδειν by *proluendo abripere*.
290. Συγκαθεμένου, Sch.; 20, 23, sqq.—296. Effugerit.—303. ἀν’

- 305 Οὐδὲ Σκάμανδρος ἔληγε τὸ δν μένος, ἀλλ' ἔτι
μᾶλλον
χώετο Πηλείωνι, κόρυσσε δὲ κῦμα ρόοιο,
ὑψόσ' ἀειφόμενος· Σιμόεντι δὲ κέκλετ' ἀνσας·
- 308 Φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ
σχῶμεν· ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἄνακτος
ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν.
'Αλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ρέεθρα
- 312 ὕδατος ἐκ πηγέων, πάντας δ' ὁρόθυνον ἐναύλους·
ἴστη δὲ μέγα κῦμα· πολὺν δ' ὥρυμαγδὸν ὅρινε
φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
δις δὴ νῦν κρατέει, μέμονεν δ' ὅγε ἵσα θεοῖσιν.
- 316 Φημὶ γάρ οὕτε βίην χραισμησέμεν, οὕτε τε εἶδος,
οὕτε τὰ τεύχεα καλά, τὰ που μάλα νειόθι λίμνης
κείσεθ' ὑπ' ἵλυος κεκαλυμμένα· κὰδ δέ μιν αὐτὸν
εἰλύσω φαμάθοισιν, ἄλις χέραδος περιχεύας,
- 320 μυρίον, οὐδέ οἱ ὁστέ ἐπιστήσονται Ἀχαιοὶ
ἄλλεξαι· τόσην οἱ ἄσιν καθύπερθε καλύψω.
Αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεὼ
ἔσται τυμβοχοῆς, ὅτε μιν θάπτωσιν Ἀχαιοὶ.
- 324 "Η, καὶ ἐπῶρτ' Ἀχιλῆι κυκώμενος, ὑψόσε θύων,
μορμύρων ἀφρῷ τε καὶ αἷματι καὶ νεκύεσσιν.
Πορφύρεον δ' ἄρα κῦμα Διπετέος ποταμοῦ
ἴστατ' ἀειφόμενον, κατὰ δ' ἥρρες Πηλείωνα.
- 328 Ἡρη δὲ μέγ' ἄϋσε, περιδδείσασ' Ἀχιλῆι,
μή μιν ἀποέρσειε μέγας Ποταμὸς βαθυδίνης.
Αὐτίκα δ' Ἡφαιστον προσεφώνεεν, δν φίλον υἱόν·
"Ορσεο, Κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθευ
γάρ
- 332 Ξάνθον δινήεντα μάχῃ ἡτίσκομεν εἶναι·
ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκεο δὲ φλόγα πολλήν.
Αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστᾶο Νότοιο
εἴσομαι ἐξ ἀλόθευ χαλεπὴν ὅρσουσα θύελλαν,
- 336 ἡ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κήαι,

*Θέντης, wading against the stream, aduerso flumine.—306. Ἐμετεώριζεν, Sch.; see 4, 424.—313. Ἀνίστα, Sch.; see 327.—315. μάρ., see 24, 657.—317. Κάτωθεν τῆς λίμνης (*stagni*), Sch.—319. τὸ χέραδος, elsewhere ἡ χέρας, a heap of sand or gravel.—321. = ἀναλέξαι. ἄσις, mud, slime.—328, 329. A bitter sarcasm. For the construction of χρέω, see 9, 75.—331. See 18, 371. Κατὰ τοῦ γὰρ ἀξιον ἴνταγμαστην ἡγούμεθα (imperf.) τὸν Ξάνθον, Sch. ἄντα, contra,*

7 φλέγμα κακὸν φορέουσα. Σὺ δὲ Ξάνθοιο παρ' ὅχθας
δένδρεα καῖ, ἐν δὲ αὐτὸν ἵει πυρί· μηδὲ σε πάμπαν
μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῆ·
10 μηδὲ πρὶν ἀπόπανε τεὸν μένυς, ἀλλ' ὅπότ' ἂν δὴ
φθέγξομ' ἐγὼν ίάχονυσα, τότε σχεῖν ἀκάματον πῦρ.
“Ως ἔφαθ”. Ήφαιστος δὲ τιτύσκετο θεσπιδαὲς πῦρ.
Πρῶτα μὲν ἐν πεδίῳ πῦρ δαίτο, καὶ εἰ δὲ νεκροὺς
14 πολλούς, οἵ ῥα κατ' αὐτόθ' ἄλις ἔσαν, οὓς κτάν·
‘Αχιλλεύς·
πᾶν δὲ ἔξηράνθη πεδίον, σχέτο δὲ ἀγλαὸν ὕδωρ.
‘Ως δὲ δτ' ὁπωρινὸς Βορέης νεοαρδέ ἀλαῆν
αἴψι ἀνξηράνῃ χαίρει δέ μιν δεστὶς ἐθείρῃ·
48 ὡς ἔξηράνθη πεδίον πᾶν, καὶ δὲ ἄρα νεκροὺς
κῆνε· δὲ δὲ ἐς ποταμὸν τρέψε φλόγα παμφανδώσαν.
Καίσαντο πτελέαι τε καὶ ἴτεαι ἡδὲ μυρίκαι,
καίστο δὲ λωτός τ' ἡδὲ θρύσιν ἡδὲ κύπειρον,
152 τὰ περὶ καλὰ ρέεθρα ἄλις ποταμοῖο πεφύκει·
τείροντ' ἐγχέλυες τε καὶ ἰχθύες, οἵ κατὰ δίνας,
οἵ κατὰ καλὰ ρέεθρα κυβίστων ἔνθα καὶ ἔνθα,
πνοιῇ τειρόμενοι πολυμήτιος Ήφαιστοιο.
356 Καίστο δὲ ἵς Ποταμοῖο, ἐπος τ' ἔφατ’, ἐκ τ’ ὀνύμαζεν·
“Ηφαιστ”, οὗτις σοίγε θεῶν δύνατ’ ἀντιφερίζειν,
οὐδὲ ἀν ἐγώ σοίγ’ ὥδε πυρὶ φλεγέθοντι μαχοίμην.
Λῆγ’ ἔριδος· Τρῶας δὲ καὶ αὐτίκα δίος Ἀχιλλεὺς
360 ἀστεος ἔξελάσειε. Τί μοι ἔριδος καὶ ἀρωγῆς;
Φῆ, πυρὶ καύδμενος· ἀνὰ δὲ ἔφλυε καλὰ ρέεθρα.
‘Ως δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῷ,
κνίσην μελδόμενος ἀπαλοτρεφέος σιάλοιο,
364 πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται·

in its two meanings.—335. Πορέύσομαι, Sch.—337. φλέγμα, according to its etymology, flame. — 342. Εὔστόχως ἡτοίμαλε, Eustath.; see 3, 80.—347. θείρω, an old verb found only here, and which probably means, to take care of, cultivate, κοσμεῖν (*Hesych.*). — 351. λωτός, see 2, 776.—θρύσιν, a reed. κύπειρον, *cyperus longus*, Linn. — 353. See 203. The prose paraphrase of the Iliad: Τίς μοι χρεία μάχης καὶ βοηθείας; It is a Greek idiom to put an elliptic gen. after τί μοι, or σοι, or αὐτῷ, to express, what have I to do with . . . ? The grammarians understand πρᾶγμά ἔστι (*opus est*), or δεῖ, or μέλει. — 361. Ἀνιβλυζεν, ἀνίζει, Sch. — 363. Τὰ λίπη τήκεων, Aristarch. σίαλος, see 9, 208. Virgil has borrowed several traits of this comparison, *Aen.* vii. 462, sqq.—364. Hdt., speaking of the fountain of the Sun in the oasis of Ammon, says that it grows hotter and hotter up to midnight, at which hour the water bubbles with heat, ζεῖ: ἀμβο-

The fury of the fight extends to the gods. Arès defies Athénè, and falls wounded by her. Aphrodîte runs to his aid. Athénè, advised by Hérê, overthrows her.

Ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθεῖα,
ἀργαλέη· δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄντο·
σὺν δὲ πεσον μεγάλῳ πατάγῳ, βράχε δὲ εὐρεῖα
χθῶν·

λάδην, fm. ἀναβάλλω, *sussum jacio*.—366. *Would not flow, amounts to, could not.* Οὐκ ἴθέλειν is often found elsewhere for οὐ δύνασθαι, and we still say, ‘it won’t go’ (e. g. of a watch), for ‘it can’t.’ But in H., who alone gives life to all the physical forces, who speaks of a spear *longing to glut itself with flesh* (λαλαιομένη χρόδς ἀσαι), this mode of speech is not figurative.—369. χράω, to approach, to attack; with the infin., to fasten oneself upon, *agredi*. βόσυ depends on κῆδειν.—370. *Præ ceteris*.—375, 376. See 20, 316, 317.—382. The accus. ταῦτα ῥίζθρα can grammatically be added to the intrans. κατέσ-*curo* as synonymous with κατέβόεις.

385. Βαρεῖα, Sch.—386. *Spirabat*. — 387. συμβίπτειν, *collidi*. — 388. ἑσάλπιγξ, re-echoed with the sound of his trumpet (the signal

γηθοσύνη, ὅθ' ὀράτο θεοὺς ἔριδι ξυνιόντας.

"Ενθ' οἶγ' οὐκέτι δηρὸν ἀφέστασαν· ἥρχε γὰρ Ἀρης
ρίνοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπάρουσεν,
χάλκεον ἔγχος ἔχων, καὶ ὄνειδειον φάτο μῦθον·

Τίπτ' αὐτή, ὡς κυνάμυνα, θεοὺς ἔριδι ξυνελαύνεις,
θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν;
ἢ οὐ μέμνῃ, ὅτε Τυδείδην Διομήδε' ἀνῆκας
οὐτάμεναι; αὐτὴ δὲ πανόψιον ἔγχος ἐλοῦσα,
ἰθὺς ἐμεῦ ὕστερος, διὰ δὲ χρόα καλὸν ἔδαψας;
Τῷ σ' αὖ νῦν ὁὖσα ἀποτισέμεν, δσσα μ' ἔοργας.

"Ως εἰπών, οὔτησε κατ' ἀσπίδα θυσσανόεσσαν,
σμερδαλέην, ἦν οὐδὲ Διὸς δάμνησι κεραυνός·
τῇ μιν Ἀρης οὔτησε μαιφόνος ἔγχεῖ μακρῷ.
"Η δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ,
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
τόν ρ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὐρον ἀρού-
ρης·

τῷ βάλε θοῦρον Ἀρηα κατ' αὐχένα, λῦσε δὲ γυῖα.

"Ἐπτὰ δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας·
τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
καὶ μιν ἐπευχομένη ἐπεα πτερόεντα προζήνδα·

Νηπύτι', οὐδέ νύ πώ περ ἐπεφράσω, δσσον ἀρέιων
εῦχομ' ἐγὼν ἔμεναι, δτι μοι μένος ίσοφαρίζεις.

Οὔτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις,
ἢ τοι χωμένη κακὰ μῆδεται, οὗνεκ' Ἀχαιοὺς
κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις.

"Ως ἄρα φωνήσασα πάλιν τρέπεν δσσε φαεινώ.

action).—392. Ο τοὺς μίνονς διατιρώσκων, τουτέστι τὰς ἀσπί-
(4, 447, sqq.), *Apoll.* — 394. κυνάμυνα, and generally κυνόμυνα,
fly, a very bold kind of fly (see 17, 570); hence a name applied to
bold women [*Wasp!* Cp.]. — 395. ἄητος, a word of uncertain
sign; according to the ancient grammarians, great, strong, *ze-
lishing*. See App. V.—396. See 5, 405, sqq.; 805, sqq.—397. Τὸ
νεὶ πανόρατον (fm δπτω) καὶ λαμπρὸν καὶ ἐπιφανίς, *Aristarch.*
104, 405. *Virg.*, xii. 896:

" saxum circumspicit ingens,
Saxum antiquum, ingens, campo quod forte jacebat;
Limes agro positus, litem ut discerneret arvis."

I shall perceive, on comparing the passages, that Virgil has re-
cued μέλανα by *antiquum*, which is an explanation of it: blackened
time. Respect for the boundaries of fields, and, consequently, for
property, ascends to the highest antiquity. — 407. πέλεθρον = the
επ πλέθρον, a measure of 100 feet. — 412. ἐρινύες here as appella-
e : maledictions.

- 416 Τὸν δὲ ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη,
πυκνὰ μάλα στενάχοντα· μόγις δὲ ἐσαγέιρετο θυμόν.
Τὴν δὲ ὡς οὖν ἐνόησε θεὰ λευκώλενος "Ηρη,
αὐτίκ' Ἀθηναίην ἔπει πτερόεντα προσηύδα·"
- 420 "Ω πόποι, αἰγιόχῳ Διὸς τέκος, Ἀτρυτώνη,
καὶ δὲ αὐθή νη κυνάμυια ἄγει βροτολοιγὸν" Αρηα
δῆσιν ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.
"Ως φάτ·" Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ·
- 424 καὶ ρὸς ἐπιεισαμένη πρὸς στήθεα χειρὶ παχείῃ
ἡλασε· τῆς δὲ αὐτοῦ λύτο γούνατα καὶ φίλου ητορ.
Τὸ μὲν ἄρ διμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ·
ἡ δὲ ἄρ ἐπευχομένη ἔπει πτερόεντ' ἀγόρευεν·"
- 428 Τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσιν ἄρωγοι,
εἴεν, δτ' Ἀργείοισι μαχοίσατο θωρηκτῆσιν,
ῶδε τε θαρσαλέοι καὶ τλήμονες, ὡς Ἀφροδίτη
ἡλθεν "Αρει ἐπίκουρος, ἐμῷ μένει ἀντιόωσα·"
- 432 τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
"Ιλίου ἐκπέρσαντες ἔϋκτίμενον πτολίεθρον.

Poseidôn (Neptune) defies Apollo, who refuses to fight, and is reprimanded by Artemis (Diana) for his cowardice. Hérē strikes Artemis, who, accompanied by Latona, returns to Olympus and complains to Zeus.

- "Ως φάτο" μείδησεν δὲ θεὰ λευκώλενος "Ηρη.
Αὐτὰρ Ἀπόλλωνα προσέφη κρείων 'Ενοσίχθων·
- 436 Φοῖβε, τίνη δὴ νῷ διέσταμεν; οὐδὲ ἔοικεν,
ἀρξάντων ἐτέρων· τὸ μὲν αἰσχιον, αἱ κ' ἀμαχητὶ¹
ἴομεν Οὐλυμπόνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.
"Αρχε· σὺ γὰρ γενεῆφι νεώτερος· οὐ γὰρ ἔμοιγε
440 καλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οίδα.
Νηπύτι', ὡς ἄνον κραδίην ἔχεις· οὐδέ νυ τῶν περ
μέμνηαι, ὅσα δὴ πάθομεν κακὰ" "Ιλιον ἄμφι

424. 'Ἐφορμήσασα, Sch.'

436. 'Idiq̄ iσtάμεθα καὶ οὐ συμπλεκόμεθα πρὸς ἵριν, Eustath.
"Proprie διεστάναι est pugnam singularem refugere; ἀφεστάναι,
bellum quodcumque detractare significat. Hoc in omnes cadit ignavos,
eamque ob causam sæpe legitur; illud, singulare certamen respi-
ciens, semel invenitur." Spzr.—438. See 1, 426.—440. See 13, 355.
—442, sqq. According to H., Poseidôn and Apollo were condemned
by Zeus to servitude for one year with a mortal king, a condemnation
which we often read of in heathen mythology as inflicted on the gods
for rebellion against the supreme will. H. does not inform us what
was then the motive of it; the Scholiasts think they have discovered
it in the rebellion spoken of 1, 399, 400, where we must see the

- 3 μοῦνοι νῶι θεῶν, ὅτ' ἀγήνορι Λαομέδοντι
 4 πάρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
 μισθῷ ἐπὶ ρήτῳ· ὁ δὲ σημαίνων ἐπέτελλεν.
 "Ητοι ἐγὼ Τρώεσσι πόλιν πέρι τεῖχος ἔδειμα,
 εὐρὺ τε καὶ μάλα καλύν, ἵν' ἄρρηκτος πόλις εἴη·
 8 Φοῖβε, σὺ δὲ εἰλίποδας Ἑλικας βουῆς βουκολέεσκες
 "Ιδης ἐν κυνημοῖσι πολυπτύχου ὑληστῆς.
 'Αλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθέεις Ὡραι
 ἔξεφερον, τότε νῶι βιήσατο μισθὸν ἄπαντα
 12 Λαομέδων ἔκπαγλος, ἀπειλήσας δὲ ἀπέπεμπεν.
 Σοὶ μὲν δγ' ἡπείλησε πόδας καὶ χεῖρας ὑπερθει
 δῆσειν, καὶ περάν τηνήσων ἐπὶ τηλεδαπάνων·
 στεῦτο δὲ δγ' ἀμφοτέρων ἀπολεψέμεν οὐαγα χαλκῷ.
 56 Νῶι δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῷ,
 μισθοῦ χωρίμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσεν.
 Τοῦ δὲ νῦν λαοῖσι φέρεις χάριν· οὐδὲ μεθ' ἡμέων
 πειρᾶ, ὡς κεν Τρῷες ὑπερφίαλοι ἀπόλωνται
 60 πρύχνυν κακῶς, σὺν παισὶ καὶ αἰδοίης ἀλόχοισιν.
 Τὸν δὲ αὐτε προσέειπεν ἄναξ ἕκάεργος Ἀπόλλων·
 'Εννοσίγαι', οὐκ ἄν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὴ σοίγε βροτῶν ἔνεκα πτολεμίξω,
 64 δειλῶν, οἱ φύλλοισιν ἐοικότες ἄλλοτε μέν τε
 ζαφλεγέεις τελέθουσιν, ἀρούρης καρπὸν ἔδοντες,
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. 'Αλλὰ τάχιστα
 παυσόμεσθα μάχης· οἱ δὲ αὐτοὶ δηριαάσθων.
 68 "Ως ἄρα φωνήσας πάλιν ἐτράπετ· αἰδετο γάρ ρα
 πατροκασιγνήτοιο μιγήμεναι ἐν παλάμησιν.

arious reading cited in the note.—444. Lit., on the part of Zeus, i. e. by order of Zeus.—445. 'Ἐπὶ ὠμολογημένῳ καὶ ὠρισμένῳ μισθῷ, Sch. τημ., see 11, 789.—446. 7, 452, Poseidōn says that he built the walls of Troy with Apollo. — 450. πολυγηθεῖς, *lætissimæ*, not absolutely, but under these circumstances: bringing the joyful time of the reward of our labours.—451. Lit., forced our wages from us, for did us violence with regard to our wages: a construction peculiar to *verba privandi* (e. g. *ἀφαιρεῖσθαι τινὰ τι*, *privare aliquem aliquā re*), applied ο *βιάζεσθαι*, to force, in the sense of to carry off by doing violence.—454. See 40.—455. ἀπολέπτεν, which is used properly of the bark of trees (see 1, 236), presents here a metaphor so suitable and so poetical, that we cannot hesitate to reject as a gloss the reading of several texts, *ἀποκόψειν*. Cutting off the nose or the ears was a punishment reserved for slaves. — 456. 'Οργισμένῃ τῇ ψυχῇ, Sch.—459. *Experiris*, = *pugnas*.—464. See 6, 146, sqq. — 465. Μεγάλως (ZA) ἐνθερμοί, ἐνεργεῖς, δραστήροι, Sch.—467. αὐτοί, as often elabo-

- 470 Τὸν δὲ κασιγυήτη μάλα νείκεσε, πότνια θηρῶν·
["Ἄρτεμις ἀγροτέρη, καὶ ὑνεδειον φάτο μῆθον·"]
- 472 Φεύγεις δῆ, 'Εκάεργε, Ποσειδάωνι δὲ νίκην
πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὐχος ἔδωκας;
Νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὔτως;
μὴ σεν υῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω
- 476 εὐχομένου, ὡς τὸ πρὸν ἐν ἀθανάτοισι θεοῖσιν,
ἄντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.
“Ως φάτο· τὴν δὲ οὐτὶ προσέφη ἐκάεργος Ἀπόλ-
λων.
- 'Αλλὰ χολωσαμένη Διὸς αἰδοίη παράκοιτις
480 [νείκεσεν Ἰοχέαιραν ὑνειδείοις ἐπέεσσιν].
Πῶς δὲ σὺ υῦν μέμονας, κύον ἀδδεές, ἀντί ἐμεῖο
στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι,
τοξοφόρῳ περ ἐσύνη· ἐπεὶ σε λέοντα γυναιξὶν
- 484 Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν, ἦν κ' ἐθέλησθα.
“Ητοι βέλτερον ἔστι κατ' οὔρεα θῆρας ἐναίρειν
ἀγροτέρας τὸ ἐλάφους ἢ κρείσσοσιν ἵφι μάχεσθαι.
Εἰ δὲ ἐθέλεις πολέμοιο δαίμεναι· ὅφρ' εὖ εἰδῆς,
488 δόσσον φερτέρῃ εἴμι· δότι μοι μένος ἀντιφερίζεις.
“Η ῥα, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτεν
σκαιῆ, δεξιερῷ δὲ ἄριστον τόξα·
αὐτοῖσιν δὲ ἄριστον τόξα·
- 492 ἐντροπαλιζομένην ταχέες δὲ ἔκπιπτον διστοῖ.
Δακρυόεσσα δὲ παιθα θεὰ φύγεν, ὥστε πέλεια,
ἢ ῥά θ' ὑπὲρ ἱρηκος κοίλην εἰςέπτατο πέτρην,
χηραμόν· οὐδὲ ἄρα τῆγε ἀλώμεναι αἰσιμον ἦν·
496 ὡς ἡ δακρυόεσσα φύγεν, λίπε δὲ αὐτόθι τόξα.

where, *they alone*.—469. *Eἰς χεῖρας ἐλθεῖν*, Sch.—471. *Dea agrestis*.—
 473. *Μάταιον*, Sch.; *tanum*.—477. This line does not contradict what goes before. Apollo might have boasted in Olympus of being equal, or even superior, to Poseidôn in valour, and yet respect in him the quality of uncle, and decline the strife.—480. Wanting in the best MSS. and in Eustathius.—481. See 8, 423.—483. *'Επιφοβον* ὡς λίστα, Sch. We have seen (17, 133) that H. does not know the fem. form λίστα. The sudden death of women in the flower of their age, was attributed to Artemis.—487. If you wish to know (any thing) of war, to acquire a knowledge of war; partitive gen. The second member of the sentence is not expressed in words; we must suppose it expressed by a gesture, meaning, Be it so! well and good. See 1, 136.—492. *Ἐκτρίπουναν τὰς ὄψεις πρὸς τὰς τῆς χειρὸς καταφοράς*, Sch. Artemis stooping, her arrows fall from the quiver.—495. *Κατάδυσιν*, Sch.; a cavity, fm χάω = χαίνω, *κιο*. αἰσιμον. “Observe that H. makes even a dove dependent on des-

7 Λητὼ δὲ προσέειπε διάκτορος Ἀργειφόντης·

Λητοῖ, ἐγὼ δέ τοι οὕτι μαχήσομαι ἀργαλέον δὲ πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·

9 ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν εῦχεσθαι ἐμὲ νικῆσαι κρατερῆφι βίηφιν.

“Ως ἄρ’ ἔφη· Λητὼ δὲ συναίνυτο καμπύλα τόξα, πεπτεῶτ’ ἄλλυδις ἄλλα μετὰ στροφάλιγγι κονίης.

14 Ἡ μὲν τόξα λαβοῦσα, πάλιν κίε θυγατέρος ἡς.

Ἡ δ’ ἄρ’ Ὄλυμπον ἵκανε, Διὸς ποτὶ χαλκοβατὲς δῶ· δικρυσσέσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,

ἀμφὶ δ’ ἄρ’ ἀμβρόσιος ἕανδς τρέμε· τὴν δὲ προτὶ οἱ

18 εἴλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἥδυ γελάσσας·

Τίς νῦ σε τοιάδ’ ἔρεξε, φίλον τέκος, Οὐρανιώνων; [μαψιδίως, ὡςεί τι κακὸν ρέζουσαν ἐνωπῆ;]

Τὸν δ’ αὐτε προσέειπεν ἐϋστέφανος Κελαδεινή·

12 Σή μ’ ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἡρη, ἐξ ἡς ἀθανάτοισιν ἔρις καὶ νείκε ἐφῆπται.

Apollo enters Troy, the other gods return to Olympus. Achilles pursues the slaughter. Priam causes the gates to be opened, to facilitate the retreat of the vanquished Trojans.

“Ως οἱ μὲν τοιαῦτα πρὸς ἄλλήλους ἀγόρευον.—

Αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἰλίον ἴρην·

16 μέμβλετο γάρ οἱ τεῖχος ἐϋδμήτοι πόληος, μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἥματι κείνῳ.

Οἱ δ’ ἄλλοι πρὸς Ὄλυμπον ἵσαν θεοὶ αἰὲν ἐόντες, οἱ μὲν χωρίμενοι, οἱ δὲ μέγα κυδιόωντες·

20 καὸδ δ’ ἵζον πὰρ Ζηνὶ κελαινεφεῖ. Αὐτὰρ Ἀχιλλεὺς Τρῶας ὅμῶς αὐτούς τ’ ὅλεκεν καὶ μώνυχας ἵππους.

‘Ως δ’ ὅτε καπνὸς ἵων εἰς οὐρανὸν εὐρὺν ἵκηται ἀστεος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκεν·

tiny, to show that all animals were subject to it. *Eustath.*—497. See 2, 103.—501. εὐχ. = imperative. — 502. συναίνυτο τόξα, colligebat arcum, picked up the bow and arrows. — 503. Fm πίπτω. — 504. Towards her daughter, to overtake her; see 4, 100.—507. The garments of the trembling Artemis were agitated by undulations more visible than the trembling of the goddess herself: hence ἕανδς τρέμε, not θεά.—510. Brought from 5, 373, and not found in good MSS.—511. Κελ., see 16, 183.—513. ἐφῆπται, see 2, 15,

516. See 19, 343 — 523, 524. Fm ἀνίημι, ἐφίημι. *Eustathius* says: “Ορὰ δὲ καὶ τὰ καίρια πάρισα (words of a similar sound) τὰ ἐν τῷ τέλει τῶν στίχων, τὸ ἀν ἡ κε καὶ ἐφῆκε καὶ ἐθηκεν, ὃν τὸ μὲν ἐφῆκεν ἀντὶ τοῦ ἐπεμψε, τὸ δὲ ἀν ἡ κε ἀντὶ τοῦ ἀνήγειρε.

- 524 πᾶσι δ' ἔθηκε πόνου, πολλοῖσι δὲ κῆδε' ἐφῆκεν·
ῶς Ἀχιλλεὺς Τρώεσσι πόνον καὶ κῆδε' ἔθηκεν.
Ἐστήκει δ' ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,
ἐς δ' ἐνύησ' Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
528 Τρῷες ἄφαρ κλουνέοντο πεφυζότες, οὐδέ τις ἀλκὴ
γίγνεθ· ὁ δ' οἰμώξας ἀπὸ πύργου βαῖνε χαμᾶξε,
οτρυνέων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς·
Πεπταμένας ἐν χερσὶ πύλας ἔχετ', εἰςόκε λαοὶ
532 ἔλθωσι προτὶ ἀστυ πεφυζότες· η γάρ Ἀχιλλεὺς
ἐγγὺς ὅδε κλουνέων· νῦν οἴω λοιγί' ἔσεσθαι.
Αὐτὰρ ἐπεὶ κ' ἐς τεῖχος ἀναπνεύσωσιν ἀλέντες
αὐτὶς ἐπανθέμεναι σανίδας πυκινῶς ἀραριάς·
536 δεῖδια γάρ μὴ οὐλοὶ ἀνῆρ ἐς τεῖχος ἄληται.
“Ως ἔφαθ· οἱ δ' ἀνεσάν τε πύλας καὶ ἀπῶσαν
οὐχῆας·
αἱ δὲ πετασθεῖσαι τεῦξαν φάος. Αὐτὰρ Ἀπόλλων
ἀντίος ἔκέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.
540 Οἱ δ' ιθὺς πόλιος καὶ τείχεος ὑψηλοῖο,
δίψῃ καρχαλέοι, κεκομιμένοι, ἐκ πεδίοιο
φεῦγον· δὲ σφεδανὸν ἔφεπ' ἔγχει· λύσσα δέ οἱ κῆρ
αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

Apollo this day saves Troy. He stirs up Agenor against Achilles, and, assuming his form, withdraws that hero from the walls, and secures the retreat of the Trojans.

- 544 “Ενθα κεν ὑψίπυλον Τροίην ἔλον υἱες Ἀχαιῶν,
εὶ μὴ Ἀπόλλων Φοῖβος· Αγήνορα δῖυν ἀνηκεν,
φῶτ', Ἀντήνορος νίδον ἀμύμονά τε κρατερόν τε.
Ἐν μέν οἱ κραδίῃ θάρσος βάλε, πάρ δέ οἱ αὐτὸς
548 ἔστη, ὅπως θανάτοιο βαρείας Κῆρας ἀλάλκοι,
φηγῷ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἡέρι πολλῆ.
Αὐτὰρ δγ' ὡς ἐνόησεν Ἀχιλλῆα πτολίπορθον,
ἔστη, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι·
552 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
“Ω μοι ἔγών, εὶ μέν κεν ὑπὸ κρατεροῦ Ἀχιλῆος

— 528. πεφ., see n. 6. — 535. = ἴταναθεῖναι, to shut; see 5, 751.
— 537. Φιν ἀνίημι, remitto, laxo.—538. Salutem.—541. καρχαλέος or καρφαλέος, dry.—542. See 11, 165.

546. φάε, see 4, 194.—551. “He feels his heart agitated by as many different emotions as the sea. This is the notion given by the single word πόρφυρε, which is borrowed from the sea, when the

φεύγω, τῷπερ οἱ ἄλλοι ἀτυζόμενοι κλουέονται,
χίρήσει με καὶ ὡς, καὶ ἀνάλκιδα δειρογομήσει.
Εἰ δ' ἀν ἐγὼ τούτους μὲν ὑποκλυνέεσθαι ἔάσω
Πηλείδῃ Ἀχιλῆι, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
φεύγω πρὸς πεδίον Ἰλήιον, ὅφει δὲ ἦν ἵκωμαι
Ιδης τε κυνημούς, κατά τε ρώπηια δύω·
ἐσπέριος δ' ἀν ἔπειτα λοεσσάμενος ποταμοῖο,
ἰδρῶ ἀποψυχθείς, ποτὶ Ἰλιον ἀπονεοίμην.
Ἀλλὰ τὴν μοι ταῦτα φίλος διελέξατο θυμός;
μή μ' ἀπαειρόμενον πόλιος πεδίονδε νοήσῃ,
καὶ με μετατίξας μάρψυ ταχέεσσι πόδεσσιν·
οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ Κῆρας ἀλύξαι·
λίην γάρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
Εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·
καὶ γάρ θην τούτῳ τρωτὸς χρὼς ὅξει χαλκῷ,
ἐν δὲ ἵα ψυχῇ, θυητὸν δέ οὐ φυσ' ἀνθρωποι
[ἔμμεναι· αὐτάρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει].

“Ως εἰπών Ἀχιλῆα ἀλεῖς μένεν· ἐν δέ οἱ ἥτορ
ἀλκιμον ὠρμάτο πτολεμίζειν ἡδὲ μάχεσθαι.
Ἡύτε πάρδαλις εἰσι βαθείης ἐκ ξυλόχοιο
ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ·
εἰπερ γάρ φθάμενός μιν ἡ οὐτάσῃ, ἡὲ βάλησιν,
ἄλλα τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
ἄλκης, πρὶν γ' ἡὲ ξυμβλήμεναι, ἡὲ δαμῆναι·
ὣς Ἀντήνορος οὐδὲ ἀγαυοῦ, διος Ἀγήνωρ,
οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ' Ἀχιλῆος·
ἄλλ' ὅγ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντος'
ἔισην,
ἐγχείν δ' αὐτοῖο τιτύσκετο, καὶ μέγ' ἀντει·

ids begin to blacken its waves.” *Mad. Dacier.* See 14, 16.—556. *Ἀχιλῆς agitari*, yielding to his impetuosity. — 559. καταδύω, *metham in . . .* — 561. *Ιερῶ ἀποψυχθείς*, see 11, 622.—562. *Ἀπαίροντα* *ἀποχωροῦντα*, *Sch.* — 567. The same ellipse of the second member of the sentence takes place in English, and, in fact, in all languages, as any man speaks to himself in a state of agitation, or under lively emotion: “If I attacked him in front before the city . . . !” — 568. A fable of Achilles being rendered invulnerable by the waters of Troy, and only being able to be wounded in the heel, is posterior to — 570. Rejected by the ancient critics, and evidently an interpolation.—571. *Συντρέψας τὸ σῶμα*, *Sch.*; see 581.—578. *ἀλεῖ*, exercise of strength, combat. = *συμβαλῆναι*, committe, to encounter

- 583 Ἡ δή που μάλ' ἔολπας ἐνὶ φρεσί, φαίδιμ' Ἀχιλ-
λέϊ,
- 584 ἡματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων.
Νηπύτι', ἦ τ' ἔτι πολλὰ τετεύξεται ἄλγε' ἐπ' αὐτῷ.
Ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἀνέρες εἰμέν,
οἵ κε πρόσθε φίλων τοκέων, ἀλόχων τε καὶ υἱῶν,
- 588 Ἰλιον είρυσμεσθα· σὺ δὲ ἐνθάδε πότμον ἐφέψεις,
ώδε ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστῆς.
Ἡ ρά, καὶ δέখνυν ἄκοντα βαρείης χειρὸς ἀφῆκεν
καὶ ρό τε βαλε κυνήμην ὑπὸ γούνατος, οὐδὲ ἀφαμαρτεν.
- 592 Ἀμφὶ δέ μιν κυνήμις νεοτεύκτου κασσιτέρῳ
σμερδαλέον κονάβησε· πάλιν δὲ ἀπὸ χαλκὸς ὅρουσεν
βλημένου, οὐδὲ ἐπέρησε· θεοῦ δὲ ἥρυκακε δῶρα.
Πηλείδης δὲ ὠρμήσατ' Ἀγήνορος ἀντιθέοι
- 596 δεύτερος· οὐδέ τε ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
ἀλλά μιν ἔξηρπαξε, κάλυψε δὲ ἄροτρον πολλῷ,
ἥσυχιον δὲ ἄρα μιν πολέμου ἐκ πέμπε νέεσθαι.
- Αὐτὰρ δὲ Πηλείωνα δόλῳ ἀποέργαθε λαοῦ.
- 600 Αὐτῷ γάρ Ἐκάεργος, Ἀγήνορι πάντα ἐοικώς,
ἔστη πρόσθε ποδῶν· δέ δὲ ἐπέσσυτο ποσὶ διώκειν.
Ἐως δὲ τὸν πεδίοιο διώκετο πυροφόροιο,
τρέψας πάρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
- 604 τυτθὸν ὑπεκπροθέοντα· δόλῳ δὲ ἄροτρον ἔθελγεν Ἀπόλ-
λων,
ώς αἰεὶ ἔλποιτο κιχήσεσθαι ποσὶν οἴσιν·
τόφρος δὲ ἄλλοι Τρῶες πεφοβημένοι ἡλθον δύμιλῳ
ἀσπάσιοι προτὶ ἀστυν· πόλις δὲ ἔμπλητο ἀλέντων.
- 608 Οὐδὲ ἄρα τοιγά τελαν πόλιος καὶ τείχεος ἐκτὸς
μεῖναι ἔτι ἀλλήλους, καὶ γνώμεναι, δις τε πεφεύγοι,
δις τ' ἔθαντεν πολέμῳ ἀλλ' ἐσσυμένως ἐξέχυντο
ἐς πόλιν, διντινα τῶν γε πόδες καὶ γοῦνα σαώσαι.

hand to hand. — 598. = ἐπεμπεν (ῶςτε) ἐκνίεσθαι πολίμου. — 599. *Arouit a tiris*, diverted him. — 602. See 1, 193 and 6, 2. — 604. We should here analyse the shade of meaning expressed by each factor of the compound ὑπεκπροθέω. — 609. *Mancro* = expectare. — 611. *σαώσαν*, sing., to agree with the last subst. This syntax has nothing surprising in it, being found even in the writers whose style is most regular; e. g. in Cicero, *Tusculans*, III. ch. 3: *quum ad corporum sanationem multum ipsa corpora et natura valeat*. The ordinary texts read *σαώσαν*: but the optat. only, preserved in that of Aristarchus, suits the context of the sentence.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Χ.

e Trojans re-enter the city, Hector alone excepted. Apollo un-
veils Achilles, who angrily reproaches him, and returns towards
all.

“Ως οἱ μὲν κατὰ ἄστυ πεφυζότες, ἡύτε νεβροί,
δρῶ ἀπεψύχοντο, πίον τ’, ἀκέοντό τε δίψαν,
εκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ¹
εἴχεος ἄσσον ἵσαν, σάκε’ ὥμοισι κλίναντες.
Εκτορα δ’ αὐτοῦ μεῖναι ὀλοιὴ Μοῖρ’ ἐπέδησεν,
Ιλίου προπάροιθε πυλάων τε Σκαιάων.
Ἵνταρ πηλείωνα προσηύδα Φοῖβος Ἀπόλλων.
Τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
ὑτὸς θυητὸς ἐὼν θεὸν ἄμβροτον· οὐδέ νῦ πώ με
γνως ὡς θεός είμι, σὺ δ’ ἀσπερχὲς μενεαίνεις.
Ι νῦ τοι οὕτι μέλει Τρώων πόνος, οὓς ἐφόβησας,
δ’ ἥτοι εἰς ἄστυ ἀλεν, σὺ δὲ δεῦρο λιάσθης.
ν μέν με κτανέεις, ἐπεὶ οὔτοι μόρσιμύς είμι.
Τὸν δὲ μέγ’ ὁχθήσας προσέφη πόδας ὡκὺς
Ἀχιλλεύς.
βλαψάς μ’, Ἐκάεργε, θεῶν ὀλοώτατε πάντων,

The whole of this 22nd book is of the most sublime pathos. The
of the aged Priam, the tears of Hecuba, the generous resolu-
Hector, his bravery, his misfortunes, his death, the regrets of
people, and above all the noble sorrows of Andromachē, form
ssion of pictures impressed with the most profound grief.”
Montb.—1. πεφ., see 21, 6.—4. See 11, 593.—5. = ὀλοή, see 1,
1. Τρώων πόνος, the fight against the Trojans.—12. = ἑάλησαν.
λιάσθης, thou hast turned aside (see 15, 520) this way, i. e.
me.—13. Μοῖρᾳ ὑποκείμενος, θυητός, *Sch.* The famous Apol-
Tyana, undergoing an examination before the emperor Domi-
I threatened with death, addressed this line to him.—15. Thou
artated me, paralysed my designs. We may see 6, 39 : 7, 271,

- 16 ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· η̄ κ' ἔτι πολλοὶ γαῖαν ὀδὰξ εἴλον, πρὶν Ἰλιον εἰςαφικέσθαι.
 Νῦν δὲ ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δὲ ἐσάωσας ρῷδίλως, ἐπεὶ οὗτι τίσιν γένεταις ὀπίσσω.
 20 Ἡ σ' ἀν τισαίμην, εἴ μοι δύναμίς γε παρέει.
 “Ως εἰπὼν προτὶ ἀστυ μέγα φρονέων ἐβεβήκει,
 σευάμενος, ὡςθ' ἵππος ἀεθλοφόρος σὺν ὅχεσφιν,
 δες ρά τε ρέεια θέγσι τιτανόμενος πεδίοιο.
 24 ὡς Ἀχιλεὺς λαιψηρὰ πύδας καὶ γούνατ’ ἐνώμα.

Priam sees Achilles approach, and conjures Hector to reserve himself for the welfare of Troy. Hecuba supplicates her son, who hesitates.

- Τὸν δὲ ὁ γέρων Πρίαμος πρῶτος ἴδεν ὄφθαλ-
 μοῖσιν,
 παμφαίνονθ' ὥστ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
 δες ρά τ' ὀπώρης εἰσιν· ἀρίζηλοι δέ οἱ αὐγαὶ
 28 φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῷ.
 ὅντε κύν' Ὡρίωνος ἐπίκλησιν καλέουσιν·
 λυμπρότατος μὲν δᾶς ἐστί, κακὸν δέ τε σῆμα τέτυκται,
 καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
 32 ὡς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.
 “Οὐμωξεν δὲ ὁ γέρων, κεφαλὴν δ' ὑγε κύψατο χερσὶν,
 ὑφόσ' ἀνασχόμενος, μέγα δὲ οἰμώξας ἐγεγώνει,
 λισσόμενος φίλον νιόν· ὁ δὲ προπάροιθε πυλάων
 36 ἐστήκει, ἀμοτον μεμαὼς Ἀχιλῆι μάχεσθαι·
 τὸν δὲ ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνύς·
 “Ἐκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τυῦτον
 οἶσις ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης,
 40 Πηλείωνι δαμεῖς· ἐπεὶ πολὺ φέρτερός ἐστιν.
 Σχέτλιος, αἴθε θεοῖσι φίλος τοσσόνδε γένοιτο,

the unfigurative use of βλάπτω.—20. Ἐγιμωρησαίμην διν στ., Sch.: I would take vengeance on thee. The fiery character of Achilles has carried him to this extreme anger. There is here poetic verity, and the poet who celebrates the hero uses his right as a painter. Plato blames him; but, in Plato, poetry is only the handmaid of philosophy and morality. The philosopher nevertheless renders homage to the genius of him whom he names “the most divine of poets,” and whom he crowns before escorting him out of his republic.—23. Stretching, lengthening itself.

27. ὀπώρης, gen. of time, like νυκτός. See 5, 5.—28. See 11, 173.—29. The dogstar. See 8, 486. Some traits of this comparison have been embellished by Virgil, x. 272, sqq.—34. Sc. τὰς χεῖρας.—

τον ἐμοὶ τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν
μενον· ή κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
ίνων, καὶ περνὰς νήσων ἐπὶ τηλεδαπάων.
Ι γὰρ νῦν δύο παιδεῖ, Λυκάονα καὶ Πολύδωρον,
δύναμαι ἴδειν, Τρώων εἰς ἀστυν ἀλέντων,
ις μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
Ιλ' εὶ μὲν ζώουσι μετὰ στρατῷ, ή τ' ἀν ἔπειτα
λκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ· ἔστι γὰρ ἔνδον·
λλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἀλτης.
δ' ἥδη τεθνᾶσι, καὶ εἰν Ἀΐδαο δόμοισιν,
γος ἐμῷ θυμῷ καὶ μητέρι, τοι τεκόμεσθα·
οῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
τεται, ἦν μὴ καὶ σὺ θάνης, Ἀχιλῆι δαμασθείς.
λλ' εἰςέρχεο τεῖχος, ἐμὸν τέκος, δῆρα σαώσῃς
ῶας καὶ Τρωάς, μηδὲ μέγα κῦδος ὀρέξῃς
ιλείδῃ, αὐτὸς δὲ φίλης αἴῶνος ἀμερθῆς.
νὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
εμορον, δν ρά πατήρ Κρονίδης ἐπὶ γήραος οὐδῶ
τη ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
ις τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας,
ι θαλάμους κεραΐζομένους, καὶ νήπια τέκνα
ιλλόμενα προτὶ γαίῃ, ἐν αἰνῇ δηιοτῆτι,
κομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν.
ἐτὸν δ' ἀν πύματόν με κύνες πρώτησι θύρησιν
ιησταὶ ἐρύουσιν, ἐπεὶ κέ τις ὀξεῖ χαλκῷ
ψας, ἡὲ βαλῶν, ρεθέων ἐκ θυμὸν ἐληται,
ις τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς,
κ' ἐμὸν αἴμα πιόντες, ἀλύσσοντες πέρι θυμῷ,

—ως ἀν ἀπέλθοι μον τὰ κακὰ τῶν φρενῶν, Sch.—44. εὖνις, now
ɔ : orbus.—45. περνάς, see 24, 752.—48. See 21, 85, sqq.—
a. of price.—52. We have seen their death 20, 413 ; 21, 117.
see 13, 340.—59. πρός, adv. "Ετι ζῶντα, Sch.—60. Επὶⁱ
ιατι τοῦ γῆρως, ἐπ' ἱέδῳ τοῦ βίου, Sch.—64. The fate which
is the son of Hector. "An act of cruelty which barbarians
ly exercised in the sack of cities, and which Isaiah predicts of
n : *Infantes eorum allidentur in oculis eorum.* The Psalmist
the same Babylon : *Beatus qui tenebit et allidet parvulos tuos*
zm." Mad. Dacier.—67. ἐρ., see 11, 454.—68. See 16, 856.
πεζές κύνες, table dogs, and, so to say, messmates. θυρωρός,
e θυρωρός, guardian of the gate.—70. ἀλύσσος, another form
o, to be beside oneself, mad with joy, or lost in grief (b, 352)
verge of not knowing what to do.—73. Ας δαίκταμένψ, 21,
c c 2

- 71 κείσοντ' ἐν προθύροισι. Νέω δέ τε πάντ' ἐπέοικεν,
 72 Ἀρηϊκταμένψ, δεδαιγμένψ ὅξει χαλκῷ.
 κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅτι φανῆρ·
 ἀλλ' δτε δὴ πολιόν τε κάρη πολιών τε γένειον,
 αἰδῶν τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,
 76 τοῦτο δὴ οἰκτιστον πέλεται δειλοῖσι βροτοῖσιν.
 "Η ρὸν ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο
 χερσῖν,
 τίλλων ἐκ κεφαλῆς οὐδὲ "Ἐκτορὶ θυμὸν ἔπειθεν.
 Μήτηρ δ' αὐθὶ ἐτέρωθεν ὀδύρετο δακρυχέουσα,
 80 κόλπον ἀνιεμένη, ἐτέρηψι δὲ μαζὸν ἀνέσχεν·
 καὶ μιν δακρυχέουσ' ἔπεια πτερόνετα προςηῦδα·
 "Ἐκτορ, τέκνον ἐμόν, τάδε τ' αἴδεο καὶ μ' ἐλέησον
 αὐτῆν· εἴ ποτε τοι λαθικῆδεα μαζὸν ἐπέσχον,
 84 τῶν μυησαί, φίλε τέκνον· ἀμυνε δὲ δῆιον ἄνδρα
 τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἵστασο τούτῳ·
 σχέτλιος· εἴπερ γάρ σε κατακτάνῃ, οὐ σ' ἔτ' ἔγωγε
 κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, δν τέκον αὐτή,
 88 οὐδὲ ἄλοχος πολύδωρος, ἀνευθε δέ σε μέγα νῶιν
 'Αργείων παρὰ νησὶ κύνες ταχέες κατέδοντας.
 "Ως τώγε κλαίοντε προσαυδήτην φίλον υἱόν,
 πολλὰ λισσομένω· οὐδὲ "Ἐκτορὶ θυμὸν ἔπειθον·
 92 ἀλλ' δγε μίμν' 'Αχιλῆα πελώριον ἄσσον ίόντα.
 'Ως δὲ δράκων ἐπὶ χειῷ ὄρέστερος ἄνδρα μένησιν,
 βεβρωκὼς κακὰ φάρμακ· ἔδυ δέ τέ μιν χόλος αἰνός·
 σμερδαλέον δὲ δέδορκεν, ἐλισσόμενος περὶ χειῷ·
 96 ὃς "Ἐκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
 πύργω ἐπι προῦχοντι φαεινὴν ἀσπίδ· ἐρείσας.
 'Οχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
 "Ω μοι ἐγών, εἰ μέν κε πύλας καὶ τείχεα δύω,
 100 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,

301. The whole of this picture is reproduced and still further developed by Tyrtæus, Poem i. v. 21, sqq.; and the comparison may be made with advantage.—80. Ἀναχαλώσα, Sch. *Lazans*, unloosing, uncovering. Mothers, in extreme cases, conjured their children by the breast which had nourished them.—83. Τὸν παυσίλυπον, λήθην ἴμπιοιοῦντα τοῖς παισὶ τῶν κακῶν ἀπάντων, Sch. The lyric poet Alceæus applies the same epithet to wine. ἐπάσχον, see 9, 489.—87. λέχος, death-bed, as 18, 233; 24, 589. θάλος, scion, = child. See 18, 438.—88. Πολύεδνος, Sch.; see below 471, 472. μέγα (μεγάλως) δνευθε, in prose πάνυ πάρρωθεν.—93. χειῷ, like χηραμός, 21, 495.—94. *Coluber mala gramine pastus*, Virg.—100. Aristotle quotes this

δος μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
μύχθ' ὑπὸ τῆνδ', δλοήν, ὅτε τ' ὥρετο δῖος Ἀχιλλεύς.
Ἄλλ' ἐγὼ οὐ πιθόμην· οὐ τ' ἀν πολὺ κέρδιον ἦν
νῦν δὲ ἐπεὶ ὠλεσα λαὸν ἀτασθαλίγσιν ἐμῆσιν,
πιδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
αἵρητο τις εἴπησι κακώτερος ἄλλος ἐμεῖο.
Ἐκτωρ ἥφι βίηφι πιθήσας ὠλεσε λαόν.
Ως ἐρέουσιν· ἔμοι δὲ τότ' ἀν πολὺ κέρδιον εἴη
ἡντην ἥ Ἀχιλῆα κατακτεναυτα νέεσθαι,
ἥτε κεν αὐτὸν ὀλέσθαι ἐϋκλειῶς πρὸ πύληος.
Εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
καὶ κόρυθα βριαρήν, δόρυ δὲ πρὸς τεῖχος ἐρείσας
ὑπὸς ἵων Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω,
αἴ οἱ ὑπόσχωμαι· Ἐλένην καὶ κτήμαθ' ἄμ' αὐτῷ,
τάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοιλῆς ἐνὶ νησὶν
ἡγάγετο Τροίηνδ', ητ' ἐπλετο νείκεος ἀρχή,
ἰωσέμεν Ἀτρείδησιν ἄγειν, ἄμα δ' ἀμφὶς Ἀχαιοῖς
ἄλλ' ἀποδάσσασθαι, ὅσα τε πτόλις ἥδε κέκευθεν·
ῥωσὶν δὲ αὖ μετόπισθε γερούσιον δρκον ἔλωμαι
ιήτι κατακρύψειν, ἄλλ' ἀνδιχα πάντα δάσασθαι.
κτῆσιν ὅσην πτολιεθρον ἐπήρατον ἐντὸς ἔέργει.]
Αλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
ἡ μιν ἐγὼ μὲν ἴκωμαι ἵων δέ μ' οὐκ ἐλείσει,
ἀδέ τί μ' αἰδέσεται, κτενέει δέ με, γυμνὸν ἔόντα,
ὕτως, ὥςτε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω.
ἢ μέν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδὲ ἀπὸ πέτρης

prove what power the fear of shame has upon a noble heart, is, in his eyes, an ἀνδρεία πολιτική (civil courage). Cicero *s to Atticus*, ii. 5), wishing to go into Egypt, dreads the dismission of his fellow-citizens, if he should thus abandon the of the republic: “*Ποντινδάμας*, says he, *μοι πρώτος ἐλεγάναθήσει, Cato ille nosfer, qui mihi unus est pro centum milibus.*”—101. See these counsels 18, 254—283.—105. See 6, 442. “But if I . . .” in the second member of the sentence: iat we have said 21, 567.—117. *ἀμφὶς*, separately; pro on the other side. As to the proposition of sharing the spoil, 511.—119. *Senatorium jusjurandum*, to be taken by the Trojan s.—121. Wrongly inserted here from 18, 512, and omitted in st MSS. If it were necessary to finish the sentence compl at ver. 111, we might mentally supply, “perhaps I might his consent to leave me my life;” but such an addition injure the flow of the speech, and would even be contrary to the character of H., who repels this thought, even before it s itself entire.—123. *Eum adeam supplex, ικίτης.*—126. To
C C 3

127 τῷ δαριζέμεναι, ἄτε παρθένος ηἴθεος τε,

128 [παρθένος ηἴθεος τ' δαριζετον ἀλλήλοιϋν].

Βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν· ὅττι τάχιστα
εἶδομεν ὑποτέρῳ φένειν οὐχος ὁρέξη.

Achilles approaches; Hector flees; Achilles pursues him. All the gods look on. Zeus is moved, but Athēnē claims the execution of the decrees of fate, and Zeus consents.

“Ως ὕρμαινε μένων· δὸς δέ οἱ σχεδὸν ηλθεν Ἀχιλλεύς,

132 Ισος Ἐνυαλίψ, κορυθάϊκι πτολεμιστῆ,
σείων Πηλιάδα μελίην κατὰ δεξὶον ὕμον
δεινήν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἰκελος αὐγῇ
ἡ πυρὸς αἰθομένου, ἡ ἡλέκουν ἀνιύντος.

136 Ἔκτορα δ', ὃς ἐνόησεν, ἔλε τρόμος· οὐδὲ ἄρος ἔτ' ἔτλη
αὐθὶ μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
Πηλείδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.

‘Ηύτε κίρκος ὁρεσφίν, ἐλαφρότατος πετεηνῶν,
140 ρῆγδίως οἷμησε μετὰ τρήρωνα πέλειαν·

ἡ δέ θ' ὑπαιθα φοβεῖται· ὁ δὲ ἐγγύθεν ὀξὺ λεληκὼς
ταρφέ· ἐπαίσσει, ἐλέειν τέ οὐ θυμὸς ἀνώγει·
ὃς ἄρος δγ' ἐμμεμαὼς ιθὺς πέτετο τρέσε δῆς Ἔκτωρ

144 τεῖχος ὑπὸ Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα.
Οἵ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἡνεμόεντα

τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο·
κρουνὼ δὲ ἵκανον καλλιρόω, ἐνθα δὲ πηγαὶ

148 δοιαὶ ἀναίσσουσι Σκαμάνδρου δινήεντος.

‘Η μὲν γάρ θ' ὑδατι λιαρῷ ρέει, ἀμφὶ δὲ καπνὸς
γίγνεται ἐξ αὐτῆς, ὃς εἰ πυρὸς αἰθομένοιο·
ἡ δὲ ἐτέρη θέρει προρέει εἰκυῖα χαλάζη,

152 ἡ χιόνι ψυχρῆ, ἡ ἐξ ὑδατος κρυστάλλῳ.

converse from the oak or from the rock, that is, seated on an oak or on a rock; as in a rural interview of two lovers. There exists but one trace of this proverbial phrase in Hesiod, *Theog.*, v. 35: ‘Ἄλλα διὸ μοι ταῦτα περὶ δρῦν ἡ περὶ πέτραν; which amounts to, *Sed quo mihi herc pastori?* In the Od., 19, 163: Οὐ γάρ ἀπὸ δρυος ἔστι παλαιφάρου οὐδὲ ἀπὸ πέτρης, the question is about the birth of an unknown person, which throws no light on this passage.—127, 128. See 20, 371.—129. *Concurrere*.

132. Τῷ ἀτσσοντι, κινοῦντι τὴν κόρυθα, *Soh.*; almost the same as κορυθαίολος.—136, sqq. We may compare with these lines the flight of Turnus, in Virg., xii. 742—765.—141. *Fm λάσκω*, to resound, to cry aloud.—145. See 6, 433.—146. ὑπὲκ τείχους, retreating from the

"Ενθα δ' ἐπ' αὐτάων πλυνού εὐρέες ἐγγὺς ἔσιν,
καλοί, λαῖνεοι, ὅθι εἴματα σιγαλόεντα
πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες,
τὸ πρὸν ἐπ' εἰρήνης, πρὸν ἐλθεῖν υἱας Ἀχαιῶν.
Τῇ ρά παραδραμέτην, φεύγων, δ δ ὅπισθε διώκων
πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων
καρπαλίμως· ἐπεὶ οὐχ ἴερήιον οὐδὲ βοείην
ἀρνύσθην, ἢ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν,
ἄλλὰ περὶ ψυχῆς θέον "Εκτορος ἵπποδάμῳ.
"Ως δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
ρίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἀεθλον,
ἢ τρίπος ἡὲ γυνὴ, ἀνδρὸς κατατεθνιῶτος·
ώς τὰ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην
καρπαλίμοισι πόδεσσι· θεοὶ δέ τε πάντες ὄρῶντο·
τοῖσι δὲ μύθων ἥρχε πατήρ ἀνδρῶν τε θεῶν τε·
"Ω πόποι, ἡ φίλοι ἄνδρα διωκόμενον περὶ τεῖχος
δόφθαλμοῖσιν ὄρῶματ' ἐμὸν δ' ὀλοφύρεται ἥτορ
"Εκτορος, δς μοι πολλὰ βοῶν ἐπὶ μηρὶ ἔκηεν
"Ιδης ἐν κορυφῆσι πολυπτύχου, ἄλλοτε δ' αὐτε

— 152. *Ex aquâ concretae glaci. — 153, sqq.* “Let us admire sweet images, which mingle with the sombre pictures, which bode the death of the unhappy Hector. There reigns here a profound melancholy, full of regretful feeling for the death of the hero. return to the happy times of peace, when the Trojan women came ash their rich garments in the springs of the Scamander,—for their daughters themselves did not disdain those employments which regard as menial,—this recollection of the sweet occupations of happiness, in the midst of war’s alarms, at the moment when the rest of misfortunes is about to descend upon Ilium, adds still further to the lively impression produced by this book of sadness, which ends altogether like a death-knell.” *Dugas Montb.* — 157. (‘Ο φεύγων, δ 82 . . . — 159. In racing they might gain (*ἀρνυσθαι, imparare*) an ox or a sheep (*ἴερειον*). *βοεῖη*, an ox-skin, rather a shield. Dugas Montbel proves by a passage of Hdt. (ii. 1) that they gave skins of animals as prizes in their contests, and minds us that skins were occasionally used as *money* (see 7, 474). 1. θέειν περὶ ψυχῆς, to run for one’s life, has become proverbial taking of extreme peril. — 162. H. several times mentions the and games established to celebrate the funeral of a king or a le person (*ἀνδρὸς κατατεθνηῶτος*, gen. absol., *homine mortuo*); following book he describes the games in honour of Patroclus. τρια, metce.—165. The poet says, and means to say, that the two make three times the circle of the city. The terms of this often tortured by criticism, are susceptible of no other sense. valour and the swiftness of Achilles, which the poet never o celebrate, and the assistance which Apollo lends Hector (see

172 ἐν πόλει ἀκροτάγῃ· νῦν αὐτέ ἐ δῖος Ἀχιλλεὺς

ἀστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.

‘Αλλ’ ἄγετε, φράζεσθε, θεοί, καὶ μητιάασθε,
ἡὲ μιν ἐκ θανάτοιο σαώσομεν, ἡὲ μιν ἥδη

176 Πηλειδη Ἀχιλῆι δαμάσσομεν, ἐσθλὸν ἐόντα.

Τὸν δ’ αὐτὲ προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

“Ω πάτερ, ἀργικέραυνε, κελαινεφές, οἶον ἔειπες!

ἄνδρα θυητὸν ἐόντα, πάλαι πεπρωμένου αἴσῃ,

180 ἀψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;

“Ερδό· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

Τὴν δ’ ἀπαμεψόμενος προσέφη νεφεληγερέτα Ζεύς·

Θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ

184 πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἡπιος εἶναι·

ἔρξον, ὅπη δή τοι νόος ἐπλετο, μηδὸν ἔτ’ ἐρώει.

Athénè descends on the plain of Troy. Achilles still keeps Hector there, reserving this victim to himself alone. Zeus weighs the destinies of the two heroes. Hector's hour is come. Apollo abandons him. Athénè, in the form of Deiphobus, emboldens Hector to the fight.

“Ως εἰπὼν ὕτρυνε πάρος μεμαυῖαν Ἀθήνην·

βῆ δὲ κατ’ Οὐλύμποιο καρήνων ἀτέξασα.

186 “Ἐκτορα δ’ ἀσπερχὲς κλονέων ἔφεπ’ ὠκὺς Ἀχελλεύς.

‘Ως δ’ ὅτε νεβρὸν ὅρεσφι κύων ἐλάφοιο δίηται,

ὅρσας ἐξ εὐνῆς, διά τ’ ἄγκεα καὶ διὰ βήσσας·

τὸν δ’ εἰπερ τε λάθησι καταπτήξας ὑπὸ θάμνῳ,

192 ἀλλά τ’ ἀνιχνεύων θέει ἐμπεδον, ὅφρα κεν εῦρῃ

ὡς “Ἐκτωρ οὐ λῆθε ποδώκεα Πηλείωνα.

‘Οσσάκι δ’ ὁρμήσει πυλάων Δαρδανιάων

ἀντίον ἀτέξασθαι ἐϋδμήτους ὑπὸ πύργους,

196 εἰ πώς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν·

τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθάς

204) suffice to establish the poetic truth of the fact. — 171. “It was the custom of the Pagans to sacrifice to the gods on the hills and on the mountains, or, as the Holy Scriptures say, on the high places. It is for this reason that God commanded his people to overthrow all these high places, which the nations had profaned by idolatry (Deut. xii. 2). Hence the reproach bestowed on so many kings: *exodus non abstulit.*” Mad. Dacier. — 180. See 16, 442. — 184. *Animo proponso* (*in te or tibi*). *τοι* = *σοι*. — 185. See 2, 179.

192. *ἐμπεδον*, without stopping, as in French *ferme* in some phrases [*tracks her continual, Cp.*]. — 194. See 5, 789. — 198. *πρὸς τάλεως*,

ι4 φεύγω, τῷπερ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
αἴρήσει με καὶ ὡς, καὶ ἀνάλκιδα δειροτομήσει.

ι6 Εἰ δὲ ἦν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἔάσω
Πηλείδῃ Ἀχιλῆῃ, ποσὶν δὲ ἀπὸ τείχεος ἄλλῃ
φεύγω πρὸς πεδίον Ἰλίου, ὅφελον ἦν ἵκωμαι
· Ἰδης τε κυημούς, κατὰ τε ρωπήια δύω·

Ο ἐσπέριος δὲ ἦν ἐπειτα λοεσσάμενος ποταμοῖο,
ἰδρῶ ἀποψυχθείς, ποτὶ Ἰλίου ἀπονεοίμην.
· Ἀλλὰ τίν μοι ταῦτα φίλος διελέξατο θυμός;
μή μ' ἀπαειρόμενον πόλιος πεδίονδε νοήσῃ,
· καὶ με μεταΐξας μάρψυ ταχέεσσι πόδεσσιν
οὐκέτ' ἐπειτ' ἔσται θάνατον καὶ Κῆρας ἀλύξαι·
λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
Εἰ δὲ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·
· καὶ γάρ θην τούτῳ τρωτὸς χρῶς ὀξεῖ χαλκῷ,
ἐν δὲ ἵα ψυχῇ, θυντὸν δὲ ἐφιστήσας αὐτῷ ποταμοῖο
[ἔμμενας· αὐτάροι οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει].

“Ως εἰπὼν Ἀχιλῆα ἀλεῖς μένεν· ἐν δέ οἱ ἥτορ
ἀλκιμὸν ὥρματο πτολεμίζειν ἥδε μάχεσθαι.
· Ήύτε πάρδαλις εἰσι βαθείης ἐκ ξυλόχοιο
ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἄκούσῃ·
εἴπερ γὰρ φθάμενός μιν ἡ οὐτάσῃ, ἡὲ βάλησιν,
ἄλλα τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
ἀλκῆς, πρίν γ' ἡὲ ξυμβλήμεναι, ἡὲ δαμῆναι·
ῶς Ἀντήνορος οὐδὲ ἀγαυοῦ, δίος Ἀγήνωρ,
οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ’ Ἀχιλῆος·
ἄλλ’ ὅγειρος ἀσπίδα μὲν πρόσθ’ ἔσχετο πάντος
· ἔτσην,
· ἐγχείη δὲ αὐτοῖο τιτύσκετο, καὶ μέγ’ ἀντει·

¹ begin to blacken its waves.” *Mad. Dacier.* See 14, 16.—**558.** *Achille agitari*, yielding to his impetuosity. — **559.** καταδύω, *me m in . . .* — **561.** *Ιδρῶ ἀποψυχθείς*, see 11, 622. — **563.** *Ἀπαίροντα ποχωροῦντα*, Sch. — **567.** The same ellipse of the second member of the sentence takes place in English, and, in fact, in all languages, any man speaks to himself in a state of agitation, or under lively emotion: “If I attacked him in front before the city . . . !” — **568.** *ἄπολε* of Achilles being rendered invulnerable by the waters of and only being able to be wounded in the heel, is posterior to 70. Rejected by the ancient critics, and evidently an interpolation. — **571.** *Συστρέψας τὸ σῶμα*, Sch.; see 581. — **578.** *ἀλκῆ*, exercise of strength, combat. = *συμβαλῆναι, committi*, to encounter

- 213 φύχετο δ' εἰς Ἀΐδαο· λίπεν δέ ἐ Φοῖβος Ἀπόλλων.
 Πηλείωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη·
 ἀγχοῦ δ' ἴσταμένη ἔπεια πτερόεντα προσηύδα·
- 216 Νῦν δὴ νῷ γ' ἔολπα, Διὶ φίλε, φαίδιμ' Ἀχιλλεῦ,
 οἴστεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
 "Ἐκτορα δηώσαντε, μάχης ἄτον περ ἐόντα.
 Οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένου ἄμμε γενέσθαι,
- 220 οὐδὲ εἴ κεν μάλα πολλὰ πάθοι ἑκάρεργος Ἀπόλλων,
 προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
 "Αλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπτυνε τόνδε δ' ἐγώ τοι
 οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.
- 224 "Ως φάτ' Ἀθηναίη· ὁ δ' ἐπείθετο, χαῖψε δὲ θυμῷ·
 στῇ δ' ἄρ' ἐπὶ μελίης χαλκογλώχινος ἐρεισθείς.
 "Η δ' ἄρα τὸν μὲν ἔλειπε, κιχίσατο δ' Ἐκτορα δῖον,
 Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτερέα φωνήν·
- 228 ἀγχοῦ δ' ἴσταμένη ἔπεια πτερόεντα προσηύδα·
 "Ηθεῖ, η μάλα δή σε βιάζεται ὡκὺς Ἀχιλλεὺς
 ἄστο πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξάμεσθα μένοντες.
- 232 Τὴν δ' αὗτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 Δηϊφόβη, η μὲν μοι τὸ πάρος πολὺ φίλτατος ἥσθα
 γνωτῶν, οὓς Ἐκάβῃ ἡδὲ Πρίαμος τέκε παῖδας·
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
- 236 δις ἔτλης ἐμεῦ εἶνεκ', ἐπεὶ ἵδες ὀφθαλμοῖσιν,
 τείχεος ἔξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν.
 Τὸν δ' αὗτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "Ηθεῖ, η μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
- 240 λίσσονθ', ἔξείης γουνούμενοι, ἀμφὶ δ' ἔταῖροι,
 αὐθὶ μένειν τοῖσιν γὰρ ὑποτρομέουσιν ἀπαντες·
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 Νῦν δ' ιθὺς μεμαῶτε μαχώμεθα, μηδὲ τι δούρων
- 244 ἔστω φειδωλή, ἵνα εἴδομεν, εἴ κεν Ἀχιλλεὺς
 νῷ κατακτείνας ἔναρα βροτόεντα φέρηται
 νῆας ἔπι γλαφυράς, η κεν σῷ δουρὶ δαμήη.

the language of Aeschylus or Pindar it would be more brilliant, but less effective." — 218. See 6, 203. — 219. τεφυγμένον γενέσθαι, = φυγεῖν, hence the accus. ἄμμε. See 6, 488.—220. πολλὰ πάθοι answers to the French phrase, "se donnerait beaucoup de mal." *Eti multa molitus sit*, Heyne.—221. Τὸ ἱπίμονον τῆς ἰστείας δηλοῖ διὰ δύο προθίστεων, *Eustath.* See Dionysius of Halicarnassus, *De compositione verborum*, ch. 15.—229. See 6, 518.—234. *Fratrum*; see 13, 697. τάκε = ἔτεκον, like 16, 849.—240. = λίσσοντο.

Hector no longer hesitates. He hurls his javelin at Achilles in n. *Deiphobus* has disappeared. A sad presentiment seizes ector.

“Ως φαμένη, καὶ κερδοσύνη ἡγήσατ’ Ἀθήνη·
Οἱ δὲ ὅτε δὴ σχεδὸν ἤσαν ἐπ’ ἀλλήλοισιν ιόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος” *Εκτωρ*.
Οὐ σ’ ἔτι, Πηλέος υἱέ, φοβήσομαι, ὃς τὸ πάρος
περ.

Τρὶς περὶ ἄστυ μέγα Πριάμου δίον, οὐδέ ποτ’ ἔτλην
μεῖναι ἐπερχόμενον· νῦν αὖτε μεθ’ θυρὸς ἀνῆκεν
στήμενας ἀντία σεῖο· ἔλοιμί κεν, η̄ κεν ἀλοίην.
‘Αλλ’ ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἀρμονιάων·
οὐ γὰρ ἐγώ σ’ ἔκπαγλον ἀεικῶ, αἴ κεν ἐμοὶ Ζεὺς
δῶρα καμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ’ ἐπεὶ ἄρ σε συλήσω κλυντὰ τεύχε’, ‘Αχιλλεῦ,
νεκρὸν ‘Αχαιοῖσιν δώσω πάλιν· ως δὲ σὺ ρέζειν.

Τὸν δ’ ἄρ’ ὑπόδρα ἴδων πρυξέφη πύδας ὥκὺς
‘Αχιλλεύς’

“Εκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
‘Ως οὐκ ἔστι λέσουσι καὶ ἀνδράσιν ὅρκια πιστά,
οὐδὲ λύκοι τε καὶ ἄρνες διμόφρονα θυμὸν ἔχουσιν,
ἀλλὰ κακὰ φρονένυσι διαμπερὲς ἀλλήλοισιν·
ως οὐκ ἔστ’ ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι ιωῖν
ὅρκια ἔσσονται, πρίν γ’ η̄ ἔτερόν γε πεσόντα
αἷματος ἄσαι ‘Αρη, ταλαύρινον πολεμιστήν.
Παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
αἰχμητήν τ’ ἔμεναι καὶ θαρσαλέον πολεμιστήν.
Οὐ τοι ἔτ’ ἔσθ’ ὑπάλυξις· ἄφαρ δέ σε Παλλὰς’ Ἀθήνη
ἔγχει ἐμῷ δαμάᾳ· νῦν δ’ ἀθρόα πάντ’ ἀποτίσεις

7. *καὶ* is very expressive : she not only urged him by words ; also marched first against Achilles. Athēnē acted in the same towards Pandarus, 4, 86, sqq. — 251. As we have often seen *tremo* = *fugio*; here δίον, *timui* (see 5, 568), means *fugi*. — 254. *ιαρτυρώμεθα*, Sch.; fm *ἐπιδοῦνται*, *demus nobis* (*testes*), let us give oda (as witnesses). — 256. In prose *aīcīσω*, see 16, 545. — 257. = *ιονήν*, *ut stare possim contra te, te sustinere*, the strength to resist — 259. = *ρέζει*. By concluding with this *codem modo tu facio*, he avoids ending his speech with words of evil augury. — 261. Δει-*τοι* ἀνεπίληπτα *τίργασμίνε*, Sch.; for they derive ἄλαστος fm λα-*το*, to forget. *συνημοσύνη* (fm *αντίημι*) = *συνθήη*, a convention. *Lupis et agnis quanta sortito obtrigit, Tecum mihi discordia est*, — 267. See 5, 289. — 268. “All the resources of the art in

71 κείσοντ' ἐν προθύροισι. Νέω δέ τε πάντ' ἐπέοικεν,
72 Ἀρηϊκταμένψ, δεδαΐγμένψ ὀξεῖ χαλκῷ,

κείσθαις πάντα δὲ καλὰ θαυμάτι περ, ὅττι φανῆῃ·
ἀλλ' ὅτε δὴ πολιόν τε κάρη πολιών τε γένειον,

αἰδῶν τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,

76 τοῦτο δὴ οἰκτιστον πέλεται δειλοῖσι βροτοῖσιν.

"Η ρὸ δὲ γέρων, πολιάς δ' ἄρ' ἀνὰ τρίχας Σλκετο
χερσίν,

τίλλων ἐκ κεφαλῆς οὐδὲ "Εκτορι θυμὸν ἔπειθεν.

Μήτηρ δὲ αὐτὸν ἑτέρωθεν ὀδύρετο δακρυχέουσα,

80 κόλπον ἀνιεμένη, ἑτέρη φί δὲ μαζὸν ἀνέσχεν·

καὶ μιν δακρυχέουσ' ἔπεια πτερόβεντα προςήνδα·

"Εκτορ, τέκνου ἐμόν, τάδε τ' αἴδει καὶ μ' ἐλέησον
αὐτήν· εἴ ποτε τοι λαθικηδέα μαζὸν ἐπέσχου,

84 τῶν μυησαί, φίλε τέκνου ἄμυνε δὲ δῆιον ἄνδρα

τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἵστασο τούτῳ·

σχέτλιος· εἴπερ γάρ σε κατακτάνῃ, οὐ σ' ἔτ' ἔγωγε

κλαύσομαι ἐν λεχέεσσι, φίλου θάλος, διν τέκον αὐτή,

88 οὐδὲ ἄλοχος πολύδωρος, ἄνευθε δέ σε μέγα νῶν

'Αργείων παρὰ νησὶ κύνες ταχέες κατέδονται.

"Ως τώγε κλαίοντε προσαυδήτην φίλον υἱόν,

πολλὰ λισσομένω οὐδὲ "Εκτορι θυμὸν ἔπειθον·

92 ἀλλ' ὅγε μίμιν' 'Αχιλῆα πελώριον ἀσσον ίόντα.

'Ως δὲ δράκων ἐπὶ χειρὶ δρέστερος ἄνδρα μένησιν,

βεβρωκὼς κακὰ φάρμακος· ἔδυ δὲ τέ μιν χόλος αἰνός·

σμερδαλέον δὲ δέδορκεν, ἐλισσόμενος περὶ χειρῶν·

96 ὃς δὲ προῦχοντι φαεινὴν ἀσπίδος ἐρείσας.

'Οχθῆσας δὲ ἄρα εἶπε πρὸς διν μεγαλήτορα θυμόν·

"Ω μοι ἐγών, εἴ μέν κε πύλας καὶ τείχεα δύω,

100 Πουλὺδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,

301. The whole of this picture is reproduced and still further developed by Tyrtæus, Poem i. v. 21, sqq.; and the comparison may be made with advantage.—80. Ἀναχαλώσα, Sch. *Lazans*, uncovering, uncovering. Mothers, in extreme cases, conjured their children by the breast which had nourished them.—83. Τὸν παυσίλυπτον, λάθητι μηποιοῦντα τοῖς παισὶ τῶν κακῶν ἀπάντων, Sch. The lyric poet Alceaus applies the same epithet to wine. *Ἐπίσχον*, see 9, 489.—87. λάχος, death-bed, as 18, 233; 24, 589. θάλος, scion, = child. See 18, 438.—88. Πολύεδνος, Sch.; see below 471, 472. μέγα (μεγάλως) δίνειθε, in prose πάγυ πόρρωθεν.—93. χειρί, like χηραμός, 21, 495.—94. *Coluber mala gramine pastus*, Virg.—100. Aristotle quotes this

- 10 Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἄνευθεν,
οὐδὲ ἀλέη· ἦ γάρ ρα πάλαι τόγε φίλτερον ἦεν
Ζηνὶ τε καὶ Διὸς υἱεῖ, Ἐκηβόλῳ, οἵ με πάρος γε
πρόφρονες εἰρύνατο· νῦν αὖτέ με Μοῖρα κιχάνει·
14 μὴ μὰν ἀσπουδή γε καὶ ἀκλειώς ἀπολοίμην,
ἀλλὰ μέγα ρέξας τι καὶ ἐσπομένοισι πυθέσθαι.

Achilles and Hector engage. Hector falls. Achilles, in spite of his supplications, refuses to restore his body to his parents. Hector predicts that Achilles shall fall by the hand of Paris, and expires.

- “Ως ἄρα φωνήσας εἰρύσσατο φάσγανον δξύ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε.
18 Οἵμησεν δὲ ἀλείς, ὥστ’ αἰετὸς ὑψιπετήεις,
ὅστ’ εἴσιν πεδίονδε διὰ νεφέων ἐρεβενυῶν,
ἀρπάξων ἦ ἄρν’ ἀμαλὴν ἦ πτῶκα λαγών·
ῶς Ἐκτωρ οἴμησε, τινάσσων φάσγανον δξύ.
2 Ωρομήθη δ’ Ἀχιλλεὺς, μένεος δ’ ἐμπλήσατο θυμὸν
ἀγρίου· πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
καλόν, δαιδάλεον· κόρυθι δ’ ἐπένευε φαεινῆ,
τετραφάλῳ· καλαὶ δὲ περισπείοντο ἔθειραι
6 χρύσεαι, ἃς Ἡφαιστος ἵει λόφον ἀμφὶ θαμειάς·
οἶος δ’ ἀστήρ εἴσι μετ’ ἀστράσι νυκτὸς ἀμολγῷ
ἔσπερος, δις κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ·
ῶς αἰχμῆς ἀπέλαμπ’ εὐήκεος, ἦν ἄρ’ Ἀχιλλεὺς
1 πάλλεν δεξιτερῷ, φρονέων κακὸν Ἐκτορὶ δίψ,
εἰςօρδών χρόα καλόν, δητὶ εἴξειε μάλιστα.
Τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρόα χάλκεα τεύχη,
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
· φαίνετο δ’, ὃ κληῖ δεεις ἀπ’ ὕμων αὐχέν’ ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὕκιστος ὅλεθρος·
τῇ ρῷ ἐπὶ οἴ μεμαῶτ’ ἔλιασ’ ἔγχει δῖος Ἀχιλλεὺς·

28. ἀλείς, in a position to be protected by the shield and the rod which he brandished.—310. Απαλήν, νίαν, Sch. πτέρξ, pavis.

Virgil has added some ornaments to this comparison, ix. 563.—Πρόσθε στίρνου τὸ σάκος ἰκάλυψεν (αὐτόν).—319. ἀπέλαμπε ains its subject, and this verb is equivalent to λαμπρόν τι or γρότης ἔξει. We should express this word faithfully, if we did say, “it gleamed from the point;” as we say, it thunders, it is (in German, es blitzt).—323. ἄλλο τόσον, the whole extent of est: δοσον ἦν ἄλλο (other than the place designated at ver. 324), ν.—324. ἔφαίνετο, was exposed to view, left unprotected; see 99. In order to wound Hector it was necessary to find the d— in his armour; for the arms carried off from Patroclus, t—

- 327 ἀντικρὺ δ' ἀπαλοῖν δί' αὐχένος ἥλυθ' ἀκωκῆ.
 328 Οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίν τάμε χαλκοβάρεια,
 δόφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
 Ἡμιπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο δίος Ἀχιλλεύς·
 Ἐκτορ, ἀτάρ που ἔφης, Πατροκλῆ̄ ἐξεναρίζων,
 332 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὑπίζεο νόσφιν ἐόντα.
 Νήπιε, τοῖο δ' ἄνευθεν ἀσσητὴρ μέγ' ἀμείνων
 νηυσὶν ἐπὶ γλαφυρῷσιν ἐγὼ μετύπισθε λελείμμην,
 δις τοι γούνατ' ἐλυσα· σὲ μὲν κύνες ἡδὸνοί
 336 ἐλκήσουσ' ἀϊκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.
 Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίλος
 Ἐκτωρ·
 Λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων, σῶν τε τοκήων,
 μή με ἕα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν·
 340 ἀλλὰ σὺ μὲν χαλκύν τε ἄλις χρυσόν τε δέδεξο,
 δῶρα, τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ·
 σῶμα δὲ οἴκαδ ἐμὸν δόμεναι πάλιν, δόφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.
 344 Τὸν δ' ἄρ' ὑπόδρα ἴδων προσέφη πύδας ὡκὺς
 Ἀχιλλεύς·
 Μή με, κύνον, γούνων γουνάζεο, μηδὲ τοκήων·
 αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη,
 ὦμ' ἀποταμιόμενον κρέα ἐδμεναι, οἰά μ' ἔοργας·
 348 ὃς οὐκ ἔσθ' δις σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,
 οὐδὲ εἴ κεν δεκάκις τε καὶ εἴκοσιν ἡριτ' ἄποινα
 στήσωσα· ἐνθάδ' ἀγοντες, ὑπόσχωνται δὲ καὶ ἄλλα·
 οὐδὲ εἴ κέν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι

of Hēphaestus, were impenetrable. — 328. Ἀσφάραγος or σφάραγος, the tracheal artery; λανκανῆ, the throat (24, 642). This distinction of H. was neglected by the poets after him, who, for example, make drink descend by the tracheal artery. — 329. δόφρα means in order that, and the poet does not mean, like his translators, in such a manner that . . . Here, as elsewhere (11, 574, sqq.), H. attributes to the spear desires and intentions. — 333. See 15, 254. — 336. = ἀϊκῶς, αϊκιστικῶς, Sch. — 337. See 15, 24. — 343. λαλ., see 7, 80. — 346. Ἀναπτίσοι, Eust. — 347. We meet this same barbarous idea 4, 35, and 24, 212. οἰα, qualia, i. e. quā re (= nam eā re) digna. — 349. Εἴκοσι πλασίονα, Sch. — 350. λοτάναι, of the scales, appendere; see 13, 745. — 351. ἐρύσασθαι, as also more frequently ἀλεῖν, to draw (raise) the scale, to weigh. Some later poets have indeed said that Priam ransomed the body of Hector for its weight in gold. This tradition (drawn perhaps from this verse) and a passage of the Theogony cited by Heyne, Πιστὸς ἀνὴρ χρυσοῖ καὶ ἀργύρον ἀντερύσασθαι Ἀξιος (ver. 77), confirm the explanation of the Scholiast: ζυγοστατῆσαι,

52 Δαρδανίδης Πρίαμος, οὐδ' ὡς σέγε πότνια μήτηρ
ἐνθεμένη λεχέεποι γούστεται, δν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται.

Τὸν δὲ καταθυῆσκων προσέφη κορυθαίολος "Εκτωρ"

56 "Η σ' εὗ γιγνώσκων προτιόστομαι, οὐδ' ἄρ' ἔμελλον
πείσειν· η γὰρ σοίγε σιδήρεος ἐν φρεσὶ θυμός.

Φράζευ νῦν, μή τοι τι θεῶν μήνυμα γένωμαι,
ηματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων,
60 ἐσθλὸν ἔόντ', δλέσωσιν ἐνὶ Σκαῆσι πύλησιν.

"Ως ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
ψυχὴ δ' ἐκ ρέθεων πταμένη "Αἰδόςδε βεβήκει,
δν πότμου γοόωσα, λιποῦσ' ἀδροτῆτα καὶ ηβῆν.

64 Τὸν καὶ τεθνητὰ προσηνδα δῖος Ἀχιλλεύς"

Τέθναθι" Κῆρα δ' ἐγὼ τότε δέξομαι, ὑππότε κεν δὴ
Ζεὺς ἐθέλῃ τελέσαι ηδ' ἀθάνατοι θεοὶ ἄλλοι.

Achilles strips the body of Hector, and drags him fastened by the feet to his chariot. Priam wishes to go and supplicate Achilles. Andromache laments. Andromache flies to the tower, sees and faints, whilst her women wail around her.

"Η ρά, καὶ ἐκ νεκροῦ ἐρύσσατο χάλκεον ἔγχος.

58 Καὶ τόγ' ἀνευθεν ἔθηχ', δ' ἀπ' ὕμων τεύχε' ἐσύλα
αίματόεντ'. ἄλλοι δὲ περιδραμον υἱες Ἀχαιῶν,
οἵ καὶ θηῆσαντο φυὴν καὶ εἶδος ἀγητὸν

"Εκτορος" οὐδ' ἄρα οἴ τις ἀνουτητί γε παρέστη.

2 "Ωδε δέ τις εἴπεσκεν ἴδων ἐς πλησίον ἄλλον"

"Ω πόποι, η μάλα δὴ μαλακώτερος ἀμφαφάσθαι

τιστῆσαι. Recent annotators translate ἐρύσσασθαι by *deliver*, setting aside the idea of the balance. — 352, sqq. Imitated by Virg., x. 7, sqq.—356. Προεβλέπω, Sch. The same word occurs Od. 7, 31. t., Yes, knowing thee well, I look at thee; i. e. I see thee such I have ever known thee. — 358. See 16, 852.—360. "Hectore nulto, quum Achilles circa mœnia Trojanorum vagaretur ac diceret solum Trojam expugnasse, Apollo iratus, Parim se simulans, um, quem mortalem habuisse dicitur, sagittâ percussit, et occidit." Igin, fab. 107. — 362, sqq. See 16, 856, sqq., and the end of the neid.

370. Hdt. tells a similar story of an officer of the Persian army led in the battle of Platea, ix., ch. 25: 'Ο δὲ νεκρὸς ἦν θίης ος μεγάθεος εἶνεκα καὶ κάλλεος. Τῶνδε εἶνεκα καὶ ταῦτα ἐποίεν, εἴποντες τὰς τάξις ἐφοίτεον θηῆσθμενοι Μασίστιον. "Hector was handsome, that Plutarch relates, in his life of Aratus, that a sort having spread at Lacedæmon that there had arrived a young man perfectly handsome, and who resembled Hector, all the people to see him, and that they pressed round him in such a way, that

- 374 Ἔκτωρ, ἦ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέῳ.
 Ὡς ἄρα τις εἴπεσκε, καὶ οὐτήσασκε παραστάς.
- 376 Τὸν δὲ ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς ἐν Ἀχαιοῖσιν ἔπεια πτερόεντ' ἀγόρευεν.
 Ὡ φίλοι, Ἀργείων ἡγήτορες ἥδε μέδοντες,
 ἐπειδὴ τόνδε ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
- 380 δις κακὰ πόλλα ἔρρεξεν, δοσ' οὐ σύμπαντες οἱ ἄλλοι·
 εἰ δὲ ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὅφρα κέ τι γυῶμεν Τρώων υόν, ὅντιν' ἔχουσιν·
 ἢ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
- 384 ἡὲ μένειν μεμάσι, καὶ Ἔκτορος οὐκέτ' ἐόντος.
 Ἄλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 Κεῖται πάρα νήεσσι νέκυς ἄκλαντος, ἄθαπτος,
 Πάτροκλος· τοῦ δὲ οὐκ ἐπιλήσσομαι, ὅφελον ἔγωγε
- 388 ζωῖσιν μετέω, καί μοι φίλα γούνατ' ὀρώρῃ·
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
 αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρουν.
 Νῦν δὲ ἄγ', ἀείδοντες Παιήονα, κοῦροι Ἀχαιῶν,
- 392 νηυσὶν ἐπι γλαφυρῷσι νεώμεθα, τόνδε δὲ ἄγωμεν.
 Ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἔκτορα δῖον,
 ψῆφος Τρῶες κατὰ ἄστυ θεῷ ὃς εὐχετόωντο.
- “Ἡ ρά, καὶ Ἔκτορα δῖον ἀεικέα μῆδετο ἔργα.
- 396 Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρυνης, βούσον δὲ ἔξηπτεν ἴμάντας,
 ἐκ δίφροιο δὲ ἐδησε· κάρη δὲ ἐλκεσθαι ἔσασεν·
 ἐς δίφρον δὲ ἀναβάς, ἀνά τε κλυτὰ τεύχει ἀείρας,
- 400 μάστιξέν ῥὲ ἐλάαν, τῷ δὲ οὐκ ἄκοντε πετέσθην.
 Τοῦ δὲ ἦν ἐλκομένοιο κονίσαλος· ἀμφὶ δὲ χαῖται

he was crushed by the crowd.” *Mad. Dacier.*—379. ἐπειδὴ with the first long, a licence admitted by Epic poetry at the beginning of a line.—381. See 1, 302. πειρ., see 5, 220; 11, 386.—383. = *δρόπολιν*.—386. “Achilles was eager to crown his victorious attack by the capture of the city, then in consternation; but a decree of destiny, often mentioned by the poet, refused him this glory. Remark with what skill H. avoids resting upon a weakness so prejudicial to the interest inspired by the principal hero of the Iliad.” *Eustath.*—391, sqq. These lines have been thus reproduced by Abronius Silo (*Seneca, Suasoriae*):

“Ite agite, o Danaï, magnum Pseana canentes;
 Itē triumphantes: belli mora concidit Hector.”

— 395. *Εἰργάζετο, ἰχοίει, Sch.*; with two accus.; see Gr. 756. ^{πτλ.} picture which follows has been admired in all times, and often

102 κυάνεαι πίτναντο, κάρη δ' ἄπαν ἐν κονίγσιν
κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυξμενέεσσιν
104 δῶκεν ἀεικίσσασθαι ἑῇ ἐν πατρίδι γαίῃ.

“Ως τοῦ μὲν κεκόνιτο κάρη ἄπαν· οὐδὲ νυ μήτηρ
τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐξιδοῦσα.

108. “Ωμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ¹
κωκυτῷ τ' εἴχοντο καὶ οἰμωγῷ κατὰ ἄστυ·

τῷ δὲ μάλιστ' ἄρ' ἦην ἐναλίγκιον, ώς εἰ ἄπασα
“Ιλιος ὄφρυσέσσα πυρὶ σμύχοιτο κατ' ἄκρης.

12 Λαοὶ μέν Ῥά γέροντα μόγις ἔχον ἀσχαλόωντα
ἔξελθεῖν μεμαῶτα πυλάων Δαρδανιάων·
πάντας δ' ἐλλιτάνευε, κυλινδόμενυς κατὰ κόπρουν,
ἐξονομακλήδην ὀνομάζων ἀνδρα ἔκαστον·

16 Σχέσθε, φίλοι, καὶ μ' οἶον ἔάσατε, κηδόμενοί περ,
ἔξελθόντα πόληος, ἵκεσθ' ἐπὶ νῆας Ἀχαιῶν,
λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, διβρυμοεργόν,
ἥν πως ἡλικίην αἰδέσσεται ἡδ' ἐλεήσῃ

20 γῆρας. Καὶ δέ νυ τῷδε πατὴρ τοιός δε τέτυκται,
Πηλεύς, δις μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.
Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·

24 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
ώς ἐνός, οὐ μ' ἄχος δέξν κατοίσεται “Αἴδος εἴσω,
“Εκτορος” ώς ὅφελεν θανέειν ἐν χερσὶν ἐμῆσιν·

τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
3 μήτηρ θ', η μιν ἔτικτε, δυςάμμορος, ἡδ' ἐγὼ αὐτός.

“Ως ἔφατο κλαίων” ἐπὶ δὲ στενάχοντο πολίται·
Τρωῆσιν δ' Ἐκάβῃ ἀδινοῦ ἐξῆρχε γόοιο·

Τέκνουν, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
σεῦ ἀποτεθνηῶτος; δις μοι νύκτας τε καὶ ἡμαρ
εὐχωλὴ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειρο,
Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἷ σε θεὸν ὃς
δειδέχατ· η γάρ κέ σφι μάλα μέγα κῦδυς ἔησθα
Ζωὸς ἐών· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει.

esented by artists.—402. ‘Ἐξεπετάννυντο, Sch.—411. ‘Ἐπὶ²
ἀδους τόπου κειμένη, Sch.; see 20, 151. Virgil has amplified
verse, *Aen.* iv. 668, sqq.—414. ‘Αντὶ τοῦ κόνιν, η συρφετόν,
; see 24, 164.—416. “In spite of your anxiety for me.”
is *Montb.*—419. = αἰδέσηται—430. See 18, 316.—431. Εἰς τὶ³
ιώσω; δ ἔστι ζήσομαι, Sch.; fm βαίνω, see 24, 131, and 15, 194.

- 437 “Ως ἔφατο κλαίουσ’· ἀλοχος δ’ οὕπω τι πέπυστο
 “Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἥγγειλ’ ὅττι ρά οἱ πόσις ἔκτοθι μίμνε πυλάων·
- 440 ἀλλ’ ἦγ’ ίστὸν ὑφαινε, μυχῷ δόμουν ὑψηλοῖο,
 δίπλακα πορφυρένην, ἐν δὲ θρόνα ποικίλ’ ἔπασσεν.
 Κέκλετο δ’ ἀμφιπόλοισιν ἔυπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, δῆρα πέλοιτο
- 444 “Ἐκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·
 νηπίη, οὐδὲ ἐνόησεν, δὲ μιν μάλα τῇλε λοετρῶν
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθίηνη.
 Κωκυτοῦ δὲ ἱκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
- 448 τῆς δὲ ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 ἡ δὲ αὐτὶς δμωῆσιν ἔυπλοκάμοισι μετηύδα.
 Δεῦτε, δύνω μοι ἔπεσθον, ἵδωμ’, ὅτιν’ ἔργα τέ-
 τυκται.
- Αἰδοίης ἐκυρῆς ὀπὸς ἔκλυον· ἐν δὲ ἐμοὶ αὐτῷ
- 452 στήθεσι πάλλεται ἥτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
 πήγυνται· ἐγγὺς δή τι κακὸν Πριάμοιο τέκεσσιν.
 Αἶ γάρ ἀπ’ οὐατος εἴη ἐμέν ἔπος· ἀλλὰ μᾶλ’ αἰνῶς
 δείδω μὴ δή μοι θρασὺν “Ἐκτορα δίος Ἀχιλλεύς,
- 456 μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
 καὶ δή μιν καταπαύσῃ ἀγηνορίης ἀλεγεινῆς,
 ἡ μιν ἔχεσκ’ ἐπεὶ οὐποτ’ ἐνὶ πληθυῆ μένεν ἀνδρῶν,
 ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδεινὶ εἴκων.
- 460 “Ως φαμένη μεγάροιο διέσυστο μαινάδι ἴση,
 παλλομένη κραδίην· ἄμα δὲ ἀμφίπολοι κίον αὐτῷ.
 Αὐτὰρ ἐπεὶ πύργου τε καὶ ἀνδρῶν ἵξεν δμιλον,
 ἔστη παπτήνασ’ ἐπὶ τείχεϊ· τὸν δὲ ἐνόησεν
- 464 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 ἐλκον ἀκηδέστως κοίλας ἐπὶ υῆας Ἀχαιῶν.
 Τὴν δὲ κατ’ ὄφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν.
 ἥριπε δὲ ἔξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
- 468 Τῇλε δὲ ἀπὸ κρατὸς χέε δέσμata σιγαλόεντα,

— 435. *Excipiebant, salutabant*; see 4, 4, and in the *Od.* 7, 71, 72. —
 437. “H. prepares with skill the grief of Andromache, who will appear still more afflicted than Hecuba, because surprise always augments affliction.” *Mad. Dacier.* — 440, 441. See 3, 125, 126. — 441. *Θρόνα*, coloured designs, flowers. — 443. See 18, 344. — 445. = ὥρι. — 448. *Κλεονειδῶς ἰστίσθη ὑπὸ τρόμου*, *Soh.* — 450. = ἄτινα. — 454. See 18, 272. — 463. “There is here a great delicacy, a profound knowledge of grief, in not naming Hector on this occasion: she sees him; horses drag him.” *Dugas Montb.* — 467. ‘Ἀπέπνευσε· κάπος γὰρ

469 ἄμπυκα, κεκρύφαλον τε ἵδε πλεκτὴν ἀναδέσμην,
κρήδεμινόν θ', δ ρά οἱ δῶκε χρυσέη Ἀφροδίτη
ἥματι τῷ, δτε μιν κορυθαίολος ἡγάγεθ' Ἔκτωρ

472 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.

‘Αμφὶ δέ μιν γαλόψ τε καὶ εἰνατέρες ἄλις ἔσταν,
αἴ ἐ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.

‘Η δὲ ἐπεὶ οὖν ἄμπυντο, καὶ ἐς φρένα θυμὸς ἀγέρθη,

176 ἄμβλήδην γούωσα μετὰ Τρωῆσιν ἔειπεν·

“Ἐκτορ, ἐγὼ δύστηνος· ἵη ἄρα γεινόμεθ’ αἰσῃ
ἀμφότεροι, σὺ μὲν ἐν Τροΐῃ Πριάμου κατὰ δῶμα,
αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκων ύλησση,

180 ἐν δόμῳ Ἡετίωνος, δ μὲν ἔτρεφε τυτθὸν ἐοῦσαν,
δύξμορος αἰνόμορον· ὡς μὴ ὥφελλε τεκέσθαι.

Νῦν δὲ σὺ μὲν ρὸς Ἄΐδαο δόμους, ὑπὸ κεύθεσι γαίης,
ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεϊ λείπεις

84 χήρην ἐν μεγάροισι· παῖς δὲ ἔτι νήπιος αὐτως,
δὺν τέκομεν σύ τ’ ἐγώ τε, δυςάμμοροι· οὔτε σὺ τούτῳ
ἔσσεαι, “Ἐκτορ, ὅνειρ, ἐπεὶ θάνεις, οὔτε σοὶ οὔτος.

“Ηνπερ γάρ πόλεμόν γε φύγη πολύδακρυν Ἀχαιῶν,
88 αἵει τοι τούτῳ γε πόνος καὶ κήδε’ ὀπίσσω
ἔσσοντ· ἄλλοι γάρ οἱ ἀπουρήσσουσιν ἀρούρας.

“Ημαρ δὲ ὄρφανικὸν παναφῆλικα παῖδα τίθησιν·

λεῖται τὸ πνεῦμα κατὰ διάλεκτον, Sch.—468. **ἄχεε** = ἀπίβαλε (let ill), of things which have an undulating motion, e. g. *τεστίς* *fluit ad lassos*. **δέσματα**, the bands forming the diadem.—469. **ἄμπυκ**, and which collected the hair on the top of the head; I say band, **τ** *ring*, because Aeschylus gives it the epithet of *πολύμιτος*, ‘composed of many threads,’ although it is elsewhere qualified by *χρυσία*, d we have seen *χρυσάμπυκες ἵπποι*, 5, 358. **κεκρύφαλον**, net-work. **ἀναδέσμη**, according to Eustathius, was a chain with which men encircled their heads to the height of the temples.—470. **ἴδεμνον**, see 14, 184. [Cp. gives the English equivalents as: *ist, frontlet, diadem.*]—473. See 6, 378.—474. **Constr. εἶχον ἀποθαίη, retinebant, cohiebant quoniam** *as perderet*.—476. **Olov ἀναλάδην, ἀπὸ προοιμίου, Apollon.**; fm *ἀναβάλλεσθαι*, *Od.* 1, 155, *μιζῶν ἀνεβάλλετο καλὸν δείδειν, exorsus est.*—479. See 1, 366.—!, sqq. Some of the ancient critics here suppressed thirteen lines 499. According to such critics, such words do not become a g’s grandson; they can only apply to an ordinary orphan. Mad. cier, in a note, has shown how ill-founded this decision was. We st compare with the picture which follows, that which Sophocles s into the mouth of Oedipus, when separating from his daughters, *Rex*, 1486, sqq.—489. **ἀπορίζω**, an Ionic form of **ἀφορίζω**, ake away (something) from the limits (*ὅροι*), to diminish, impair. ie texts read **ἀπορήσσουσιν**, explained by **ἀφαιρήσουσι**, fut. de- d from aor. **ἀπορεῖν**, fm **ἀπανράω**, imperf. **ἀπηρῶν**, to carry

- 491 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
 492 Δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρὸς ἔταΐρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος
 τῶν δ' ἐλεησάντων κοτύλην τις τυθὸν ἐπέσχεν,
 χείλεα μέν τ' ἐδίην, ὑπερώην δ' οὐκ ἐδίηνεν.
 496 Τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξεν,
 χερσὶν πεπληγὼς καὶ ὄνειδείοισιν ἐνίσσων
 ἔρρος οὔτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.
 Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 500 Ἀστυάναξ, δις πρὶν μὲν ἕον ἐπὶ γούνασι πατρὸς
 μυελὸν οἰον ἐδεσκε καὶ οἰῶν πίονα δημόν·
 αὐτὰρ δὴ ὅπος ἔλοι, παύσαιτό τε νηπιαχεύων,
 εῦδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλλίδεσσι τιθήνης,
 504 εὐνῆ ἔνι μαλακῆ, θαλέων ἐμπλησάμενος κῆρο·
 νῦν δ' ἀν πολλὰ πάθησι, φίλου ἀπὸ πατρὸς ἀμαρτών,
 Ἀστυάναξ διν Τρῶες ἐπίκλησιν καλέουσιν·
 οἶος γάρ σφιν ἔρυσο πύλας καὶ τείχεα μακρά.
 508 Νῦν δὲ σὲ μὲν παρὰ νησὶ κορωνίσι, νόσφι τοκήων,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται,
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 512 Ἄλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέψῃ,
 οὐδὲν σοίγ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι.
 “Ως ἔφατο κλαίοντος·” ἐπὶ δὲ στενάχοντο γυναικες.

off.—490. = δρφανία, as we have seen δούλιον ἥμαρ, a state of servitude. ἀφῆλιξ, in prose, means one who has passed the *etas virilis* (ἥλικιαν); but here ἀφῆλιξ means one who is without ἥλικες, without youthful companions, separated from, or rejected by his comrades.—491. Perf. of ὑπημύω, = ὑπεμήμυκε: she always bends, hangs down, her head. θεδακρ., see 16, 7.—492. Ἐνδεῆς ὡν, Sch.—493. Genitives indicating the part touched; see 1, 197.—494. ἀπέσχεν, see 9, 489.—495. Used proverbially by Lucian, in his treatise *de Mercede conductis*, ch. 20.—496. ἀμφιθαλῆς, lit. flourishing on both sides, is said of a child whose father and mother are living: *puer patrimus et matrimus*.—497. ὀνειδεῖος (ἐπεσιν) ἐνίσσων, see 15, 198.—501. In Hebrew poetry the figurative expression of marrow and fatness (*medulla, adeps, pinguedo*), to express every thing most exquisite and most delicate, is common.—502. Νηπιευόμενος, Sch.; to play.—504. θάλη, plur. of θάλος, explained by πιώτης, λιπαρίας, τρυφαῖ, by the grammarians, who cite this line of an unknown poet: Τὴν μὲν ἔγω θαλέεσσιν ἀνίτρεφον.—505. = ἀφαμαρτών, see 6, 411.—507. See *ibid.* 403.—509. αἰόλαι, mobiles; see 12, 167.—513. οὐδὲν ὄφελος σοι, sc. ὄντα.—514. ἀλλὰ (ῶςτε) εἶναι κλέος (σοι).

Hector no longer hesitates. He hurls his javelin at Achilles in in. Deiphobus has disappeared. A sad presentiment seizes Hector.

7 Ως φαμένη, καὶ κερδοσύνη ἡγήσατ' Ἀθήνη:
8 Οἱ δὲ ὅτε δὴ σχεδὸν ἤσαν ἐπ' ἀλλήλοισιν ιόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος "Εκτωρ.
Οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὃς τὸ πάρος
περ.

Τρὶς περὶ ἄστυ μέγα Πριάμου δίου, οὐδέ ποτ' ἔτλην
2 μέναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνῆκεν
στήμεναι ἀντία σεῖο· ἔλοιμι κεν, ἢ κεν ἀλοίην.
'Αλλ᾽ ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροι ἔσπονται καὶ ἐπίσκοποι ἀρμονιάων·
6 οὐ γὰρ ἐγώ σ' ἔκπαγλον ἀεικιῶ, αἴ κεν ἐμοὶ Ζεὺς
δῶρ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ᾽ ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἄχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὃς δὲ σὺ ρέζειν.
3 Τὸν δ' ἄρ' ὑπόδρα ἴδων πρυξέφη πόδας ὡκὺς
Ἄχιλλεύς·

"Εκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
Ως οὐκ ἔστι λέουσι καὶ ἀνδράσιν δρκια πιστά,
οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
1 ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν·
ως οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῷν
δρκια ἔσπονται, πρίν γ' ἡ ἔτερον γε πεσόντα
αἷματος ἀσαι "Αρη, ταλαύρινον πολεμιστήν.
Παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
Οὐ τοι ἔτ' ἔσθ' ὑπάλυξις· ἄφαρ δέ σε Παλλὰς' Αθήνη
ἔγχει ἐμῷ δαμάᾳ· νῦν δ' ἀθρόου πάντ' ἀποτίσεις

47. *καὶ* is very expressive : she not only urged him by words ; also marched first against Achilles. Athēnē acted in the same towards Pandarus, 4, 86, sqq.—251. As we have often seen *i.*, *tremo* = *fugio* ; here *δίον*, *timui* (see 5, 568), means *fugi*.—254. *μαρτυρώμεθα*, Sch. ; fm *ἐπιδοῦνται*, *demos nobis* (*testes*), let us give gods (as witnesses).—256. In prose *aikíσω*, see 16, 545.—257. = *μονήν*, *ut stare possim contra te, te sustinere*, the strength to resist.—259. = *ρέζε*. By concluding with this *eodem modo tu facio*, tor avoids ending his speech with words of evil augury.—261. Δει-*αι* ἀνεπιληστα εἰργασμένε, Sch. ; for they derive *ἄλαστος* fm *λα-*σι**, to forget. *συνημοσύνη* (fm *συνίημι*) = *συνθήκη*, a convention. 13. *Lupis et agnis quanta sortito obigit, Tecum mihi discordia est*, — 267. See 5, 289.—268. "All the resources of thy art in

- 15 Δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν
 16 δάκρυσι· τοῖον γὰρ πόθεον μήστωρα φόβοιο.
 Τοῖσι δὲ Πηλείδης ἀδινοῦ ἐξῆρχε γόοιο,
 χείρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἔταιρου·
 Χαῖρέ μοι, ὡς Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
 20 πάντα γὰρ ἥδη τοι τελέω, τὰ πάροιθεν ὑπέστην,
 "Εκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὡμὰ δάσασθαι,
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειρυομήσειν
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθεῖς.
 24 "Η ῥά, καὶ "Εκτορα διον ἀεικέα μῆδετο ἕργα,
 πρηνέα πὰρ λεχέεσσι Μενοιτιάδαο τανύσσας
 ἐν κονίης· οἱ δὲ ἔντε ἀφωπλίζοντο ἔκαστος
 χάλκεα, μαρμαίροντα, λύον δὲ ὑψηχέας ἵππους·
 28 κὰδ δὲ Ίζον παρὰ νηὶ ποδώκεος Αἰακίδαο,
 μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
 Πολλοὶ μὲν βύες ἄργοι ὁρέχθεον ἀμφὶ σιδήρῳ
 σφαζόμενοι, πολλοὶ δὲ διες καὶ μηκάδες αἴγες·
 32 πολλοὶ δὲ ἀργιόδοντες ὕες, θαλέθουντες ἀλοιφῇ,
 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
 πάντη δὲ ἀμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἷμα.
 Αὐτὰρ τόνγε ἄνακτα πυδώκεα Πηλείωνα
 36 εἰς Ἀγαμέμνονα διον ἄγον βασιλῆς Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες, ἔταιρου χωόμενον κῆρο.
 Οἱ δὲ ὅτε δὴ κλισίην Ἀγαμέμνονος Ίζον ιόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν

following reflexion: "Complaints and lamentations are not devoid of a certain charm. Doubtless we feel a lively pain at the loss of a friend, but we love to recall the recollection of him, to see what he did, in order to represent himself to us such as he was."—18. = ἐπιθίμενος. "There is in this apostrophe of Achilles a mixture of gentleness and ferocity, which suit well with his character." Mad. Dacier.—24. See 22, 395.—26. 'Αφροῦντο, Sch.—29. τάφον δαίνυνται. See 9, 70. The idea of a repast communicated to *rάφος* by the verb, leads to the epithet *μενοεικής* (9, 90). — 30. ἀργός, brilliant, nitidi (sleek-skinned), but not necessarily white; for this colour is not admissible in a funeral victim. Ὁρέχθεον, ἀπετίνοντο ἀναιρόμενοι, Sch.; extended, elongated themselves under the knife. Animals tremble and stretch out their limbs at the time of death.—32. See 9, 467 and 208.—34. "The periphrasis, by goblets full, renders pretty well the Greek adj. *κοτυλήρυτον*, derived from *κοτύλη*, a goblet, and *ἀρύσαι*, to drain; i. e. as much of a goblet as one can drain, according to the remark of Aristarchus, and not as much as can flow from a goblet; for then it would be necessary to read *κοτυλήρυτον*, with two *ρ*'s, a

00 Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἄνευθεν,
οὐδὲ ἀλέη· ἡ γάρ ρα πάλαι τόγε φίλτερον ἦεν
Ζηνί τε καὶ Διὸς υἱεῖ, Ἐκηβόλῳ, οἵ με πάρος γε
πρόφρουνες εἰρύατο· νῦν αὐτέ με Μοῖρα κιχάνει·
04 μὴ μὰν ἀσπουδή γε καὶ ἀκλειώς ἀπολοίμην,
ἀλλὰ μέγα ρέξας τι καὶ ἐσσομένοισι πυθέσθαι.

Achilles and Hector engage. Hector falls. Achilles, in spite of his supplications, refuses to restore his body to his parents. Hector predicts that Achilles shall fall by the hand of Paris, and expires.

“Ως ἄρα φωνήσας εἰρύσσατο φάσγανον ὁξύ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε.
18 Οἵμησεν δὲ ἀλείς, ὥστ’ αἰετὸς ὑψιπετήεις,
ὅστ’ εἰσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν,
ἀρπάξων ἡ ἄρν’ ἀμαλὴν ἡ πτῶκα λαγών·
ώς “Ἐκτωρ οἴμησε, τινάσσων φάσγανον ὁξύ.
12 Ὁρμήθη δ’ Ἀχιλεύς, μένεος δὲ ἐμπλήσατο θυμὸν
ἀγρίου· πρόσθεν δὲ σάκος πτέρυνοι κάλυψεν
καλόν, δαιδάλεον· κόρυθι δὲ ἐπένευε φαεινῆ,
τετραφάλῳ· καλαὶ δὲ περισσείοντο ἔθειραι
6 χρύσεα, ἃς “Ηφαιστος ἵει λόφον ἀμφὶ θαμειάς·
οἷος δὲ ἀστήρ εἰσι μετ’ ἀστράσι νυκτὸς ἀμολγῷ
ἔσπερος, δις κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ·
ώς αἰχμῆς ἀπέλαμπ’ εὐήκεος, ἦν ἄρ’ Ἀχιλλεὺς
0 πάλλεν δεξιτερῷ, φρονέων κακὸν “Ἐκτορὶ δίψ,
εἰζορδῶν χρόα καλόν, δηπη εἰξει μάλιστα.
Τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρόα χάλκεα τεύχη,
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
1 φαίνετο δὲ, ἡ κλῆτες ἀπ’ ὕμων αὐχέν’ ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὕκιστος ὅλεθρος·
τῇ ρῷ ἐπὶ οἴ μεμαῶτ’ ἔλωσ’ ἔγχει δῖος Ἀχιλλεύς·

08. *ἄλλεν*, in a position to be protected by the shield and the word which he brandished.—310. *Ἀπαλήνη, νίσαν, Λοχ.* πτέρξ, *parvis*. Virgil has added some ornaments to this comparison, ix. 563.—Πρόσθε στέρων τὸ σάκος ἐκάλυψεν (*αὐτόν*).—319. *ἀπέλαμψε* taints its subject, and this verb is equivalent to *λαμπρόν τι* or *πρότης ἐξήστη*. We should express this word faithfully, if we could say, “it gleamed from the point;” as we say, *it thunders*, *it is* (in German, *es blitze*).—323. *ἄλλο τόσον*, the whole extent of rest: *ὅσον* ἦν ἄλλο (other than the place designated at ver. 324), *τούτῳ*.—324. *ἐφαίνετο*, was exposed to view, left unprotected; see 199. In order to wound Hector it was necessary to find the deadly hole in his armour; for the arms carried off from Patroclus, the work

- 70 οὐ μέν μεν ζώοντος ἀκήδεις, ἀλλὰ θαυμόντος·
θάπτε με διττὶ τάχιστα, πύλας Ἀΐδαο περήσω.
- 72 Τῆλέ με εἴργουσι ψυχαί, εἰδωλα καμόντων,
οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῶσιν·
ἀλλ' αὐτως ἀλάλημαι ἀν' εὐρυπυλὴς Ἀΐδος δῶ.
Καί μοι δὸς τὴν χεῖρ', ὄλοφύρομαι· οὐ γάρ ἔτ' αὐτὶς
- 76 νίσομαι ἐξ Ἀΐδαο, ἐπήν με πυρὸς λελάχητε.
Οὐ μὲν γάρ ζωοί γε φίλων ἀπάνευθεν ἔταιρων
βουλὰς ἔζόμενοι βουλεύσομεν· ἀλλ' ἐμὲ μὲν Κῆρ
ἀμφέχανε στυγερῆ, ἥπερ λάχε γεινόμενόν περ·
- 80 καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τείχει ὑπὸ Τρώων εὐηγενέων ἀπολέσθαι.
Ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἴ κε πίθηαι.
Μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὅστε, Ἀχιλλεῦ·
- 84 ἀλλ' ὁμοῦ, ὡς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,
εὗτέ με τυτθὸν ἐόντα Μενοίτιος ἐξ Ὁπέντος
ηγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὑπὸ λυγρῆς,
ἥματι τῷ, ὅτε παῖδα κατέκτανον Ἀμφιδύμαντος,
- 88 νῆπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθεῖς·
ἐνθα με δεξάμενος ἐν δώμασιν ἱππότα Πηλεύς,
ἐτραφέ τ' ἐνδυκέως, καὶ σὸν θεράποντ' ὀνόμηνεν·
ῶς δὲ καὶ ὅστεα νωῖν δμῇ σορὸς ἀμφικαλύπτοι,
- 92 χρύσεος ἀμφιφυρέύς, τόν τοι πόρε πότνια μήτηρ.
Τὸν δ' ἀπαμειβόμενος προξέφη πόδας ὡκὺς
Ἀχιλλεύς·
- Τίπτε μοι, ἡθείη κεφαλή, δεῦρ' εἰλήλουθας,

Imperf. for ἡκήδεις.—71. A construction called ἀσύνδετον (without σύνδεσμος, i. e. any particle to connect the members). Bury me speedily (*and*) I will pass . . . So at 75. The soul could not penetrate into the abodes of Pluto, until the body had received sepulture. See also Virg., *Aen.* vi. 325 and 365.—72. The souls of the dead, the shades, preserved the same form as the bodies had had during their life, as H. has just detailed in the case of Patroclus, v. 66. *Umbrae ibant tenues simulaoraque luce carentum*, Virg. *Georg.* iv. 472.—73. μίσγεσθαι (αὐτοῖς). ποταμός, the Acheron.—76. Fut. of νίσσομαι. λελάχητε, see 7, 80.—79. ἀμφιχάνε, to gape around . . ., devour. γαν., see 20, 128; 24, 210.—81. = εὐγενῶν.—82. ἐντελοῦμαι, Sch.; see 24, 380. Hence the subst. ἕφετμή.—85. Ὁπ., see 18, 10.—86. = ἵς ὑμέτερον (οἰκον). ὃνδ indicates the efficient cause: the murder which Patroclus committed was the cause of his entering the house of Peleus.—88. Or ἀστραγάλοι, Ionian, knuckle-bones, ‘in a quarrel at the dice.’ Cp.—92. Aristarchus suppressed this line, but we can prove that it is very ancient. Patroclus proposes to Achilles, in order to receive their united bones, to take a precious amphora, which Thetis had sent him long ago, “doubtless filled with

95 καὶ μοι ταῦτα ἔκαστ' ἐπιτέλλεαι ; αὐτὰρ ἐγώ τοι
96 πάντα μάλ' ἐκτελέω καὶ πείσομαι ώς σὺ κελεύεις.
‘Αλλά μοι ἄσσον στῆθι· μίνυνθά περ ἀμφιβαλόντε
ἀλλήλους, ὀλοοῖο τεταρτώμεσθα γόοιο.
“Ως ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν,
10 οὐδὲ ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἡύτε καπνὸς
ψχετο τετριγυῖα. Ταφὼν δὲ ἀνόρουσεν Ἀχιλλεύς,
χερσὶ τε συμπλατάγησεν, ἐπος δὲ ὁλοφυδνὸν ἔειπεν.
“Ω πόποι, ἡ ρά τις ἐστὶ καὶ εἰν Ἀΐδαο δόμοισιν
14 ψυχὴ καὶ εἰδῶλον· ἀτὰρ φρένες οὐκ ἔνι πάμπαν.
Παννυχίη γάρ μοι Πατροκλῆος δειλοῖο
ψυχὴ ἐφεστήκει γούωσά τε μυρομένη τε,
καὶ μοι ἔκαστ’ ἐπέτελλεν· ἔικτο δὲ θέσκελον αὐτῷ.
8 “Ως φάτο· τοῖσι δὲ πᾶσιν ὑφ’ Ἰμερον ὥρσε γόοιο·
μυρομένοισι δὲ τοῖσι φάνη ρόδοδάκτυλος· Ἡδὲ
ἀμφὶ νέκυν ἐλεεινόν. Ἀτὰρ κρείων Ἀγαμέμνων
οὐρῆας τ’ ὕπτρυνε καὶ ἀνέρας ἀξέμεν ὅλην
2 πάντοθεν ἐκ κλισιῶν· ἐπὶ δὲ ἀνὴρ ἐσθλὸς ὀρώρει,
Μηριόνης, θεράπων ἀγαπήνορος· Ἰδομενῆος.
Οἱ δὲ ἵσαν ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
σειράς τ’ εὐπλέκτους· πρὸ δὲ ἄρ’ οὐρῆες κίονι αὐτῶν·
ι πολλὰ δὲ ἄναντα κάταντα πάραντά τε δόχμιά τ’
ἥλθον.
‘Αλλ’ δτε δὴ κυημοὺς προσέβαν πολυπίδακος· Ἰδης,

e,” adds a Scholiast. — 100. Here is a specimen of the criticisms on famous Zoilus: “H. is here absurd; smoke ascends, and does descend.” It is clear that the comparison applies only to the effect produced upon the sight by the ghost which withdraws, and to the direction which it takes.—101. *τρίξαν* is used properly of shrill cry of mice and bats.—104. Aristophanes of Byzantium here explained *φρένες* (the diaphragm) by *τὸ σῶμα*, the body, he figure ἀπὸ μέρους τὸ δλον, a figure not admissible except where it is appropriate to the context, which is not the case here. ‘ες, in H., is the seat of the understanding and of the will, in phrases *ἡτορ ἴνι φρεσί*, *θυμὸς ἴνι φρεσί*: hence, by extension, seat of vital strength, and that vigour itself, which was wanting in impalpable ghost of Patroclus.—116. “We must not think to reduce in English the imitative harmony of this line, which so skilfully paints the efforts of a painful march through rugged and difficult paths. Demetrius Phalereus has cited it in his Treatise on locution (§ 226), to prove how with the aid of rude and harsh noises one may render visible the objects of which one speaks. Thus also remarks the succession of consonants in this verse, ἕντρων συμφώνων ἐπαλληλία, and Pope says there is not an ear that does not remark the just propriety of the sounds employed by

- 118 αὐτίκ' ἄρα δρῦς ὑψικόμους τανάκει χαλκῷ
τάμνον ἐπειγόμενοι ταὶ δὲ μεγάλα κτυπέουσαι
120 πῖπτον τὰς μὲν ἔπειτα διαπλήσσουστες Ἀχαιοὺ
ἔκδεον ἡμιόνων ταὶ δὲ χθόνα ποσσὶ δατεῦντο,
ἔλδομεναι πεδίοι, διὰ ρώπηια πυκνά.
Πάντες δὲ ὑλοτόμοι φιτροὺς φέρουν ὡς γὰρ ἀνώγει
124 Μηριόνης, θεράπων ἀγαπήνυρος Ἰδομενῆος.
Καὸς δὲ ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἐνθ' ἄρ'
Ἀχιλλεὺς
φράσσατο Πατρόκλῳ μέγα ἥριον ἡδὲ οἴ αὐτῷ.
Αὐτὰρ ἐπεὶ πάντη παρακάβθαλον ἀσπετον ὅλην,
128 εἴσατ' ἄρ' αὐθὶ μένοντες ἀολλέες αὐτὰρ Ἀχιλλεὺς
αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσεν
χαλκὸν ζώνυμον θήσας, ζεῦξαι δὲ ὑπ' ὅχεσφιν ἔκαστον
ἴππους οἵ δὲ ὕρυντο καὶ ἐν τεύχεσσιν ἔδυνον.
132 Ἄν δὲ ἔβαν ἐν δίφροιπι παραιβάται ἡνίοχοί τε·
πρόσθε μὲν ἴππηες, μετὰ δὲ νέφος εἴπετο πεζῶν,
μυρίοι· ἐν δὲ μέσοισι φέρουν Πάτροκλον ἑταῖροι.
Θριξὶ δὲ πάντα νέκυν καταείνυον, ἀς ἐπέβαλλον
136 κειρόμενοι· ὅπιθεν δὲ κάρη ἔχε δίος Ἀχιλλεύς,
ἀχνύμενος· ἔταρον γὰρ ἀμύμονα πέμπ· Ἄϊδοςδε.
Οἱ δὲ χῶρον ἵκανον, ὅθι σφίσι πέφραδ' Ἀχιλ-
λεύς,
κάτθεσαν, αἴψα δέ οἱ μενοεικέα νήεον ὅλην.
140 Ἐνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης δίος Ἀχιλλεύς·
στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
τήν ρά Σπερχειῷ ποταμῷ τρέφε τηλεθώσαν·

the poet." *Dugas Montb.* — 121. = ἔδεον (ἐδίσμενον) ἐξ ἡμένων, *vinciebant ex mulis*, bound them in such a way that they stuck to the mules (*metepens ex mulis*), fastened them on to the mules. Same 22, 398: ἐκ δίφρου δὲ ἔδησε. *θατεῦντο*. *'Εμερίζοντο βαδίζοντας· μετρισμῷ γάρ τιν δροισον γίνεται κατὰ τὴν πορείαν*, Sch. In Lat. *carceres iter* proceeds from the same idea.—122. *Ocupantes campum*: desiring to reach the plain. — 126. "These words, and for himself, are added here with admirable art and a very delicate sentiment; for they mark the magnanimity of Achillees, and the tenderness which he had for Patroclus. They make one feel that the only consolation which he finds in preparing the funeral pile of his friend is that of preparing his own at the same time." *Mad. Davier*. — 128. *παρεβάται*, see 11, 104.—135. *Κατεκάλυπτον, ἰσκέπαζον*, Sch. — 136. *πάρη* (*Πατρόκλουν*) *ἔιχε*, he held his head. As we see, the Thessalians carried the corpse in their arms, and not on a bier. — 142. See 16, 174. Young men, in Greece, let their hair grow till the age of puberty; then they cut it and offered it to a deity, often to the river

- 43 ὁ χθήσας δ' ἄρα εἶπεν ἴδων ἐπὶ οἰνοπα πόντον·
 44 Σπερχεῖ, ἄλλως σοίγε πατὴρ ἡρῆσατο Πηλεύς,
 κεῖσε με νοστήσαντα φίλην ἐς πατρίδα γαῖαν,
 σοί τε κόμην κερέειν, ρέξειν θ' ἱερὴν ἑκατόμβην,
 πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἵερεύσειν
 48 ἐς πηγάς, δθι τοι τέμενος βωμός τε θυήεις.
 "Ως ἡρᾶθ' ὁ γέρων, σὺ δέ οἱ νόσον οὐκ ἐτέλεσσας.
 Νῦν δ' ἐπεὶ οὐν νέομαί γε φίλην ἐς πατρίδα γαῖαν,
 Πατρόκλῳ ἥρωῃ κόμην δπάσαιμι φέρεσθαι.
 52 "Ως εἰπὼν ἐν χερσὶ κόμην ἑτάροιο φίλοιο
 θῆκεν· τοῖσι δὲ πᾶσιν ὑφ' Ἰμερον ὕρσε γόοιο.
 Καὶ νῦν κ' ὀδυρομένοισιν ἔδυ φάσις Ἡελίοιο,
 εἰς αὐτὸν Ἀχιλλεὺς αἴψ' Αγαμέμνονι εἶπε παραστάς.
 56 'Ατρείδῃ—σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πείσονται μύθοισι—γόοιο μὲν ἔστι καὶ ἄσαι.
 Νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον, καὶ δεῖπνου ἄνωχθι
 δπλεσθαι· τάδε δ' ἀμφιπονησόμεθ' οἷσι μάλιστα
 ο κήδεός ἔστι νέκυς· παρὰ δὲ οἱ τὸ ἄγοι ἅμμι μενόντων.

Patroclus is placed on the pile, which is kindled after sacrifices
 and libations, and burns all night.

Αὐτὰρ ἐπεὶ τόγ' ἄκουσεν ἄναξ ἀνδρῶν Αγαμέμ-
 νων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας ἔισας·
 κηδεμόνες δὲ παρ' αὐθὶ μένον καὶ νήεον ὕλην·
 1 ποίησαν δὲ πυρὴν ἑκατόμπεδον ἔνθα καὶ ἔνθα,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἀχνύμενοι κῆρο.
 Πολλὰ δὲ ἵφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς·
 πρόσθε πυρῆς ἔδερόν τε καὶ ἅμφεπον· ἐκ δὲ ἄρα
 πάντων
 δημὸν ἔλῶν ἐκάλυψε νέκυν μεγάθυμος Ἀχιλλεὺς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει·
 ἐν δὲ ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας,

their native country. Here, however, there is no reference to this
 om, but a vow of Achilles's father, which was to be accom-
 ied according to similar rites, as we shall see in the following
 1.—146. Fm *κείω*. — 148. ἐς πηγάς, in such a way that their
 d should spout into the springs. — 156, 157. σοὶ . . . μύθοις, see
 1.—160. = *εῆδεις*, see 19, 294. = *παραμενέτωσαν*.

3. *Curatores (funeris)*.—169. = *δαρτά*, fm *δέρω*, *excorio*. — 170.
 si inferiis adhibuisse videntur ἀλληγορικῶς, quo valut dulcesce-

171 πρὸς λέχεα κλίνων πίσυρας δὲ ἐριαύχενας ἵππους
172 ἐσσυμένως ἐνέβαλλε πυρῆ, μεγάλα στεναχίζων.

'Εννέα τῷγε ἄνακτι τραπεζῆες κύνες ἤσαν·
καὶ μὲν τῶν ἐνέβαλλε πυρῆ δύο δειροτομήσας·
δώδεκα δὲ Τρώων μεγαθύμων νίέας ἐσθλούς,
176 χαλκῷ δηϊόνων· κακὰ δὲ φρεσὶ μῆδετο ἔργα·
ἐν δὲ πυρὸς μένος ἥκε σιδήρεον, ὅφρα νέμοιτο.

"Ωμωξέν τ' ἄρ' ἔπειτα, φίλον δὲ ὀνόμηνεν ἑταῖρον·
Χαῖρέ μοι, ὁ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
180 πάντα γὰρ ἥδη τοι τελέω, τὰ πάροιθεν ὑπέστην.
Δώδεκα μὲν Τρώων μεγαθύμων νίέας ἐσθλούς,

τοὺς ἂμα σοὶ πάντας πῦρ ἐσθίει· "Ἐκτορα δὲ οὗτι
δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.
184 "Ως φάτ' ἀπειλήσας· τὸν δὲ οὐ κύνες ἀμφεπένοντο·
ἀλλὰ κύνας μὲν ἄλακε Διὸς θυγάτηρ Ἀφροδίτη
ἥματα καὶ νύκτας· ρόδοντεντι δὲ χρίεν ἐλαίῳ,
ἀμβροσίῳ, ἵνα μή μιν ἀποδρύφοι ἐλκυστάζων.

188 Τῷ δὲ ἐπὶ κυάνεον νέφος ἥγαγε Φοῖβος Ἀπόλλων
οὐρανούθεν πεδίονδε, κάλυψε δὲ χῶρον ἄπαντα,
ὅσσον ἐπεῖχε νέκυς· μὴ πρὶν μένος Ἡελίοιο
σκήλει ἀμφὶ περὶ χρόα ἴνεσιν ἥδε μέλεσσιν.

192 Οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνητος.
"Ενθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης διος Ἀχιλλεύς·
στὰς ἀπάνευθε πυρῆς δοιοῖς ἥρατ' Ἀνέμοισιν,
Βορέη καὶ Ζεφύρω, καὶ ὑπέσχετο ἱερὰ καλά·

196 πολλὰ δὲ καὶ σπένδων χρυσέψ δέπαι λιτάνευεν
ἔλθεμεν, ὅφρα τάχιστα πυρὶ φλεγεθούσατο νεκροί,
ῦλη τε σεύατο καήμεναι. "Ωκέα δὲ Ἰρις
ἀράων ἀίουσα μετάγγελος ἥλθε Ἀνέμοισιν.

200 Οἱ μὲν ἄρα Ζεφύροι δυσαέος ἀθρόου ἔνδον
εἰλαπίνην δαίνυντο· θέουσα δὲ Ἰρις ἐπέστη

ret mortis amaritudo." *Bothe.* — 173. See 22, 69. — 175. This kind of sacrifice was by no means a usage of the heroic times; it is an isolated action of Achilles, the intention of which is expressed 21, 28. It suits him better than the *pious Aeneas* of Virgil, who imitates it x. 517, sqq.; xi. 81.—177. Fm ἴνιγμι. σιδήρεος or σιδήρειος, in H., has generally a figurative meaning: inflexible, inexorable, indomitable.—186. Oil of roses was regarded as an antiseptic; they used it to harden the wooden statues of ancient times, to preserve them from decay.—187. See 24, 14, sqq.—191. Fm σκέλλων. Σκληρύνη, ξηράνη. θθεν καὶ σκέλετὸς ἡ ξηρός, Sch. (*σων*) ἴνεσι, in prose τοῖς νεάροις.—195. See 9, 5.—200. We have seen in like manner Διὸς ἴνδον, 20,

ο2 βηλῷ ἔπι λιθέψ. Τοὶ δ' ὡς ἴδον ὁφθαλμοῖσιν,
πάντες ἀνήξαν, κάλεόν τέ μιν εἰς ἐ ἔκαστος·

ο4 ή δ' αὐθ' ἔξεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον·

Οὐχ ἔδος· εἴμι γὰρ αὗτις ἐπ' Ὁκεανοῖο ρέεθρα,
Αἰθιόπων ἐς γαῖαν, δθι ρέζουσ' ἐκατύμβιας
ἀθανάτοις, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.

ο8 Ἀλλ' Ἀχιλεὺς Βορέην ἡδὲ Ζέφυρον κελαδεινὸν
ἐλθεῖν ἀράται, καὶ ὑπίσχεται Ἱερὰ καλά,
ὅφρα πυρὴν ὄρσητε καήμεναι, η ἔνι κεῖται

Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοῖ.

Ι2 Ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπεβήσετο· τοὶ δ' ὄρέοντο
ἡχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.

Αἴψα δὲ πόντον ἵκανον ἀήμεναι· ὥρτο δὲ κῦμα
πνοιῇ ὑπὸ λιγυρῷ· Τροίην δὲ ἐρίβωλον ἵκεσθην,

ο.6 ἐν δὲ πυρῆ πεσέτην, μέγα δὲ ἵαχε θεσπιδαὲς πῦρ.

Παννύχιοι δὲ ἄρα τοίγε πυρῆς ἄμυδις φλόγ' ἔβαλ-
λον,

φυσῶντες λιγέως δὲ πάννυχος ὡκὺς Ἀχιλλεὺς
χρυσέου ἐκ κρητῆρος, ἐλῶν δέπας ἀμφικύπελλον,

ο10 οἰνον ἀφυσσάμενος χαράδις χέε, δεῦε δὲ γαῖαν,
ψυχὴν κικλήσκων Πατροκλῆς δειλοῖο.

Ως δὲ πατὴρ οὐ παιδὸς ὀδύρεται ὀστέα καίων,
νυμφίου, δέτε θανῶν δειλοὺς ἀκάχησε τοκῆας·

ο4 ὡς Ἀχιλεὺς ἔταροιο ὀδύρετο ὀστέα καίων,
ἔρπυζων παρὰ πυρκαϊήν, ἀδινὰ στεναχίζων.

In the morning, Achilles collects the bones of Patroclus, and marks
a spot for his tomb. The urn is deposited in his tent, and the prizes
the funeral games are brought forth.

ΤΗΜΟΣ δὲ Ἐωςφόρος εἰσι φύως ἐρέων ἐπὶ γαῖαν,
οὗτε μέτα κροκόπεπλος ὑπεὶρ ἄλλα κίδναται Ἡώς,

ο3 τῆμος πυρκαϊὴ ἐμαραίνετο, παύσατο δὲ φλόξ.

Οἱ δὲ Ανεμοὶ πάλιν αὐτις ἔβαν οἰκόνδε νέεσθαι,
Θρηίκιον κατὰ πόντον· ο δὲ ἔστενεν, οἴδματι θύων.

See 2, 147.—205. See 11, 648.—206. See 1, 423.—211. ("Ως τε)
αι. — 220. In the same way Aeneas in Virgil, v. 98. "Ορα τὸ
ε ν, ἀφ' οὐ χοαι λέγονται αἱ τῶν νεκρῶν σπουδαί, Eustath. Re-
ck the rhythm of the following line.—222, sqq. The Scholiasts
mark with what energy H. here paints the grief of Achilles, by com-
ing it to the grief of a father bewailing not only his son, but his
ily-married son, whose children he shall not see, and who carries
iy with him the sweetest hopes.

- 231 Πηλείδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεὶς
 232 κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὑπνος ὄρουσεν.
 Οἱ δ' ἀμφὶ Ἀτρείωνα ἀολλέες ἡγερέθοντο,
 τῶν μιν ἐπερχομένων δμαδος καὶ δοῦπος ἔγειρεν.
 "Εζετο δ' ὁρθωθεὶς καὶ σφεας πρὸς μῆθον ἔειπεν"
 236 Ἀτρείδη τε καὶ ἄλλοι ἀριστῆς Παναχαιῶν,
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἴθοπι οἰνῳ
 πᾶσαν, δόποσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὅστέα Πατρόκλοιο Μενοιτιάδαο λέγωμεν,
 -240 εὗ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται—
 ἐν μέσοῃ γὰρ ἔκειτο πυρῆ, τοὶ δ' ἄλλοι ἀνευθεν
 ἐσχατιῇ καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἀνδρες—
 καὶ τὰ μὲν ἐν χρυσέῃ φιάλῃ καὶ δίπλακι δημῷ
 244 θείομεν, εἰςόκεν αὐτὸς ἐγὼν "Αἴδι κεύθωμαι.
 Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα,
 ἀλλ' ἐπιεικέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιού
 εὐρύν θ' ὑψηλόν τε τιθήμεναι, οἵ κεν ἐμεῖο
 248 δεύτεροι ἐν νήεσσι πολυκλήσι λίπησθε.
 "Ως ἔφαθ· οἱ δ' ἐπίθοντο ποδώκει Πηλείων.
 Πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἰνῳ,
 δόσσον ἐπὶ φλὸξ ἥλθε, βαθεῖα δὲ κάππεσε τέφρη·
 252 κλαίοντες δ' ἐγάροιο ἐνηέος ὅστέα λευκὰ
 ἄλλεγον ἐς χρυσάνην φιάλην καὶ δίπλακα δημόν·
 ἐν κλισίῃσι δὲ θέντες, ἕανῷ λιτὶ κάλυψαν·
 τορυώσαντο δὲ σῆμα θεμεῖλιά τε προβάλοντο
 256 ἀμφὶ πυρῆν· εἴθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχενταν.
 Χεύαντες δὲ τὸ σῆμα πάλιν κίον. Αὐτὰρ Ἀχιλ-
 λεὺς
 αὐτοῦ λαὸν ἔρυκε καὶ ἴζανεν εὐρὺν ἀγῶνα·
 νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε,
 260 ἵππους θ' ἡμίόνους τε, βοῶν τ' ἵφθιμα κάρηνα,
 ἷδὲ γυναικας ἐϋζώνους, πολιόν τε σίδηρον.

226. See 2, 49.—240. Εὐεπίσημα, εγνωστα, Sch.—244. = θέωμεν
 = θῶμεν.—248. Modicum. This tomb is only a temporary one.—247.
 Infin. for imperat.—248. "Τοπεροι, Sch.—250. Reliquias vino et bibulam
 laetere favillam, Virg. vi. 227. A law of Numa is cited in these terms :
Vino rogum ne respergito.—253. = ἄνελεγον. — 255. Κυκλοτερῶς δι-
 ἔγραψαν ὡς ἀπὸ τόρνου, Eustath.—256. See 6, 464, and 7, 336.—
 258. ἴζανεν here is trans., caused the assembly to sit down.—259.
 Virgil, *Aen.* v., describes the funeral games in honour of Anchises ;
 it will be useful to compare it with this book of H.

The chariot race, in which, after various manœuvres, Diomédès is ictor. Antilochus receives the second prize, after a dispute with Menelaus; Mérionès the fourth; Nestor the fifth.

- 62 Ἰππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά̄ ἕεθλα
 θῆκε γυναικᾱ ἄγεσθαι, ἀμύμονα ἔργ' εἰδυῖαν,
 64 καὶ τρίποδ' ὡτωεντα δυωκαιεικοσίμετρον,
 τῷ πρώτῳ̄ ἀτὰρ αὐ τῷ δευτέρῳ̄ ἵππον ἔθηκεν
 ἔξετε̄, ἀδμήτην, βρέφος ἡμίονον κυέουσαν̄
 αὐτὰρ τῷ τριτάτῳ̄ ἀπυρον̄ κατέθηκε λέβητα,
 68 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτως̄.
 τῷ δὲ τετάρτῳ̄ θῆκε δύνω χρυσοῖο τάλαντᾱ
 πέμπτῳ̄ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν.
 Στῇ δ' ὄρθος καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν̄
 72 Ἀτρείδῃ τε καὶ ἄλλοι ἔκυνημαδες̄ Ἀχαιοί,
 ἵππηας τάδ' ἕεθλα δεδεγμένα κεῖτ' ἐν ἀγῶνι.
 Εἰ μὲν νῦν ἐπὶ ἄλλῳ̄ ἀεθλενοιμεν̄ Ἀχαιοί,
 η τ' ἀν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην.
 76 Ἰστε γάρ δόσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
 ἀθάνατοι τε γάρ εἰσι. Ποσειδάων δ' ἔπορ' αὐτοὺς
 πατρὶ ἐμῷ Πηλῆῃ, δ' δ' αὐτ' ἐμοὶ ἐγγυάλιξεν.
 'Αλλ' ήτοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
 90 τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἥνιοχοιο,
 ' ήπιον, δ σφωϊν μάλα πολλάκις ὑγρὸν ἔλαιον
 χαιτάων κατέχευε, λοέσσας ὑδατι λευκῷ.
 Τὸν τώγ' ἐσταότες πενθείετον, οῦδει δέ σφιν
 34 χαῖται ἐρηρέδαται, τῷ δ' ἐστατον ἀχνυμένω κῆρ.

266. In prose ἴξαιτη. Mares, according to Aristotle, cannot feed before their fifth year.—267. See 9, 122.—268. Fm χαίνω = τιδάνω. *Aelius fulgidum sic*, still such as it came forth from the tist's hands. — 269. We have said above (9, 122) that there is no sum for fixing the value of the talent in H. In the Scholia on this passage, Aristotle, by collecting examples, establishes this fact: μὴ το τάλαντον ὠρισμίνον ποσόν, ἀλλὰ εἰ τῷ ἡσσονος καὶ ιζόνος λαμβάνεσθαι. — 270. Τὴν δυναμένην ἐξ ἀμφοτέρων τῶν ρῶν τίθεσθαι, κατὰ τὸν πυθμένα καὶ κατὰ τὸ στόμα, *Aristarchus* in *Theneus* xi., where may be seen the different opinions which celebrated grammarians have given on this subject. See 1, 584. φιάλη is a brazen vessel, very broad, in the form of a basin (*λεβητῶδες*). 273. *Expectantia* — 274. ἐπ' ἄλλῳ, in honour of another hero than Patroclus. — 276. Τιπερβάλλονται, Sch. — 282. Λαμπρῷ, Sch. After a bath, the ancients rubbed themselves with oil. Patroclus treated these coursers like men.—283. = πενθείετον = πενθεῖτον. See 17, 6, sqq. — 284. Ερηρεισμέναι εἰσιν, τῷ γῇ προσπελάζονται, Sch. ο ἐρείδω, 3rd pers. Ionic perf. pass. Ερηρείσαται = Ερηρέαται and

- 285 Ἀλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅστις Ἄχαιῶν
ἴπποισίν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν.
“Ως φάτο Πηλεύδης· ταχέες δὲ ἵππης ἄγερθεν.
288 Ὡρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Εὔμηλος,
Ἄδμήτου φίλος νιός, δὲς ἵπποσύνη ἐκέκαστο·
τῷ δὲ ἐπὶ Τυδεύδης ὥρτο κρατερὸς Διομήδης,
ἴππους δὲ Τρωοὺς ὑπαγε ζυγόν, οὓς ποτ' ἀπηύρα
592 Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.
Τῷ δὲ ἄρ' ἐπ' Ἀτρεύδης ὥρτο ξανθὸς Μενέλαος
Διογενῆς, ὑπὸ δὲ ζυγὸν ἡγαγεν ὥκεας ἵππους,
Αἴθην τὴν Ἀγαμέμνονέην, τὸν ἔον τε Πόδαργον·
296 τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος
δῶρ', ἵνα μή οἱ ἔποιθ' ὑπὸ Ἰλιον ἡνεμόεσσαν,
ἀλλ' αὐτοῦ τέρποιτο μένων μέγα γάρ οἱ ἔδωκεν
Ζεὺς ἄφενος, ναῖεν δὲ δγ' ἐν εὐρυχόρῳ Σικυῶνι·
300 τὴν δγ' ὑπὸ ζυγὸν ἥγε, μέγα δρόμου ἰσχανόωσαν.
Ἀντίλοχος δὲ τέταρτος ἐντριχας ὀπλίσαθ' ἵππους,
Νέστορος ἀγλαὸς νιός, ὑπερθύμοιο ἄνακτος,
τοῦ Νηληϊάδαο· Πυλοιγενέες δέ οἱ ἵπποι
304 ὡκύποδες φέρουν ἄρμα. Πατὴρ δέ οἱ ἄγχι παραστὰς
μυθεῖτ' εἰς ἀγαθά, φρονέων νοέοντι καὶ αὐτῷ·
‘Ἀντίλοχ’, ἦτοι μέν σε, νέον περ ἔοντ’, ἐφίλησαν
Ζεύς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
308 παντοίας· τῷ καὶ σε δίδασκέμεν οὕτι μάλα χρεώ.
Οἰσθα γὰρ εὑ περὶ τέρμαθ' ἐλισσέμεν· ἀλλά τοι ἵπποι
βάρδιστοι θείειν· τῷ τ' οἴω λοιγί' ἔσεσθαι.
Τῶν δὲ ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ

with epenthesis of δ, ἴρρηδαται.—285. στέλλεσθε, equip yourselves, get ready.—291, 292. See the recital of these facts 5, 363—453.—296. According to the story of Pherecydes, the Greek Anchises was grandson of Pelops.—297. King Agesilaus being at Ephesus, and wanting cavalry, proclaimed that the rich should be exempted from personal service, provided they furnished a man and horse in their place. “For (said he) Agamemnon acted very wisely, when he dispensed a very rich poltroon from following him to Troy, taking of him a good mare instead.” We see in Plutarch (chap. 9) that this measure was quite successful.—300. *Cursus cupidam*; see 17, 572.—303. See 2, 54. — 305. See 9, 102. — 307. Aristarchus corrected ἐδίδαξεν, that Poseidon alone might be the subject of that verb. We know that this god was supposed to have given the horse to man, and was named “Ιππιος.”—309. In prose κάμπτειν: hence καμπτήρ, *meta*. The great art in chariot-races was to be able to turn the *meta* adroitly. We shall do well to compare with what follows the brilliant picture of a chariot-race given by Sophocles in his *Electra*.—310. = βράδιστα

12 πλείονά ἵσασιν σέθεν αὐτοῦ μητίσασθαι.

'Αλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ παντοίην, ἵνα μή σε παρεκπροφύγῃσιν ἄεθλα.

Μῆτι σοι δρυτόμος μέγ' ἀμείνων ἡὲ βίηφιν·

16 μῆτι δ' αὐτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ νῆα θοὴν ίθύνει, ἐρεχθομένην ἀνέμοισιν·

μῆτι δ' ἥνιοχος περιγέγνεται ἥνιόχοιο.

'Αλλ' δς μέν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς

10 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα, ἵπποι δὲ πλανῶνται ἀνὰ δρόμον, οὐδὲ κατίσχει·

δς δέ κε κέρδεα εἰδῆ, ἐλαύνων ἥσσονας ἵππους, αἱὲ τέρμ' ὁρῶν, στρέφει ἐγγύθεν, οὐδέ ἐ λῆθει,

14 διππως τὸ πρώτον τανύσῃ βοέοισιν ἴμασιν·

ἀλλ' ἔχει ἀσφαλέως, καὶ τὸν προῦχοντα δοκεύει.

Σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήστει.

"Εστηκε ξύλον αὔνον, δσον τ' ὅργυι, ύπερ αἴης,

8 ἡ δρυὸς ἡ πεύκης, τὸ μὲν οὐ καταπύθεται δμβρψ.

Λᾶε δὲ τοῦ ἑκάτερθεν ἐφρέδαται δύο λευκώ,

ἐν ξυνοχῇσιν ὁδοῦ λεῖος δ' ἵπποδρομος ἀμφίς·

ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,

2 ἡ τόγε υύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων· καὶ υῦν τέρματ' ἔθηκε ποδάρκης δῖος Ἀχιλλεύς.

Τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ

ἵππους·

αὐτὸς δὲ κλινθῆναι ἐϋπλέκτω ἐνὶ δίφρῳ,

5 ἢκ' ἐπ' ἀριστερὰ τοῦν· ἀτὰρ τὸν δεξιὸν ἵππον κένσαι ὁμοκλήσας, εἶξαί τέ οἱ ἥνια χερσίν.

'Ἐν υύσσῃ δέ τοι ἵππος ἀριστερὸς ἐγχριμφθήτω, ὡς ἄν τοι πλήμνη γε δοάσσεται ἄκρον ἱέσθαι

1 κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν, μῆπως ἵππους τε τρώσῃς κατά θ' ἄρματα ἄξης·

v.—311. Ἀμείνονες, ταχύτερος, Sch.—317. Σαλενομίνην, ταρασσήνην, Hesych.—321. κατέχει (ἀντούς).—322. Dolos, artes.—324. υῆση, sc. ἵππους, let them run. We have seen, 16, 375, and 475, the i. ταυγίεσθαι meaning ‘to run’ (properly, to stretch, elongate one).—325. έχει (ἵππους), directs them (see 5, 829); ἥνιοχικῶς ινει, Eustath. ; and προέχοντα = προελαύνοντα. — 328. Theost. in his History of Plants, also remarks that these kinds of ds do not rot in the rain or in bogs, but do in the sea. — 329. 284. — 330. In prose συμβολαῖς. — 339. = δοάσσηται (i. e. ται, see 13, 458); he must turn the boundary so nearly that the shall seem to graze it.—340. Ψαῦσαι, Sch.—346. According to

- 342 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείη δὲ σοὶ αὐτῷ
έσσεται. Ἀλλά, φίλος, φρονέων πεφυλαγμένος
εἶναι.
- 344 Εἰ γάρ κ' ἐν νύσσῃ γε παρέξει λάσησθα διώκων,
οὐκ ἔσθ' ὃς κέ σ' ἔλρσι μετάλμενος οὐδὲ παρέλθῃ.
οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δίον ἐλαύνοι,
Ἄδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
348 ἡ τοὺς Λαομέδοντος, οἱ ἐνθάδε γ' ἔτραφεν ἐσθλοί.
“Ως εἰπὼν Νέστωρ Νηλήιος ἀψὲ ἐνὶ χώρῃ
ἔζετ’, ἐπεὶ φέρει παῖδες ἑκάστου πείρατ’ ἔειπεν.
- Μηριόνης δ' ἄρα πέμπτος ἐντριχας ὠπλίσαθ
ἵππους.
- 352 Ἄν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἔβάλοντο·
πάλλ' Ἀχιλέες, ἐκ δὲ κλῆρος θύρε Νεστορίδαο
Ἀντιλόχου· μετὰ τὸν δὲ ἔλαχε κρείων Εῦμηλος·
τῷ δ' ἄρ' ἐπ' Ἀτρείδης, δουρικλειτὸς Μενέλαος·
- 356 τῷ δὲ ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν ὑστατος αὗτε
Τυδείδης, ὅχ' ἄριστος ἐνὶν, λάχ' ἐλαυνέμεν ἵππους.
Στὰν δὲ μεταστοιχί· σῆμην δὲ τέρματ' Ἀχιλλεύς,
τηλόθεν ἐν λειψι πεδίῳ παρὰ δὲ σκοπὸν είσεν
- 360 ἀντίθεον Φοίνικα, ὅπανα πατρὸς ἐοῖο,
ώς μεμνέψτο δρόμου καὶ ἀληθείην ἀποείποι.
Οἱ δὲ ἄμα πάντες ἐφ' ἵπποιν μάστιγας ἀειφαν,
πέπληγόν θ' ἴμασιν, δομόκλησάν τ' ἐπέεσσιν,
- 364 ἐσσυμένως· οἱ δὲ ὥκα διέπρησσον πεδίοιο,
νόσφι νεῶν, ταχέως· ὑπὸ δὲ στέρνοισι κουβῇ
ἴστατ' ἀειρομένη, ὥστε νέφος ἡὲ θύελλα·
χαῖται δὲ ἐρρώντο μετὰ πνοιῆς ἀνέμοιο.
- 368 Αρματα δὲ ἄλλοτε μὲν χθονὶ πίλνατο πουλυβοτείρῃ,
ἄλλοτε δὲ αἴξασκε μετήρα· τοὶ δὲ ἐλατῆρες
ἴστασαν ἐν δίφροισι· πάτασσε δὲ θυμὸς ἑκάστου,
νίκης ἰεμένων· κέκλοντο δὲ οἴσιν ἔκαστος

the Cyclic poets, the horse Arion was son of Poseidon and *Eriennys*; according to Pausanias, *Cores Eriennys*. Poseidon made him a present to Cepreas; he to Hēraclēa, who gave him to Adrastus. It was to the swiftness of this horse that Adrastus owed his safety in the rout of the Argives, in the first war against Thebes.—348. See 5, 265, sqq.—349. *In loco (suo)*.—352. They drew lots for the place which each was to occupy, for the chariots placed last in the row had a much greater circle to traverse.—358. Κατὰ στοῖχον, ἀφεξῆς, *Sqd.*; in line, and not one behind the other. —361. Ἐπιμελοίστο καὶ ἀτι-*σκοποίστο*, *Sqd.*—364. See 2, 785.—368, sqq. Imitated by Virg., Georg.

72 ἵπποις, οἱ δὲ ἐπέτοντο κονίουτες πεδίοιο.

‘Αλλ’ δτε δὴ πύματον τέλεον δρόμον ὡκέες ἵπποι
ἀψὲ ἐφ’ ἀλὸς πολιῆς, τότε δὴ ἀρετή γε ἑκάστου
φαίνετ’, ἄφαρ δὲ ἵπποισι τάθη δρόμος· ὥκα δὲ ἐπειτα
76 αἱ Φηρητιάδαι ποδώκεες ἔκφερον ἵπποι.

·Τὰς δὲ μετ’ ἔξεφερον Διομήδεος ἄρσενες ἵπποι,
Τρωῖοι· οὐδέ τι πολλὸν ἄγευθ’ ἔσαν, ἀλλὰ μάλ’
ἐγγύς·

αἰεὶ γὰρ δίφρου ἐπιβῆσομένοισιν ἔίκτην,
80 πνοιῇ δὲ Εὔμηλοιο μετάφρενον εὐρέε τ’ ὄμω
θέρμετ’ ἐπ’ αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
Καί νῦ κεν ἡ παρέλασσ’, ἡ ἀμφίριστον ἔθηκεν,
εἰ μὴ Τυδέος υἱὲ κοτέσσατο Φοῖβος Ἀπόλλων,
34 δὲ δέ οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινήν.

Τοῖο δὲ ἀπ’ ὁφθαλμῶν χύτο δάκρυα χωμένοιο,
οὕνεκα τὰς μὲν δρα ἔτι καὶ πολὺ μᾶλλον ιούσας,
οἱ δέ οἱ ἐβλάφθησαν, ἄνευ κέντροιο θέουστες.

38 Οὐδὲ ἄρδε ‘Αθηναίην ἐλεφηράμενος λάθε’ Ἀπόλλων
Τυδείδην, μάλα δὲ ὥκα μετέσσυτο ποιμένα λαῶν·
δῶκε δέ οἱ μάστιγα, μένος δὲ ἵπποισιν ἐνῆκεν.

·‘Η δὲ μετ’ Ἀδμήτου υἱὸν κοτέσσαντ’ ἔβεβήκει,
12 ἵππειον δέ οἱ ἦξε θεὰ ζυγόν· αἱ δέ οἱ ἵπποι
ἀμφὶς ὁδοῦ δραμέτην, ρύμδος δὲ ἐπὶ γαῖαν ἐλύσθη.
Αὐτὸς δὲ ἐκ δίφροιο παρὰ τροχὸν ἔξεκυλίσθη,
ἀγκῶνάς τε περιδρύθη στόμα τε ρῖνάς τε·
·6 Θρυλλίχθη δὲ μέτωπον ἐπ’ ὄφρύσι· τὼ δέ οἱ ὅσσε
δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.

103, sqq.—372. See 13, 820.—375. ἄταθη fm τείνω.—376. ἐξέφε-
, carried the day, outstrip the rest. — 379, sqq. The author of
, excellent treatise on elocution attributed to Demetrius Phae-
eus (§ 216) quotes these lines as a model of description, placing the
ility itself before one’s eyes (ἴναργείας).—382. Ἀμφισβητήσουμον,
i.; fm ἴριζω. *Transeat clapsus prior, ambiguumque relinquat*, Virg.,
n. v. 326.—383. Apollo favours the steeds of the son of Admētus,
ose herds he had kept. — 385. Nothing, says Eustathius, better
ives the importance with which they invested these games, and
desire they had of victory, than seeing Diomēdēs here weeping
the loss of his whip; Diomēdēs who, in the greatest dangers,
ays showed so calm a front, a courage so intrepid.—387. We must
vare of thinking of a spur when we read κίντρον: it is meta-
rical for a stroke of the whip. So at 430.—388. ἐλεφαίρομαι,
heat, deceive. Hence the fiction of the ivory gate (ἐλεφαντος)
ough which came forth delusive dreams.—392. Fm ἀγνυμι.—
i. Ἔκυλίσθη, Sch.; see 24, 510.—396. Συνεγρίβη, θραύσθη, Sch.

- 398 Τυδείδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνη
400 ἵπποις ἡκε μένος, καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν.
Τῷ δὲ ἀρ' ἐπ' Ἀτρείδης εἶχε ξανθὸς Μενέλαος.
Ἄντιλοχος δὲ ἵπποισιν ἐκέλετο πατρὸς ἑοῖο·
“Εμβῆτον, καὶ σφῶι τιταίνετον διττι τάχιστα.
404 Ἡτοι μὲν κείνοισιν ἐριζέμεν οὕτι κελεύω,
Τυδείδεω ἵπποισι δαΐφρονος, οἴσιν Ἀθήνη
νῦν ὥρεξε τάχος, καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν.
“Ιππους δὲ Ἀτρείδαο κιχάνετε, μηδὲ λίπησθον,
408 καρπαλίμως, μὴ σφῶιν ἐλεγχείην καταχεύῃ
Αἴθη, θῆλυς ἐοῦσα· τίη λείπεσθε, φέριστοι;
“Ωδε γὺρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται·
οὐ σφῶιν κομιδὴ παρὰ Νέστορι ποιμένι λᾶῶν
412 ἔσσεται, αὐτίκα δὲ ὅμμε κατακτενεῖ ὁξεῖ χαλκῷ,
αἱ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἀεθλον·
ἀλλ' ἐφομαρτεῖτον, καὶ σπεύδετον διττι τάχιστα.
Ταῦτα δὲ ἐγὼν αὐτὸς τεχνήσομαι, ἡδὲ νοήσω
416 στεινωπῷ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει.
“Ως ἔφαθ· οἱ δὲ ἄνακτος ὑποδδείσαντες δόμοκλὴν
μᾶλλον ἐπεδραμέτην ὀλίγον χρόνον· αἴψα δὲ ἔπειτα
στεῖνος ὁδοῦ κοίλης ἴδεν· Ἀντίλοχος μενεχάρμης·
420 ρώχμος ἦν γαίης, ὃ χειμέριον ἀλὲν ὕδωρ
ἐξέρροξεν ὁδοῖο, βάθυνε δὲ χῶρον ἀπαντα·
τῷ δὲ εἶχεν Μενέλαος, ἀματροχιὰς ἀλεείνων.
Ἄντιλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους
424 ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
“Ατρείδης δὲ ἔδδεισε, καὶ Ἀντιλόχῳ ἐγεγώνει·
“Ἀντίλοχ”, ἀφραδέως ἵππάζει· ἀλλ' ἄνεχ’ ἵππους·
στεινωπὸς γὰρ ὁδός, τάχα δὲ εὐρυτέρῃ παρελάσσεις.
428 μήπως ἀμφοτέρους δηλήσσει, ἄρματι κύρσας.
“Ως ἔφατ·” Ἀντίλοχος δὲ ἔτι καὶ πολὺ μᾶλλον
ἔλαυνεν,
κέντρῳ ἐπισπέρχων, ὡς οὐκ ἀΐοντι ἐοικώς.

—397. See 17, 696. — 403. Σμβ., *impeditē*, see 16, 94. — 411. See 8, 186. — 413. ‘Αφροντιστήσαντες, ἀμελήσαντες, Sch. — 420. ‘Ρῆξις, τόπος κεχαραγμένος ὑπὸ δυμβρίου ὕδατος, Sch.; fm ἔρρωγα, perf. of ῥήγνυμι. — 422. Τὰς τῶν τροχῶν συγκρούσεις, τὰς ἀπὸ τῶν ἀλλων ἀρμάτων, Sch. — 428. Ιπτάμεσθαι here, to direct the chariot; from ἵπποι used for the chariot itself. — 428. Συμπτεσών, Sch.; see 3, 23. — 430. See 387. — 431. οὐρα = δρια, the boundary, i. e. the reach of

- 431 Ὅσσα δὲ δίσκου οὔρα κατωμάδίοι πέλονται,
 432 ὅντ' αἰζήδος ἀφῆκεν ἀνήρ, πειρώμενος ἥβης,
 τόσσον ἐπεδραμέτην· αἱ δὲ ἡρώησαν ὅπίσσω
 'Ατρείδεω· αὐτὸς γὰρ ἐκῶν μεθέηκεν ἐλαύνειν,
 μήπως συγκύρσειαν ὀδῷ ἔνι μώνυχες ἵπποι,
 436 δίφρους τ' ἀντρέψειαν ἔϋπλεκέας, κατὰ δὲ αὐτοὶ¹
 ἐν κοινίῃσι πέσοιεν, ἐπειγόμενοι περὶ νίκης.
 Τὸν καὶ νεικείων προξέφη ξανθὸς Μενέλαος·
 'Αντίλοχ', οὕτις σεῖο βροτῶν ὄλοώτερος ἄλλος·
 440 ἔρρ· ἐπεὶ οὐ σ' ἔτυμόν γε φάμεν πεπιῦσθαι Ἀχαιοί.
 'Αλλ' οὐ μὰν οὐδὲ ὡς ἄτερ δρκους οἴσῃ ἄεθλον.
 "Ως εἰπὼν ἵπποισιν ἐκέλετο φώνησέν τε·
 Μή μοι ἐρύκεσθον, μηδὲ ἔστατον ἀχνυμένω κῆρ.
 444 Φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα,
 ἢ οὐδὲν ἄμφω γὰρ ἀτέμβονται νεότητος.
 "Ως ἔφαθ· οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν,
 μᾶλλον ἐπεδραμέτην, τάχα δέ σφισιν ἄγχι γένοντο.
 448 'Αργεῖοι δὲ ἐν ἀγῶνι καθήμενοι εἰξορόωντο
 ἵππους· τοὶ δὲ πέτοντο κοινίοντες πεδίοιο.
 Πρῶτος δὲ Ἰδομενεύς, Κρητῶν ἀγός, ἐφράσαθ'
 ἵππους·
 ἥστο γὰρ ἑκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ.
 452 Τοῖο δέ, ἀνευθεν ἔόντος, ὁμοκλητῆρος ἀκούσας
 ἔγινω· φράσσατο δὲ ἵππον ἀριτρεπέα προῦχοντα,
 δις τὸ μὲν ἄλλο τόσον φοίνιξ ἦν, ἐν δὲ μετώπῳ
 λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἡύτε μήνη.
 456 Στῆ δὲ ὁρθὸς καὶ μῦθον ἐν 'Αργείοισιν ἔειπεν·
 "Ω φίλοι, 'Αργείων ἡγήτορες ἡδὲ μέδοντες,
 οἵους ἔγων ἵππους αὐγάζομαι, ἡὲ καὶ ύμεῖς;
 "Άλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,
 460 ἄλλος δὲ ἡνίοχος ἴνδαλλεται· αἱ δὲ που αὐτοῦ
 ἔβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεραι ἥσαν.
 "Ητοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,

discus; see 10, 351. κατωμάδιος, lit., hurled from the shoulders from hands raised above the shoulders).—433. "Ορμησαν δπίσω, ἀνχώρησαν, Sch.—441. This oath is exacted and pronounced below, 581, 19.—444. φθήσονται καμόντα, erunt prius fatigata, a well known syntax of φθάνω.—445. Στέρονται, Sch.; to be bereft of; to want.—454. Φοινικοὺς τὸ χρῶμα, ὃ ἔστι πυρρός, Sch.—459. Παροίτεροι, παρὰ δὲ πάροις, ιν' γέ προτέροι, Sch.—460. Ινδάλλεσθαι is less than αἰνεσθαι, to appear indistinctly.—461. = ἔβλαβησαν.—462. Περιελθόσας τὸν καμπτῆρα, Sch. All the compounds of βάλλειν may be

- 463 νῦν δ' οὕπη δύναμαι ἴδειν· πάντη δέ μοι ὅσσε
 464 Τρωϊκὸν ἀμ πεδίον παπταίνετον εἰςօρόωντι.
 'Ηὲ τὸν ἡνίοχον φύγον ἦντα, οὐδὲ δυνάσθη
 εὐ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·
 ἔνθα μιν ἐκπεσέειν οἴώ σύν θ' ἄρματα ἄξαι·
 468 αἱ δ' ἔξηρώησαν, ἐπεὶ μένος Ἑλλαβε θυμόν.
 'Αλλὰ ἴδεσθε καὶ ὑμμες ἀνασταδόν· οὐ γὰρ ἔγωγε
 εὐ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ
 Αἴτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,
 472 Τυδέους ἵπποδάμου νίός, κρατερὸς Διομήδης.
 Τὸν δ' αἰσχρῶς ἐνένισπεν 'Οἰλῆος ταχὺς Αἴας·
 'Ιδομενεῦ, τί πάρος λαβρεύεαι; αἱ δέ τ' ἄνευθεν
 ἵπποι ἀερσίποδες πολέος πεδίοιο δίενται.
 476 Οὔτε νεώτατός ἐστι μετ' Ἀργείοισι τοσοῦτον,
 οὔτε τοι ὁξύτατον κεφαλῆς ἐκ δέρκεται ὅσσε·
 ἀλλ' αἰεὶ μύθοις λαβρεύεαι. Οὐδέ τί σε χρὴ
 λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.
 480 Ἰπποι δ' αὐταὶ ἔστι παροίτεραι, αἱ τὸ πάρος περ,
 Εύμήλου, ἐν δ' αὐτὸς ἔχων εὐληρα βέβηκεν.
 Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον τῦδα·
 Αἴαν, νείκει ἄριστε, κακοφραδές, ἄλλα τε πάντα
 484 δεῖνεαι Ἀργείων· ὅτι τοι νόος ἐστὶν ἀπηνής.
 Δεῖρό δυνη ἡ τρίποδος περιδώμεθον τὴν λέβιτος·
 ἵστορα δ' Ἀτρείδην Ἀγαμέμνονα θείομεν ἄμφω,
 δοπτότεραι πρόσθ' ἵπποι· ἵνα γνοίης ἀποτίνων.
 488 "Ως ἔφατ· ὥρνυτο δ' αὐτίκ' 'Οἰλῆος ταχὺς Αἴας,
 χωρίμενος, χαλεποῖσιν ἀμείψασθαι ἐπέεσσιν.
 Καί νύ κε δὴ προτέρω ἔτ' ἔρις γένετ' ἀμφοτέροισιν,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·
 492 Μηκέτι μῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
 Αἴαν 'Ιδομενεῦ τε, κακοῖς· ἐπεὶ οὐδὲ ἔοικεν.
 Καὶ δ' ἄλλων νεμεσάτον, ὅτις τοιαῦτά γε ρέζοι.
 'Αλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰςօράασθε
 496 ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
 ἐνθάδ' ἐλεύσονται· τότε δὲ γυνώσεσθε ἔκαστος
 ἵππους Ἀργείων, οἱ δεύτεροι οἵ τε πάροιθεν.

used intrans.—473. *H.* everywhere represents Ajax Oileus as a violent and passionate man.—474. *Fm λαίβρος*, impetuous: to speak with precipitation, inconsiderately.—477. *ὅσσε*, neuter dual, with the verb sing.—481. *εὐληρα* afterwards became obsolete; the reina.—484. *δεῖνεαι*,

499 Ὡς φάτο· Τυδείδης δὲ μάλα σχεδὸν ἥλθε διώκων,
 500 μάστι δ' αἰὲν ἔλαυνε κατωμαδόν· οἱ δέ οἱ ἵπποι
 ὑφόσ' ἀειρέσθην ρίμφα πρήσσοντε κέλευθον.
 Αἰεὶ δ' ἡνίοχον κονίης ραθάμιγγες ἔβαλλον·
 ἄρματα δέ, χρυσῷ πεπυκασμένα κασσιτέρῳ τε,
 504 ἵπποις ὠκυπόδεσσιν ἐπέτρεχον· οὐδέ τι πολλὴ
 γίγνετ' ἐπισώντρων ἄρματροχιὴ κατόπισθεν
 ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθην.
 Στῇ δὲ μέσῳ ἐν ἀγῶνι· πολὺς δ' ἀνεκήκιεν ἰδρὼς
 508 ἵππων ἔκ τε λόφων καὶ ἀπὸ στέρνου χαμᾶζε.
 Αὐτὸς δὲ ἐκ δίφροιο χαμαὶ θόρε παμφανώντος,
 κλῖνε δὲ ἄρα μάστιγα ποτὶ ζυγόν. Οὐδὲν δὲ μάτησεν
 ἴφθιμος Σθένελος, ἀλλ' ἐσυνμένως λάβ' ἀεθλον·
 512 δῶκε δὲ ἄγειν ἐτάροισιν ὑπερθύμοισι γυναικα,
 καὶ τρίποδ' ὡτώνεντα φέρειν· δὲ ἔλυεν ὑφ' ἵππους.
 Τῷ δὲ ἄρ' ἐπ' Ἀντίλοχος Νηλῆιος ἥλασεν ἵππους
 κέρδεσσιν, οὗτι τάχει γε, παραφθάμενος Μενέλαον·
 516 ἀλλὰ καὶ ὃς Μενέλαος ἔχει γάγνηθεν ὠκέας ἵππους.
 "Οσσον δὲ τροχοῦ ἵππος ἀφίσταται, δες ρά τ' ἄνακτα
 ἐλκῆσιν πεδίοιο τιταινόμενος σὺν δχεσφιν·
 τοῦ μέν τε φαύονσιν ἐπισσώτρου τρίχες ἄκραι
 520 οὐραῖαι· δέ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλὴ
 χώρη μεσσηγύς, πολέος πεδίοιο θέοντος·
 τόσσον δὲ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπεται· ἀτὰρ τὰ πρῶτα καὶ ἐξ δίσκουρα λέλειπτο,
 524 ἀλλά μιν αἴψα κίχανεν· ὅφέλλετο γὰρ μένος ἦν
 ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης.
 Εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισιν,
 τῷ κέν μιν παρέλασσ', οὐδὲ ἀμφήριστον ἔθηκεν.
 528 Αὐτὰρ Μηριόνης, θεράπων ἐν τοιούτῳ Ιδομενῆς,

*n*terior es.—485. πειριδίσθαι τινος, to wager.—500. μάστι, fm μά-
 τις, iος = μάστιξ.—505. Οὐδὲν βαθεία ἔγενετο ἢ τῶν τροχῶν ἔγχα-
 αξίς ἐπὶ τῆς γῆς, Sch.—508. λόφων, see 10, 573.—510. Ἀπρατος
 μενεε, Sch.; see 5, 233.—513. = ὑπέλυεν. It was believed, in ancient
 times, that Diomēdēs had dedicated this tripod to Apollo. At all
 events, there was seen in the temple at Delphi a tripod with this
 inscription :

Χάλκεός είμι τρίποντος, Πυθοῖ δὲ ἀνάκειμαι ἄγαλμα,
 καὶ μ' ἐπὶ Πατρόκλω θῆκεν πόδας ὡκὺς Ἀχιλλεύς·
 Τυδείδης δὲ ἀνέθηκε βοήν ἀγαθὸς Διομήδης,
 νικήσας ἵπποισι παρὰ πλατὺν Ἐλλήσποντον.

—523. See 431.—527. See 382.—531. ημιστος. There is no positive ex-

- 529 λείπετ' ἀγακλῆος Μενελάου δουρὸς ἐρωήν·
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι,
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι.
- 532 Υἱὸς δ' Ἀδμήτοι πανύστατος ἥλυθεν ἄλλων,
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 Τὸν δὲ ἴδων φύκτειρε ποδάρκης δῖος Ἀχιλλεύς·
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεια πτερόεντ' ἀγόρευεν·
- 536 Λοῖσθος ἀνὴρ ὡριστος ἐλαύνει μώνυχας ἵππους·
 ἀλλ' ἄγε δή οἱ δῶμεν ἀέθλιον, ὡς ἐπιεικές,
 δεύτερος ἀτὰρ τὰ πρώτα φερέσθω Τυδέος υἱός.
 “Ως ἔφαθ· οἱ δ' ἄρα πάντες ἐπήνεον, ὡς ἐκέλευεν.
- 540 Καὶ νῦν κέ οἱ πόρειν ἵππον—ἐπήνησαν γὰρ Ἀχαιοί—
 εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 Πηλεύδην Ἀχιλῆα δίκῃ ἡμείψατ' ἀναστάς·
 “Ως Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἴ κε τελέστης
- 544 τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρόησεσθαι ἀεθλον,
 τὰ φρονέων, ὅτι οἱ βλάβεν ἄρματα καὶ ταχές ἵππω,
 αὐτός τ' ἐσθλὸς ἐών· ἀλλ' ὥφελεν ἀθανάτοισιν
 εὔχεσθαι· τό κεν οῦτι πανύστατος ἥλθε διώκων.
- 548 Εἰ δέ μιν οἰκτέρεις, καὶ τοι φίλος ἐπλετο θυμῷ,
 ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκός,
 καὶ πρόβατ', εἰσὶ δέ τοι δμωαὶ καὶ μώνυχες ἵπποι·
 τῶν οἱ ἔπειτ' ἀνελῶν δόμεναι καὶ μεῖζον ἀεθλον,
- 552 ἡὲ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
 Τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθήτω,
 ἀνδρῶν δις κ' ἐθέλησιν ἐμοὶ χείρεσσι μάχεσθαι.
- “Ως φάτο· μείδησεν δὲ ποδάρκης δῖος Ἀχιλλεύς,
 556 χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλοις ἦν ἑταῖροις·
 καὶ μιν ἀμειβόμενος ἔπεια πτερόεντα προζύνδα·
 ‘Ἀντίλοχ’, εἰ μὲν δή με κελεύεις οἴκοθεν ἄλλο
 Εύμήλωφ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσσω.
- 560 Δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων,

cept the adv. *ἡκα*, gently, slowly [App. V.].—533. πρόσσοθεν = πρόσ-
 ωθεν, by a displacing of the long syllables, which the verse requires.
 See 17, 637. *ἔλκων*, dragging; for, causing to walk with great difficulty.—
 538. *δεύτερα* is here rather an adv. or in apposition for *δευτερεῖα*.—
 542. *Δικαιώς*, Sch.—545. = *ἴβλαβησαν*.—546. *ὥφελεν ἀθανάτοισιν*
εὔχεσθαι: these words touch on one of the fundamental ideas of the
 Homeric poetry. Every thing they did without caring for the suc-
 cōur of the gods was in vain: see 7, 447. “The poetry of H.
 (says Dugas Montb.) is an essentially religious poetry.”—561. *χεῦμα*,

561 χάλκεον, φέρι χεῦμα φαεινοῦ κασσιτέροιο
ἀμφιδεδίνηται πολέος δέ οἱ ἄξιος ἔσται.

‘Η ρά, καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἐταίρῳ,

564 οἰστέμεναι κλιπίηθεν ὁ δὲ ὥχετο καὶ οἱ ἔνεικεν.

[Εὔμήλω δὲ ἐν χερὶ τίθει· δὲ ἐδέξατο χαίρων.]

Τοῖσι δέ καὶ Μενέλαος ἀνίστατο, θυμὸν ἀχεύων,

‘Αντιλόχω ἄμοτον κεχολωμένος· ἐν δὲ ἄρα κῆρυξ

568 χειρὶ σκῆπτρον ἔθηκε, σιωπῆσαί τε ἐκέλευσεν

Αργείους· δὲ δὲ ἐπειτα μετηύδα ἴσσθεος φώς·

‘Αντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας·

ἥσχυνας μὲν ἐμὴν ἀρετήν, βλάψας δέ μοι ἵππους,

72 τοὺς σοὺς πρόσθε βαλών, οἵ τοι πολὺ χείρονες ἦσαν.

‘Αλλ’ ἄγετ’, ‘Αργείων ἡγήτορες ἡδὲ μέδοντες,

ἐς μέσον ἀμφοτέροισι δικάσσατε, μηδὲ ἐπ’ ἀρωγῷ·

μήποτέ τις εἴπῃσιν ‘Αχαιῶν χαλκοχιτώνων,

76 ‘Αντίλοχον ψεύδεσσι βιησάμενος Μενέλαος

οἴχεται ἵππον ἄγων, ὅτι οἱ πολὺ χείρονες Ἠσαν

ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.

Εἰ δὲ ἄγε, ἔγὼν αὐτὸς δικάσω, καὶ μὲν οὕτινα φημὶ

10 ἄλλον ἐπιπλήξειν Δαναῶν· ἴθεῖα γάρ ἔσται·

‘Αντίλοχος’, εἰ δὲ ἄγε δεῦρο, Διοτρεφές, ηθέμις ἔστιν,

στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἴμάσ-

θλην

χερσὶν ἔχων ράδινήν, ἥπερ τὸ πρόσθεν ἔλαυνες,

4 ἵππων ἀψάμενος, γαιήοχον ‘Ενυοσίγαιον

δομνυθι, μὴ μὲν ἔκων τὸ ἐμὸν δόλῳ ἄρμα πεδῆσαι.

Τὸν δὲ αὐτὸν ‘Αντίλοχος πεπνυμένος ἀντίον ηῦδα·

‘Ανσχειο νῦν πολλὸν γάρ ἔγωγε νεώτερος εἰμι

8 σεῖο, ἄναξ Μενέλαος, σὺ δὲ πρότερος καὶ ἀρέιων.

Οἶσθ’, οἷα νέου ἀνδρὸς ὑπερβασίαι τελέθουνσιν·

κραιπυνότερος μὲν γάρ τε νόος, λεπτὴ δέ τε μῆτις.

zst (for a cast plate) of tin.—**565.** Not found in the best MSS.—

I. Cf. 3, 218. Every orator speaking before the assembly held a *ff* (*σκῆπτρον*, *sceptrum*, *sceptrē*), which was given him by the ald., and which he gave back when he had done speaking: I., Achilles in his anger throws away his staff, instead of giving back to the herald.—**574.** *Ἐς μέσον* means, impartially, without attaching himself to either one person or another. ‘*Ἐξ ίσου*,

.—**580.** *Castigaturum esse*; see 12, 211. With *ἴθεια* might be plied *δίκη*, contained in *δικάσω*, were there not so many instances of fem. adj. taken as substantives.—**584.** See note 307.— . = *ἀνάσχον*, bear with (my fault), be patient with me; see

- 591 Τῷ τοι ἐπιτλήτῳ κραδίῃ· ἵππον δέ τοι αὐτὸς
 592 δώσω, τὴν ἀρόμην· εἰ καὶ νῦν οἴκοθεν ἄλλο
 μεῖζον ἐπαιτήσειας, ἅφαρ κέ τοι αὐτίκα δοῦναι
 βουλοίμην, ἡ σούγε, Διοτρεφές, ἥματα πάντα
 ἐκ θυμοῦ πεσέειν, καὶ δαίμοσιν εἶναι ἀλιτρός.
- 596 Ἡ ρά, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
 ἐν χείρεσσι τίθει Μεγελάου. Τοῦτο δὲ θυμὸς
 ἴανθη, ὡςεὶ τε περὶ σταχύεσσιν ἔρση
 λητίου ἀλδήσκοντος, ὅτε φρίστουσιν ἄρουραι·
 600 ὃς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἴανθη.
 Καὶ μιν φωνήσας ἔπει πτερόεντα προσηύδα·
 'Αντίλοχε, νῦν μέν τοι ἐγὼν ὑποείξομα αὐτός,
 χωρίμενος· ἐπεὶ οὕτι παρήνυρος οὐδ' ἀεσίφρων
 604 ἥσθα πάρος· νῦν αὐτε νόσου νίκησε νεοίη.
 Δεύτερον αὐτ' ἀλέασθαι ἀμείνονας ἡπεροπεύειν.
 Οὐ γάρ κέν με τάχ' ἄλλος ἀνὴρ παρέπεισεν 'Αχαιῶν
 ἀλλὰ σὺ γάρ δὴ πόλλ' ἔπαθες καὶ πόλλ' ἐμόγησας,
 608 σός τε πατὴρ ἀγαθὸς καὶ ἀδελφεός, εἴνεκ' ἐμεῖο·
 τῆρ τοι λισσομένῳ ἐπιπείσομαι, ηδὲ καὶ ἵππον
 δώσω, ἐμήν περ ἐοῦσαν· ἵνα γνώσωι καὶ οἴδε
 ὃς ἐμὸς οὐποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.
- 612 Ἡ ρά, καὶ 'Αντιλόχοιο Νοήμονι δῶκεν ἐταίρῳ
 ἵππον ἄγειν· δ' ἔπειτα λέβηθ' ἔλε παμφανόωντα.
 Μηριόνης δ' ἀνάειρε δύω χρυσοῖο τάλαντα,
 τέτρατος, ὃς ἐλασεν. Πέμπτον δ' ὑπελείπετ' ἀεθλον,
 616 ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν 'Αχιλλεύς,
 'Αργείων ἀν' ἀγῶνα φέρων, καὶ ἔειπε παραστάς·
 Τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
 Πατρόκλοιο τάφου μνῆμ' ἔμμεναι. Οὐ γάρ ἔτ' αὐτὸν
 620 δψει ἐν 'Αργείοισι· δίδωμι δέ τοι τόδ' ἀεθλον
 αὐτως· οὐ γάρ πύξ γε μαχήσεαι, οὐδὲ παλαίσεις,
 οὐδέ τ' ἀκοντιστὸν ἐζδύσεαι, οὐδὲ πόδεσσιν
 θεύσεαι· ηδη γάρ χαλεπὸν κατὰ γῆρας ἐπείγει.
- 624 "Ως εἰπὼν ἐν χερσὶ τίθει· δ' ἐδέξατο χαίρων,
- 591.—595. 'Αποπεισεῖν τῆς ψυχῆς, τοντέστι μισθῆναι, Sch. [to fall from thy favour, Cp.]: to be banished from thy heart. See 1, 562.—598. See 15, 102. "His heart melted (with joy), as the dew (melts) on the ears of corn." It is thus that Apollonius Rhodius has enlarged this passage; see iii. 1019, sqq.—599. *Spicea jam campis quum messis inhorruit*, Virg. *Georg.* i. 314.—603. See 7, 156, and 20, 183.—604. νεοίη = νεότης, νηπιά, only found here.—605. δεύτ. = postea.—618. τῆ, see 24, 287.—619. τάφος, funeral, here and 680.—

ἵ25 καὶ μιν φωνήσας ἔπεια πτερόεντα προσηύδα·

Ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες.

Οὐ γὰρ ἔτ' ἐμπεδα γυῖα, φίλος, πόδες, οὐδὲ ἔτι χεῖρες
ἵ28 ὕμων ἀμφοτέρωθεν ἐπαΐσπονται ἐλαφραί.

Εἰθ' ὡς ἡβώοιμι βίη τέ μοι ἐμπεδος εἴη,

ώς δύποτε κρείοντ' Ἀμαρυγκέα θάπτον Ἐπειοὶ

Βουπρασίω, παίδες δ' ἔθεσαν βασιλῆος ἄεθλα·

ἵ32 ἔνθ' οὗτις μοι δομοῖος ἀνὴρ γένετ', οὔτ' ἄρ' Ἐπειῶν,
οὔτ' αὐτῶν Πυλίων, οὔτ' Αἰτωλῶν μεγαθύμων.

Πὺξ μὲν ἐνίκησα Κλυτομήδεα, Ἕνοπος νίόν·

Ἄγκαῖον δὲ πάλῃ Πλευρώνιον, δς μοι ἀνέστη.

ἵ36 Ἰφικλον δὲ πόδεσσι παρέδραμον, ἐσθλὸν ἔοντα·
δουρὶ δ' ὑπειρέβαλον Φυλῆά τε καὶ Πολύδωρον.

Οἴδισίν μ' ἵπποισι παρῆλασαν Ἀκτορίωνε,

πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,

40 οὖνεκα δὴ τὰ μέγιστα παρ' αὐτόφι λείπετ' ἄεθλα.
Οἱ δ' ἄρ' ἔσαν δίδυμοι· δ μὲν ἐμπεδον ἡνιόχευεν,

ἐμπεδον ἡνιόχευ', δ' ἄρα μάστιγι κέλευεν.

“Ως ποτ' ἔον νῦν αύτε νεώτεροι ἀντιοώντων

44 ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραι λυγρῷ
πείθεσθαι, τότε δ' αύτε μετέπρεπον ἡρώεσσιν.

‘Αλλ' ἴθι, καὶ σὸν ἐταῖρον ἀέθλοισι κτερέζε.

Τοῦτο δ' ἔγὼ πρόσφρων δέχομαι, χαίρει δέ μοι ἥτορ,

18 ὡς μεν ἀεὶ μέμνησαι ἐνηέος, οὐδέ σε λήθω

τιμῆς ἥστέ μ' ἔσικε τετιμῆσθαι μετ' Ἀχαιοῖς.

Σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν.

The combat with the cestus. Epeus gains the prize. Euryalus is vanquished, but gains the second prize.

“Ως φάτο· Πηλείδης δὲ πολὺν καθ' δμιλον
‘Αχαιῶν

2 ϕχετ', ἐπεὶ πάντ' αἰνον ἐπέκλυε Νηλείδαο.

Αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·

ἡμίονον ταλαιργὸν ἄγων κατέδησ' ἐν ἀγῶνι

D. Amarynceus, of a Thessalian family, was a powerful king of Is., and had fought with Augias against Hēracles.—631. See 11, 5.—635. Pleuron, metropolis of Aetolia.—638. The sons of Actor, rythus and Cteatus; see 11, 709.—639. Pravertentes, outstripping; 572. πλήθει, from their number. They were two, and consequently could urge their horses with more vigour than Nestor, placed ne on his chariot.—642. See 20, 371.—643. = ἀντιάτωσαν.—3. The gen. still dependent on μέμνησαι. Ἡς = ὢ by attraction.

655 ἔξέτε', ἀδμήτην, ἥτ' ἀλγίστη δαμάσασθαι·

656 τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.

Στῇ δ' ὁρθός, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

'Ατρείδῃ τε καὶ ἄλλοι ἔϋκυνήμιδες Ἀχαιοί,

ἀνδρες δύνω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστω,

660 πὺξ μάλ' ἀνασχομένω πεπληγέμεν. Ωι δέ κ' Ἀπόλλων

δώρη καμμονίην, γνώσι. δὲ πάντες Ἀχαιοί,
ἡμίονον ταλαιργὸν ἄγων κλισίηνδε νεέσθω·
αὐτὰρ δὲ νικηθεὶς δέπας οἴστεται ἀμφικύπελλον.

664 "Ως ἔφατ· ὥρυντο δ' αὐτίκ' ἀνὴρ ἡνὸς τε μέγας τε,
εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός·
ἄψατο δὲ ἡμίονου ταλαιργοῦ φώνησέν τε·

"Ασσον ἵτω, ὅστις δέπας οἴστεται ἀμφικύπελλον·

668 ἡμίονον δὲ οὐ φημί τιν' ἄξεμεν ἄλλον Ἀχαιῶν,
πυγμῆ νικήσαντ· ἐπεὶ εὔχομαι εἶναι ἄριστος.

"Η οὐχ ἄλις δττι μάχης ἐπιδεύομαι; οὐδὲ ἄρα
πως ἦν

ἐν πάντεσσορέργοισι δαήμονα φῶτα γενέσθαι.

672 "Ωδε γάρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
ἀντικρὺ χρόα τε ρήξω σύν τ' ὀστέ ἀράξω.

Κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὐθι μενόντων,
οἱ κέ μιν ἔξοισουσιν, ἐμῆς ὑπὸ χερσὶ δαμέντα.

676 "Ως ἔφαθ· οἱ δὲ ἄρα πάντες ἀκήνη ἐγένοντο σιωπῆ.

Εὐρύαλος δέ οἱ οἰος ἀνίστατο, ἰσόθεος φώς,

Μηκιστέος υἱὸς Ταλαιονίδαο ἄνακτος,

δες ποτε Θίβαςδ· ἥλθε δεδουπότος Οἰδιπόδαο

680 ἐς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας.

Τὸν μὲν Τυδείδης δουρικλυτὸς ἀμφεπονεῖτο,

655. Columella says that mules begotten between a mare and a wild ass are "indomiti et servitio contumaces."—656. See 1, 584.—660. ἀνασχομένω, sc. τὰς χείρας, elatis brachiis. Virg. *En. v.* 384 :

"Nunc si cui virtus animusque in pectore præsens,
Adsit et evinctis (sc. cestu) attollat brachia palmis."

—661. See 22, 257.—665. He who afterwards constructed the wooden horse.—670. Lit., that I am above the battle ; i. e. that I distinguish myself in the combats of warriors. See 5, 636.—674. Ἐπιμελητραι, Sch.—679. 84, Mecisteus. δεδουπότος, having fallen (see 13, 426); *τὸ πολέμῳ ἀνηρημένου*, Aristarch. What we read of Oedipus in H. does not agree with what the Tragic poets say. We know not whether Aristarchus knew the ancient fable, or whether he has drawn his explanation solely from the invariable use of δουπῆσαι in H.—681.

- 82 θαρσύνων ἔπεσιν, μέγα δὲ αὐτῷ βούλετο νίκην.
 Ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα
 84 δῶκεν ἴμάντας ἐϋτμήτους βοὸς ἀγραύλοιο.
 Τὸ δὲ ζωσαμένω βήτην ἐς μέσσον ἄγωνα·
 ἄντα δὲ ἀνασχομένω χερσὶ στιβαρῷσιν ἄμ' ἄμφω,
 σύν ρ̄ ἔπεσον, σὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν.
 88 Δεινὸς δὲ χρόμαδος γενύνων γένετ', ἔρρεε δὲ ἰδρὼς
 πάντοθεν ἐκ μελέων· ἐπὶ δὲ ὥρνυτο δίος Ἐπειός,
 κύψε δὲ παπτήναντα παρήιον· οὐδὲ ἄρ' ἔτι δὴν
 ἐστήκειν· αὐτοῦ γάρ ὑπῆριπε φαίδιμα γυῖα.
 92 Ως δὲ δόθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἵχθὺς
 θίν' ἐν φυκιώντι, μέλαν δέ ἐ κῦμα κάλυψεν·
 ὡς πληγεῖς ἀνέπαλτ'. Αὐτὰρ μεγάθυμος Ἐπειός
 χερσὶ λαβὼν ὥρθωσε· φίλοι δὲ ἄμφεσταν ἐταῖροι,
 96 οἵ μιν ἄγον δι' ἄγωνος ἐφελκομένοισι πόδεσσιν,
 αἷμα παχὺ πτύνοντα, κάρη βάλλονθ' ἐτέρωσε·
 καὶ δὲ ἀλλοφρονέοντα μετὰ σφίσιν εἰσαν ἄγοντες
 αὐτοὶ δὲ οἰχόμενοι κόμισαν δέπας ἄμφικύπελλον.

Combat of wrestling. Odyssesus (Ulysses) and Ajax Telamonius ill twice together. Both receive equal prizes.

- 100 Πηλείδης δὲ αἴψ' ἄλλα κατὰ τρίτα θῆκεν ἀεθλα,
 δεικνύμενος Δαναοῖσι, παλαισμοσύνης ἀλεγεινῆς·
 τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
 τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσι τίον Ἀχαιοῖ·
 14 ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκεν,
 πολλὰ δὲ ἐπίστατο ἥργα, τίον δέ ἐ τεσσαράβοιον.
 Στῆ δὲ ὑρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

v, Euryalus, of whom Diomédès was a relation. Mecisteus was e brother of Adrastus, grandfather and father-in-law of Diomédès l, 226). — 683. Euryalus was undressing; Diomédès *threw down him* (*προκατίβαλε*), or threw him a girdle with which he girded a lower part of his body. It is a great mistake to wish to change is verb into *περικάββαλεν*. In later times, from about 720 B.C., ey contended in the public games without a girdle.—684. Thongs leather, to encircle the fist. The combat with the cestus is de-ribed by Virg., V. 363, sqq. — 688. Κρότος τῶν σιαγόνων, Sch.; στ χρέμω (χρεμετίζω). We must not understand this of the blows *nding* on the jaws of the person struck, but of the *grinding* or *tting* of the striker's teeth from the energy he puts into his blow: a γάρ τρίζουσιν (says the Scholiast) οἱ πύκται ἐπάγοντες τὰς ηγάς. [V. seems to have understood it otherwise: *duro crepi-
t sub vulnere malæ*, An. V. 435.] — 698. Ἐξιστάμενον τῇ διανοίᾳ, i.: having lost his senses; unconscious. Theocritus uses the verb the same sense, *Diosouri*, v. 128.

- 707 "Ορυνσθ", οὐ καὶ τούτου ἀέθλον πειρήσεσθον.
 708 "Ως ἔφατ": ὥρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 ἀν δ' Ὁδυσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδόντες.
 Ζωσαμένω δ' ἄρα τώγε βάτην ἐς μέσσον ἀγῶνα,
 ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆσιν·
 712 ὡς δτ' ἀμείβοντες, τούτε κλυτὸς ἥραφε τέκτων,
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.
 Τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν,
 ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ρέεν ἴδρως·
 716 πυκναὶ δὲ σμώδιγγες ἀνὰ πλευράς τε καὶ ὕμους
 αἵματι φοιινικέσσαι ἀνέδραμον· οἱ δὲ μάλ' αἰεὶ^ν
 νίκης ἵεσθην, τρίποδος πέρι ποιητοῖο.
 Οὔτ' Ὁδυσεὺς δύνατο σφῆλαι οὖδει τε πελάσσαε,
 720 οὐτ' Αἴας δύνατο, κρατερῷ δ' ἔχεν ίες Ὁδυσῆος.
 'Αλλ' ὅτε δή ρ' ἀνίαζον ἔκυνημιδας Ἀχαιούς,
 δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὁδυσσεῦ,
 724 ή ἔμ' ἀνάειρ', ή ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελῆστε.
 "Ως εἰπὼν ἀνάειρε· δύλου δ' οὐ λήθετ' Ὁδυσσεός·
 κούψ' ὅπιθεν κώληπτα τυχών, ὑπέλυσε δὲ γυνία·
 καὸ δ' ἔβαλ' ἔξοπίσω· ἐπὶ δὲ στήθεσσιν Ὁδυσσεὺς
 728 κάππεσε· λαὸ δ' αὖ θηεῦντό τε θάμβησάν τε.
 Δεύτερος αὐτ' ἀνάειρε πολύτλας διος Ὁδυσσεύς,
 κίνησεν δ' ἄρα τυθὸν ἀπὸ χθονός, οὐδέ τ' ἄειρεν·
 ἐν δὲ γόνῳ γυνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
 732 πλησίοι ἀλλήλοισι, μιάνθησαν δὲ κονίγ.
 Καί νύ κε τὸ τρίτον αὗτις ἀναίξαντ' ἐπάλαιον,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν·
 Μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσιν·

700. = κατίθηκε. — 703. 705. See 6, 236.—709. See 322. — 712. Supply λαμβάνονται ἀλλήλων. ἀμείβοντες, a term of ancient architecture, a design of beams or pieces of timber, which support each other, placed in the form of Λ. Eustathius says that in his time they called them by another metaphor, προφιλοῦνται. — 718. ποιητοῦ, see 5, 198. — 721. Tired, wearied. — 724. If the wrestlers were of equal strength or address, the struggle could not end. In this case one of them tried to lift his adversary, a method which must produce some result. — 726. Ἐκρουσε τὴν ἰγνάν διεσθιειν, Sch.; [on the ham behind Chopp'd him. Cp.] — 727. In pectus (Ajaxis). — 731. Ulysses had only been able to raise Ajax a very little; but the moment he touched the ground again, and before he could plant his feet firmly, Ulysses bent his (Ajax's) knee: thus Ajax could not but fall and drag Ulysses with him.

'36 νίκη δ' ἀμφοτέροισιν ἀεθλια δ' ἵσ' ἀνελόντες
ἔρχεσθ', ὅφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.
“Ως ἔφαθ· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἡδ'
ἐπίθοντο,
καὶ ρ' ἀπομορξαμένω κονίην δύσαντο χιτῶνας.

The foot-race. Odysseus (Ulysses) is favoured by Athéné, who causes Ajax Oileus to slip. Antilochus receives the third prize.

'40 Πηλεύδης δ' αἰψ' ἄλλα τίθει ταχυτῆτος ἀεθλα,
ἀργύρεον κρητῆρα, τετυγμένον· ἐξ δ' ἄρα μέτρα
χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἴαν
πολλόν· ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἡσκησαν,
'44 Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡεροειδέα πόντον,
στῆσαν δ' ἐν λιμένεσσι, Θάσαντι δὲ δῶρον ἔδωκεν
νίος δὲ Πριάμοιο Λυκάονος ὄντον ἔδωκεν
Πατρόκλῳ ἥρωᾳ Ἰησονίδῃς Εὔνηος.

48 Καὶ τὸν Ἀχιλλεὺς θῆκεν ἀεθλιον οὗ ἑτάροιο,
δεῖτις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·
δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ·
ἡμιτάλαντον δὲ χρυσοῦ λοισθήι ἔθηκεν.

52 Στῆ δ' ὁρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν
“Ορνυσθ”, οἷς καὶ τούτου ἀεθλου πειρήσεσθε.

“Ως ἔφατ· ὥρνυτο δ' αὐτίκ' Ὁϊλῆος ταχὺς Αἴας,
ἄν δ' Ὁδυσσεὺς πολύμητις, ἐπειτα δὲ Νέστορος νίος,
56 Ἀντίλοχος· δὲ γάρ αὐτε νέους ποσὶ πάντας ἐνίκα.

[Στὰν δὲ μεταστοιχί σήμηνε δὲ τέρματ' Ἀχιλλεύς.]
Τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὥκα δ' ἐπειτα
ἔκφερ· Ὁϊλιάδης· ἐπὶ δὲ ὥρνυτο δίος Ὁδυσσεὺς
50 ἄγχι μάλ· ὡς ὅτε τίς τε γυναικὸς ἐϋζώνοιο
στήθεός ἐστι κανών, δητ' εὐμάλα χερσὶ τανύσσῃ,
πηνίον ἐξέλκουσα παρὲκ μίτον, ἄγχύθι δ' ἵσχει

740, sqq. See Virg., V. 286—352. — 743. In the Old Testament the Sidonians enjoyed the same renown. See 6, 391. — 745. στητην, sc. τὸς νῆας (as in Od. 14, 258), = προσώρμισαν, appulerunt, which is used in the same way without νῆα. Thoas, king of Lemnos; see 14, 230.—748. νίος, gen. See 21, 34, sqq.—747. Eunaeus, son of son and Hypsipyle, daughter of Thoas; see 21, 41.—751. Ultima; see 536.—757. Rejected by the ancient critics; see 358.—759. See 6.—761. στίθουσε supply ἄγχι. κανέν, a small rod which served a bobbin, round which was rolled the thread of the loom (*πηνίον*), make it pass into the warp (*μίτος*), placed vertically, and not horizontally, as now. — 762. πηνίον ἐξέλκουσα παρὲκ μίτον, lit., swinging (from the rod, κανών) the thread across the warp, i. e.

- 763 στήθεος· ὡς 'Οδυσσεὺς θέεν ἐγγύθεν· αὐτὰρ ὅπισθεν
 764 ἵχνια τύπτε πύδεσσι, πάρος κόνιν ἀμφιχυθῆναι·
 καὸς δ' ἄρα οἱ κεφαλῆς χέει ἀυτμένα δῖος 'Οδυσσεύς,
 αἰεὶ ρίμφα θέων· ἵαχον δ' ἐπὶ πάντες 'Αχαιοὶ
 νίκης ἰεμένω, μάλα δὲ σπεύδοντι κέλευον.
 768 'Αλλ' ὅτε δὴ πύματον τέλεον δρύμον, αὐτίκ' 'Οδυσ-
 σεὺς
 εὔχετ' 'Αθηναίῃ γλαυκώπιδι δν κατὰ θυμόν·
 Κλῦθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖν.
 'Ως ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς
 'Αθήνη·
 772 γυῖα δ' ἔθηκεν ἑλαφρά, πόδας, καὶ χεῖρας ὑπερθεν·
 'Αλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαΐζασθαι ἄεθλον,
 ἔνθ' Αἴας μὲν ὅλισθε θέων—βλάψεν γὰρ 'Αθήνη—
 τῇ ρά βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων,
 776 οὓς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὠκὺς 'Αχιλλεύς,
 ἐν δ' ὄνθου βούν πλῆτο στόμα τε ρῖνάς τε.
 Κρητῆρος ἀντ' ἀνάειρε πολύτλας δῖος 'Οδυσσεύς,
 ὡς ἥλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.
 780 Στῇ δὲ κέρας μετὰ χερσὸν ἔχων βοὸς ἀγραύλοιο,
 ὄνθον ἀποπτύνων, μετὰ δ' 'Αργείοισιν ἔειπεν·
 'Ω πόποι, ή μ' ἔβλαψε θεὰ πόδας, ή τὸ πάρος περ,
 μήτηρ ὡς, 'Οδυσσῆς παρίσταται ηδὸν ἐπαρήγει.
 784 'Ως ἔφαθ· οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ηδὺ γέλασ-
 σαν.
 'Αντίλοχος δ' ἄρα δὴ λοισθῆιον ἔκφερος ἄεθλον,
 μειδιόων, καὶ μῦθον ἐν 'Αργείοισιν ἔειπεν·
 Εἰδόσιν ὑμένες ἐρέω πᾶσιν, φίλοι, ὡς ἔτι καὶ νῦν
 788 ἀθάνατοι τιμῶσι παλαιοτέρους ἀνθρώπους.
 Αἴας μὲν γὰρ ἐμεῖς ὀλίγον προγενέστερός ἐστιν·
 οὗτος δὲ προτέρης γενεῆς, προτέρων τ' ἀνθρώπων·
 ὡμογέροντα δέ μίν φασ' ἔμμεναι· ἀργαλέον δὲ

passing it along the warp. — 784. “Ait igitur divinus poeta, ita proximum fuisse qui sequebatur, ut occuparet antecedentis vestigia, antequam pulvis eis superfunderetur.” *Maorob.*, V. ch. 13. — 785. ‘Αναπνοήν, ἀσθμα, *Sch.* — 787. *Ulyssi*. — 773. = ἀτέξασθαι ἴστι τὸ ἄθλον. — 787, sqq. “Antilochus wittily forestalls their raillery, by attributing the victory of his rivals to the protection which the gods bestow on old age. He has reason to take comfort: youth is better than the prize, and may one day aspire to the same protection, since it is a privilege of age.” *Mad. Dacier.* — 791. ὄμογέρων, a hale old man. Virgil uses a similar expression, *cruda senectus*. It is unne-

92 ποσσὸν ἐριδήσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.

“Ως φάτο· κύδην δὲ ποδώκεα Πηλείωνα.

Τὸν δὲ Ἀχιλλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·

‘Αντίλοχον, οὐ μέν τοι μέλεος εἰρήσεται αἶνος,
γε ἀλλά τοι ήμιτάλαντον ἔγω χρυσοῦ ἐπιθήσω.

The combat of armed warriors. Diomēdēs wounds Ajax the son
Telamōn and gains the prize.

“Ως εἰπὼν ἐν χερσὶ τίθει· ὁ δὲ ἐδέξατο χαίρων.

Αὐτὰρ Πηλείδης κατὰ μὲν δολιχύσκιον ἔγχος
θῆκ’ ἐς ἄγωνα φέρων, κατὰ δὲ ἀσπίδα καὶ τρυφά-
λειαν,

ο τεύχεα Σαρπήδοντος, ἃ μιν Πάτροκλος ἀπήντα.

Στῆ δὲ ὄρθος καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

‘Ανδρες δύω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστω,
τεύχεα ἑσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε,

ἢ ἀλλήλων προπάροιθεν ὅμιλου πειρηθῆναι.

‘Οππότερός κε φθῆσιν ὄρεξάμενος χρόα καλόν,
ψαύσῃ δὲ ἐνδίνων διά τ’ ἔντεα καὶ μέλαν αἷμα·

τῷ μὲν ἔγω δώσω τόδε φάσγανον ἀργυρόηλον,

ἢ καλόν, Θρηίκιον, τὸ μὲν Ἀστεροπαῖον ἀπηντά.

Τεύχεα δὲ ἀμφότεροι ξυνήια ταῦτα φερέσθων·

καὶ σφιν δαῖτ’ ἀγαθὴν παραθήσομεν ἐν κλισίγσιν.

“Ως ἔφατ· ὥστο ἔπειτα μέγας Τελαμώνιος Αἴας,
ἄν δὲ ἄρα Τυδείδης ὥρτο, κρατερὸς Διομήδης.

Οἱ δὲ ἐπεὶ οὖν ἐκάτερθεν ὅμιλου θωρήχθησαν,
ἐς μέσον ἀμφοτέρω συνίτην, μεμαῶτε μάχεσθαι,

δεινὸν δερκομένω· θάμβος δὲ ἔχε πάντας Ἀχαιούς.

‘Αλλ’ ὅτε δὴ σχεδὸν ἡσαν ἐπ’ ἀλλήλοισιν ἴόντες,

τρὶς μὲν ἐπήιξαν, τρὶς δὲ σχεδὸν ὠρμήθησαν.

try to say that Antilochus is jesting here: “Ajax is a little older I, but Ulysses belongs to another century: yet they say he is a pale old man.”—792. Fm ἐριδαίνω.—795. Μάταιος καὶ πρὸς, Sch.; see 10, 480.

90. See 16, 663, sqq.—806. Aristarchus explains ἐνδίνα (a word found here) τὰ ὄντα ἐντὸς τῶν ἵνων, what is within the muscles.

general sense is, without doubt, what is under the skin, the

Achilles says, “he who touches the flesh through the
ur and the blood,” i. e. so that the spear shall pass not only
igh the shield and the cuirass, but even into the blood, into
lesh filled with blood.—808. See 21, 169, sqq.—809. Σίδι
unto (*præmium*). He wishes them to share it.—810. This
at being the most difficult and most dangerous, Achilles adds

- 818 Ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' ἔστην
νύξ, οὐδὲ χρόνος ἵκανεν· ἔρυτο γὰρ ἔνδοθι θώρηξ.
820 Τυδείδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μεγάλοιο
αἰὲν ἐπ' αὐχένι κύρε φαεινοῦ δουρὸς ἀκωκῆ.
Καὶ τότε δή ρ' Αἴαντι περιδδείσαντες Ἀχαιοὶ
πανσαμένους ἐκέλευσαν ἀέθλια ἵσ' ἀνελέσθαι.
824 Αὐτὰρ Τυδείδης δῶκεν μέγα φάσγανουν ἥρως
σὺν κολεῷ τε φέρων καὶ ἔυτμήτῳ τελαμῶνι.

Contest of the discus. Polypoetes gains the prize.

- Αὐτὰρ Πηλείδης θῆκεν σόλον αὐτοχόωνον,
δὸν πρὶν μὲν ρίπτασκε μέγα σθένος Ἡετίωνος
828 ἀλλ' ἡτοι τὸν ἔπεφνε ποδάρκης δίος Ἀχιλλεύς,
τὸν δ' ἄγετ' ἐν νήεσσι σὺν ἄλλοισι κτεατεσσιν.
Στῇ δ' ὄρθος καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
“Ορνυσθ’, οἶ καὶ τούτου ἀέθλου πειρήσεσθε·
832 εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίσινες ἀγρυί,
ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
ποιμὴν οὐδὲ ἀροτήρ εἰσ’ ἐς πόλιν, ἀλλὰ παρέξει.
836 “Ως ἔφατ· ὕρτο δ' ἔπειτα μενεπτόλεμος Πολυ-
ποίτης,
ἀν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέοιο,

to the prize a good repast.—817. “Heroes priusquam enses incutiant, experiundi causa ter concurrunt et se petunt invicem; tunc denum Ajax Tydidei ferit clypeum, Diomedes autem cuspidem Telamonii intendit cervici. Veteres dicunt Ajacem pro more suo simplicius et generosius pugnare, Diomedem arte doloque uti.” *Spix.* — 821. *ἄν* *αὐχένι*, for the neck and the nape were not covered by the cuirass. But the Scholiasts explain this line by a fable: that Heracles, having landed at Salamis at the time of the Telamonian Ajax's birth, took the infant and wrapped him in his lion's skin, praying the gods that he might be invulnerable. Hence, when Ajax grew up, his body remained impenetrable, with the exception of his neck, which had not been surrounded by the lion's skin. It is a fact, at any rate, as the ancients remarked, that, in the Iliad, Ajax is not once wounded.—824, 825. It is understood that the combatants divide the other arms.

826. *σόλος*, a round mass, a globe or ball, which served as a disc to Eetion. This mass had a hole in the middle, through which they passed the cord. *αὐτοχόωνος* (*αὐτόχωνος* = *αὐτοχόανος*), in prose *αὐτοχώνευτος*, what has only been cast, without other labour.—827. Father of Andromache; see 6, 395, sqq.; 416, sqq.—832. *ἄρροι*, sc. *εἰσιν*. *πολλὸν ἀπόπροθι*, in *longum spatium porrecti*. Remark the simple description of the size of this mass.—835. *εἰσ*, fut. signif.

- 38 ἀν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἐπειός.
 Ἐξείης δ' ἵσταντο· σόλον δ' ἔλε δῖος Ἐπειός,
 10 ἡκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί.
 Δεύτερος αὐτ' ἀφέηκε Λεοντεύς, δῖος Ἄρηος·
 τὸ τρίτου αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας
 [χειρὸς ἄπο στιβαρῷς, καὶ ὑπέρβαλε σήματα πάν-
 των].
- 14 Ἀλλ' ὅτε δὴ σόλον εἶλε μενεπτύλεμος Πολυποίης,
 δόσσον τίς τ' ἔρριψε καλαύροπα βουκόλος ἀνήρ·
 ἡ δὲ θ' ἐλισσομένη πέτεται διὰ βους ἀγελαίας·
 τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ' ἐβόησαν.
- 8 Ἀνστάντες δ' ἔταροι Πολυπύλταο κρατεροῖο
 νῆας ἐπὶ γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.

Contest of archery. Teucer unfastens the dove attached to the ark; Merion hits it flying, and receives the prize.

- Αὐτὰρ ὁ τοξευτῆσι τίθει λίστεντα σίδηρον,
 καδὸν δὲ ἐτίθει δέκα μὲν πελέκεας, δέκα δὲ ἡμιπέλεκκα·
 2 ἴστὸν δὲ ἔστησεν νηὸς κυανοπρώρῳ
 τηλοῦ ἐπὶ φαμάθοις· ἐκ δὲ τρήρωνα πέλειαν
 λεπτὴ μηρίνθω δῆσεν ποδός, ἡς ἄρ' ἀνώγει
 τοξεύειν. "Ος μέν κε βάλῃ τρήρωνα πέλειαν,
 6 πάντας ἀειράμενος πελέκεας, οἰκόνδε φερέσθω·
 δες δέ κε μηρίνθοιο τύχῃ, δρυιθος ἀμαρτών—
 ησσων γάρ δὴ κεῖνος—δὲ δὲ οἰστεται ἡμιπέλεκκα.
 "Ως ἔφατ· ὥρτο δὲ ἔπειτα βίη Τεύκροιο ἀνακτος,
 1 ἀν δὲ ἄρα Μηριόνης, θεράπων ἐνὶς Ἰδομενῆος.
 Κλήρους δὲ ἐν κυνέρη χαλκήρει πάλλον ἐλόντες·
 Τεύκρος δὲ πρῶτος κλήρωφ λάχειν. Αὐτίκα δὲ λὸν
 ἦκεν ἐπικρατέως, οὐδὲ ἡπελῆσεν ἀνακτὶ¹
 ἀρνῶν πρωτογόνων ρέξειν κλειτὴν ἐκατόμβην.

Δ (αὐτὸς) παρέξει (σίδηρον τοῖς ἰργάταις ἵκ τούτου τοῦ σόλον). The heroic ages iron was still scarce. — 843. Taken from Od. 8, and rejected by the ancient critics.

50. *Nigrum*, like *Ιοιαίης*, 11, 298. See in Virg., V. 485, sqq., an ation of the description which follows.—851. The axes, according to Scholiast, had two edges, the demi-axes only one.—857. The ents here remark that a pure effect of chance ought not to have predicated of Achilles. — 864. See 4, 102. Eustathius here arks this expression, ἀρνῶν ἐκατόμβην, a hecatomb of lambs, gh the word *hecatomb*, derived (says he) fm ἐκατόν and βους, as, etymologically, a sacrifice of a hundred oxen. This etymo-

- 865 "Ορνιθος μὲν ἄμαρτε[·] μέγηρε γάρ οἱ τόγ[·] "Απόλλων
αὐτὰρ ὁ μήριυθον βάλε πὰρ πόδα, τῷ δέδετ[·] ὕρνις·
ἀντικρὺ δ' ἀπὸ μήριυθον τάμε πικρὸς δῖστός.
868 "Η μὲν ἔπειτ[·] ήϊξε πρὸς οὐρανόν, ἡ δὲ παρείθη
μήριυθος ποτὶ γαῖαν[·] ἀτὰρ κελάδησαν 'Αχαιοί.
Σπερχόμενος δ' ἄρα Μηριόνης ἔξείρυσε χειρὸς
τόξον[·] ἀτὰρ δὴ δῖστὸν ἔχεν πάλαι, ὡς ἰθύνοι.
872 Αὐτίκα δ' ἡπείλησεν ἐκηβύλω[·] 'Απόλλωνι
ἀρνῶν πρωτογόνων ρέζειν κλειτὴν ἐκατόμβην.
"Υψι δ'[·] ὑπὸ νεφέων εἰδε τρήρωνα πέλειαν[·]
τῇ ρ'[·] ὅγε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην[·]
876 ἀντικρὺ δὲ διῆλθε βέλος[·] τὸ μὲν ἄψ ἐπὶ γαίῃ
πρόσθεν Μηριόναο πάγη ποδός[·] αὐτὰρ ἡ ὕρνις
ἰστῷ ἐφεζομένη νηὸς κυανοπρώρῳ,
αὐχέν[·] ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίασθεν.
880 'Ωκὺς δ'[·] ἐκ μελέων θυμὸς πτάτο, τῆλε δ'[·] ἀπ' αὐτοῦ
κάππεσε[·] λαοὶ δ'[·] αὖ θηεῦντό τε θάμβησάν τε.
"Αν δ'[·] ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρεν,
Τεῦκρος δ'[·] ἡμιπέλεκκα φέρεν κοίλας ἐπὶ νηᾶς.

Contest of the javelin. Agamemnon presents himself to dispute the prize. Achilles yields it to him without a trial. Meriones receives the second prize.

- 884 Αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἔγχος,
κὰδ δὲ λέβητ[·] ἀπυρον, βοὸς ἄξιον, ἀνθεμέντα
θῆκ[·] ἐς ἄγωνα φέρων[·] καί ρ'[·] ἥμονες ἄνδρες ἀν-
έσταν[·]
ἄν μὲν ἄρ[·] 'Ατρείδης εὐρυκρείων[·] 'Αγαμέμνων,
888 ἄν δ'[·] ἄρα Μηριόνης, θεράπων ἐν[·] Ἰδομενῆος.
Τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος 'Αχιλλεύς·

logy is more than doubtful : the syllable *βη*, wanting the *o* essential in *βοῦς*, leads us rather to the root *βαίνω*, whence *πρόβασις*, cattle : a sacrifice of 100 head of cattle. — 868. Fm *παρίημι*, *remittere*, to unstring, to untie.—870. *χειρός*, sc. *Τεύκρου*. The two rivals used one bow ; but the Marseilles edition, as it is called, reads :

*σπερχόμενος δ' ἄρα Μηριόνης ἐπεθήκατ[·] δῖστὸν
τόξῳ·* ἐν γάρ χερσὶν ἔχεν πάλαι, ὡς ἰθυνεν,

a change induced by the words ὡς ἰθυνεν, which are inexplicable in the ordinary reading. — 871. *Ιθύνοι*, a correction of I. H. Voss for *ἰθυνεν*. — 878. *ἐφεζομένη*, perching on — 879. *ἀλιάσθησαν*, fell pendent.

885. Διηνθισμένον ποικίλως, *Apollon*. Ornamented with flowered

- 90 Ἀτρείδη· ἴδμεν γάρ, δσον προβέβηκας ἀπάντων,
ἡδ^ο ὅσσον δυνάμει τε καὶ ἡμασιν ἐπλευ ἄριστος·
92 ἀλλὰ σὺ μὲν τόδ^ο ἀεθλον ἔχων κοίλας ἐπὶ νῆας
ἔρχεν, ἀτὰρ δόρυ Μηριόνη ἥρωε πύρωμεν,
εἰ σύγε σφ^η θυμῷ ἐθέλοις· κέλομαι γάρ ἔγωγε.
“Ως ἔφατ^ο· οὐδ^ο ἀπίθησεν ἄναξ ἀνδρῶν Ἀγα-
μέμνων.
- 96 Δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὅγ^ο ἥρως
Ταλθυβίψ κήρυκι δίδου περικαλλὲς ἀεθλον.

arvings.—886. Οἱ ἀκοντισταί, Sch.: fm ἵημι, as well as ἡμα.—890.
ee 7, 328.—891. ἀκοντίσμασιν, Sch.—897. The king was always
followed by his herald.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ω.

Achilles cannot sleep. Next day he drags Hector's body thrice round the tomb of Patroclus.

Λῦτο δ' ἀγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἔκαστοι
ἐσκίδναντ' οἴεναι τοὺς μὲν δόρποιο μέδουντο
ὑπνου τε γλυκεροῦ ταρπήμεναι. Αὐτὰρ Ἀχιλλεὺς
4 κλαῖε, φίλους ἑτάρους μεμνημένος, οὐδὲ μιν ὕπνος
ἔρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα,
Πατρόκλου ποθέων ἀδροτῆτά τε καὶ μένος ἥν·
ἡδ' ὄπύσα τολύπευσε σὸν αὐτῷ, καὶ πάθεν ἄλγεα,
8 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·
τῶν μιμησκόμενος, θαλερὸν κατὰ δάκρυνον εἰβεν,
ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὐτε
ὑπτιος, ἄλλοτε δὲ πρηηής τότε δ' ὁρθὸς ἀναστὰς
12 δινεύεσκ̄ ἀλύων παρὰ θῖν' ἀλός. Οὐδέ μιν Ἡὰς
φαινομένη λήθεσκεν ὑπεὶρ ἄλα τ' ἡϊόνας τε.
'Αλλ' δγ̄ ἐπεὶ ζεύξειν ύφ' ἄρμασιν ὠκέας ἵππους,

1. *λῦτο*, pluperf. = *λάλυτο* or *ἱλέλυτο*, as we have seen 4, 518. *βλῆτο* = *βεβλῆτο* or *ἱβιβλῆτο*. Some prefer to consider it aor. 2 mid. *λῆντο*, with passive signif. for *ἱλύθη*. In both the *v* short becomes long, as standing at the beginning of the line; see 4, 155. *ἀγών*, as in Latin *theatrum*, the assembly of spectators.—2. *δυναντο* (*ῶστε*) *λέναι* ἐπὶ νῆας.—3. = *ταρπῆναι*, fms. *τίρπω*.—5. *ἐστρέφετο*, turned and turned again, tossed or twisted about, in bed; see lines 10 to 12.—7. *ὅπσα*, relative to the demonstrative *τῶν* (*τούτων*) which follows at ver. 9.—8. *τείρω*, to pierce, traverse.—9. *εἰβεν* = *λείβεν* (*κατέλειβεν*). See 2, 266.—12. *δινεύεσκε*, see 2, 189. This frequentative form of the imperf. has never any augment. *κέ* (= *έν*) adds the shade of the Latin *fere*. The delicate shades which the Greeks could give to language by means of their numerous particles can be but feebly reproduced in languages which have not the same facilities; but by carefully studying them we may succeed in appreciating their force.—13. *λῆθειν* or *λανθάνειν* *τινά*, as in Latin *latere*.

15 "Εκτορα δ' ἔλκεισθαι δησάσκετο δίφρου ὅπισθεν
 16 τρὶς δ' ἐρύπας περὶ σῆμα Μενοιτιάδαο θανόντος,
 αὐτὶς ἐνὶ κλισίῃ παυέσκετο· τόνδε δ' ἔσκεν
 ἐν κόνι ἐκτανύσας προπρημέα. Τοῖο δ' Ἀπόλλων
 πᾶσαν ἀεικένην ἄπεχε' χροῖ, φῶτ' ἐλεαίρων
 20 καὶ τεθνότα περ· περὶ δ' αἰγίδι πάντα κάλυπτε
 χρυσείη, ἵνα μή μιν ἀποδρύφοι ἐλκυστάζων.
 "Ως δ μὲν Ἐκτορα δῖον ἀείκιζεν μενεαίνων.

Olympus is in an uproar at the conduct of Achilles; but the gods hostile to Troy oppose Athéné's rescuing from him the body of Hector. Zeus sends for Thetis.

Τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰςορόωντες,
 24 κλέψαι δ' ὑτρύνεσκον ἔυσκοπον Ἀργειφόντην.
 "Ενθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἡρῷ,
 οὐδὲ Ποσειδάνῳ, οὐδὲ γλαυκώπιδι κούρῳ·
 ἄλλ' ἔχον, ὡς σφιν πρῶτον ἀπήχθετο Ἰλιος ἴρη
 28 καὶ Πρίαμος καὶ λαός, Ἀλεξάνδρου ἐνεκ' ἄτης·
 ὅς νείκεσσε θεάς, ὅτε οἱ μέσσανλον ἰκοντο,
 τὴν δ' ἥνησ' ἦ οἱ πόρε μαχλοσύνην ἀλεγεινήν.
 Ἄλλ' ὅτε δή ρ' ἐκ τοῦ δυωδεκάτη γένετ' ἥώς,
 32 καὶ τότ' ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων.
 Σχέτλιοι ἔστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὑμῖν

lignem. — 14. ἐπεὶ λεύκειεν, opt. of indefinite frequency, because the action is several times repeated, or habitual.—15. δησάσκετο, aor. I δέω, δησάμην, with the frequentative termination, δησασέμην. θεισθαι, for to be dragged.—16. *Ter circum Iliacos raptaserat Hec-
ra muros, Virg.*; a mistake which Euripides had committed before Virgil. It was Hector, *when aline*, that Achilles pursued round the walls.—17. δάω has the same force as *sincere*, = *sincere jacere*, left him lying.—19. δεικένην, in prose *aikiai*, *injuriam*, injury, harm. Ἀτ-
τεῖν would require the gen. χροΐς: the dat. χροῖ must then be referred δεικείη, hurt to his skin, for *of*; as πατηρ̄ μοι for μον: at ver. 29 μέσσανλον = αὐτοῦ (*τὸ*) μέσσανλον. For the word φώς, see 4, 194. 24. κλέψαι, to withdraw, remove, but without the odious idea of theft, which in H. does not belong to κλέπτειν. See 5, 390.—25. Φηδάνω. οὐδέ = ἄλλ' οὐχ (*ἡνδανεν*).—27. εἶχον, intrans. se habent, διέκειντο (Sch.), were disposed.—28. ἄτη means here, and in the same words 6, 356, infatuation, wandering, blindness of mind, moral error. To translate it *injury* is completely to alter the sense. e 4, 104.—29. νεικέειν, to dispute, to reproach; here, to outrage, φίλεειν (*Hesych.*). Constr. ὅτε ἰκοντο (*ἴει*) μέσσανλόν οἱ = αὐτοῦ, in habitation in the midst of sheepfolds, αὐλή (see 5, 142).—30. ορον (pres. πόρω obsolete), to give. μαχλοσύνην. Ἀκολασίαν, πολλον. — 31. ἐκ τοῦ or τούτου, since then, that time; since the

34 Ἔκτωρ μηρὶ ἔκηε βοῶν αἰγῶν τε τελείων ;
 τὸν νῦν οὐκ ἔτλητε, νέκυν περ ἐόντα, σαῶσαι,
 36 ὃ τ' ἀλόχῳ ἴδεειν καὶ μητέρι καὶ τέκεῖ ὅ,
 καὶ πατέρι Πριάμῳ λαοῖσί τε, τοῖς κέ μιν ὥκα
 ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
 'Αλλ' ὀλοῦ Ἀχιλῆ, θεοί, βούλεσθ' ἐπαρήγειν,
 40 ὁ ϕῦτ' ἄρ φρένες εἰσὶν ἐναίσιμοι οὔτε νόημα
 γναμπτὸν ἐνὶ στήθεσσι· λέων δ' ὡς ἄγρια οὔδεν,
 δοξτ' ἐπεὶ ἄρ μεγάλῃ τε βίῃ καὶ ἀγήνορι θυμῷ
 εἴξας, εἰσ' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβησιν.
 44 ὡς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδὼς
 γίγνεται, ἢτ' ἄνδρας μέγα σίνεται ἥδ' ὀνίνησι.
 Μέλλει μέν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἡὲ κασίγνητον ὅμογάστριον, ἡὲ καὶ νίόν'

death of Hector.—33. οὐ νῦ, in prose οὐκον.—36. To save him for his wife, &c., in order that they may see him (ἄξτε ἴδειν).—38. κτέρεα. 3 pers. pl. opt. of ἵκηι, fm καίω. κτέρεα ἐπικτερίζειν, lit. to place upon the dead, and upon the pile, the funeral presents; for, to celebrate the funeral rites.—40. See 6, 519.—41. γναμπτόν, flexible: see 2, 14. ἄγρια οὐδέναι, to be of a ferocious character, 2, 213.—42. ἐτεῖ requires after it a personal verb, such as εἰξῃ. Eustathius arbitrarily supplies εἰη: εἴξας εἰη, = εἴξει. These anacolūtha (see 4, 433), pretty frequent in H., are mostly justified by the course of the idea. In the present passage, the fault of construction is rendered too palpable by the shortness of the sentence.—45. This line is also found in Hesiod (Works and Days, 318) with the distinction between good shame and bad, according as it hinders one from doing good or evil. The same thought is expressed in the words of Ecclesiasticus, iv. 24, 25: "Pro anima tua ne confundaris dicere verum. Est enim confusio adducens peccatum, et est confusio adducens gloriam et gratiam." These authorities go up to H.'s time; the passages may consequently be regarded as developments of the same idea. It is possible also that the line may have been borrowed from Hesiod, as was the opinion of an Alexandrian critic. Indeed, after οὐδέ οἱ αἰδός supply ἔστι (as one ought at 205), and the verb γίγνεται becomes useless. This γίγνεται, added perhaps by some copyist to complete the construction, giving only the beginning of a line, the recollection of the passage in Hesiod would have come very à propos to complete the Epic metre. I avow that this opinion seems to me as ingenious and as probable as it seemed to Spitzner, a very circumspect critic. However, I will mention another explanation, which has been given to this line,—shame, which is very hurtful, or very useful to men, according as they disregard or regard it. This is not inadmissible, but it opens a door to complicated discussions.—46. μέλλει, must, may have destroyed . . . See 1, 564.—48. Fm μεθίημι, intrans. (6, 330, 523), = ἐπαύσαρο, he left off weeping . . . , as of a thing that had really happened, instead of saying, he leaves off, as a general proposition. This use of the past tenses is often met with, especially in comparisons.

λλ' ἥτοι κλαύσας καὶ ὀδυράμενος μεθέηκεν.
 ἠλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 Λύταρο δγ' Ἐκτορα δῖον, ἐπεὶ φίλον ἥτορ ἀπηύρα,
 ππων ἔξαπτων, περὶ σῆμ' ἑτάροιο φίλοιο
 λκει· οὐ μήν οἱ τόγε κάλλιον οὐδέ τ' ἄμεινον.
 Μὴ ἀγαθῷ περ ἐόντι νεμεσσηθῶμέν οἱ ἡμεῖς·
 :ωφῆν γὰρ δὴ γαῖαν ἀεικίζει μενεάνων.

Τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἡρη·
 Ξῆ κεν καὶ τοῦτο τεὸν ἔπος, Ἀργυρότοξε,
 :ὶ δὴ δύμὴν Ἀχιλῆι καὶ Ἐκτορι θήσετε τιμήν.
 Εκτωρ μὲν θνητός τε γυναικά τε θήσατο μαζόν·
 αὐτάρ Ἀχιλλεύς ἐστι θεᾶς γόνος, οὐ δέ τοι τι
 θρέψα τε καὶ ἀτίτηλα, καὶ ἀνδρὶ πόρον παράκοιτιν,
 Πηλεῖ, δις πέρι κῆρι φίλος γένετ' ἀθανάτοισιν·
 πάντες δ' ἀντιάσθε, θεοί, γάμουν ἐν δὲ σὺ τοῖσιν
 δαίνου, ἔχων φόρμιγγα, κακῶν ἔταρ', αἰὲν ἄπιστε.
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεύς·

“Ἡρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν.
 Οὐ μὲν γὰρ τιμή γε μὲν ἔσσεται· ἀλλὰ καὶ Ἐκτωρ
 φίλτατος ἔσκε θεοῖσι βροτῶν οὐλέν 'Ιλίῳ εἰσίν·
 ὃς γὰρ ἔμοιγε· ἐπεὶ οὗτι φίλων ήμάρτανε δώρων·
 οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἔσσης,
 λοιβῆς τε κνίσης τε τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 'Αλλ' ἥτοι κλέψαι μὲν ἔάσομεν (οὐδέ πη ἔστιν

8. μή, let us not . . . , implies fear, as we have often seen, = οικα) μή. . . — 54. κωφὴν γαῖαν, a senseless clod, the lifeless body [ector. These words were thus understood by the ancients. The explanations that have been attempted are more or less forced. s recalls the *Pulvis et* of Scripture. See 7, 99.—58. θήσατο. ἡλασεν, *Apollon.* Fm θάω. Θήσθαι δὲ (says Athenaeus) ἐστὶ ἡλάζειν τὸ γάλα. Word for word, he has sucked a woman (to) the breast (of her). See what we have said on this double us. of H., 4, 350, and elsewhere. The explanation of some Schots, γυναικά ἀντὶ τοῦ κτητικοῦ γυναικείον, involves a gross mistake. εγ never said η μαζός, and in this case only it would have been mitted to think of such an explanation.—60. See 5, 271.—61. ι, see 4, 46.—62. ἀντιάσθε. Μετελαμβάνετε, Sch. All the ls were present at the nuptials of Thetis and Peleus.—63. δαίνοιο ἰδαίνυσο.—66. μία, una, = eadem utrique.—68 οὔτως γὰρ ἔμοιγε φίλτατος. ἡμάρτανε δώρων, he did not fail (me) on the score gifts, δώρων ἔνεκα: an exceptional use of ἡμαρτάνειν τινός, which ans elsewhere, to miss a thing one has proposed to oneself as an iect.—69, 70. See 4, 48, 49.—71. κλέψαι, see 24.—73. See 4, 11.—

72 λάθρη Ἀχιλλῆος) θρασὺν "Εκτορα" ἡ γάρ οἱ αὖτε μήτηρ παρμέμβλωκεν ὄμῶς νύκτας τε καὶ ἥμαρ.
 'Αλλ' εἰ τις καλέσειε θεῶν Θέτιν ἀσσον ἐμεῖο,
 δόφρα τί οἱ εἴπω πυκενὸν ἔπος, ὡς κεν Ἀχιλλεὺς
 76 δώρων ἐκ Πριάμοιο λάχη, ἀπό δὲ "Εκτορα λύσῃ.

Iris descends to Thetis and brings her to Zeus, who desires that the body of Hector be restored to Priam. Thetis carries this order to her son, who obeys.

"Ως ἔφατ· ὕρο δὲ Ἰρις ἀελλόποις ἀγγελέουσα.
 Μεσσηγὸς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης
 ἐνθυρε μείλανι πόντῳ ἐπεστονάχησε δὲ λίμνη.
 80 'Η δὲ μολυβδαίνη ἵκελη ἐς βυσσὸν δρουσεν,
 ἥτε κατ' ἀγρυνλοιο βοὸς κέρας ἐμβεβαυῖα,
 ἔρχεται ὡμηστῆσιν ἐπ' ἰχθύσι Κῆρα φέρουσα.
 Εὔρε δὲ ἐνὶ σπῆι γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
 84 εἴαθ' δημηγερέες ἄλιαι θεαί· ἡ δὲ ἐνὶ μέσσης
 κλαῖε μόρον οὐ παιδὸς ἀμύμονος, δις οἱ ἐμελλεν
 φθίσεσθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 'Αγχοῦ δὲ ἴσταμένη προσέφη πύδας ὠκέα Ἰρις.
 88 "Ορσο, Θέτι, καλέει Ζεὺς ἄφθιτα μήδεα εἰδώς.
 Τὴν δὲ ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 Τίπτε με κείνος ἄνωγε μέγας θεός; αἰδέομαι δὲ
 μίσγεσθ' ἀθανάτοισιν, ἔχω δὲ ἄχε' ἄκριτα θυμῷ.
 92 Εἵμι μέν οὐδὲ ἄλιον ἔπος ἔστεται, δττι κεν εἴπῃ.
 "Ως ἄρα φωνήσασα κάλυμμ' ἔλε δῖα θεάων
 κυάνεον, τοῦ δὲ οὐτι μελάντερον ἐπλετο ἔσθος.
 Βῆ δὲ ἴεναι, πρόσθεν δὲ ποδήνεμος ὠκέα Ἰρις
 96 ἡγεῖτ· ἀμφὶ δὲ ἄρι σφι λιάζετο κῦμα θαλάσσης.

74. We should still say, but if some one would call me . . . , in the sense of, I wish some one would δσσον fm ἀγχι.

77. = ἀελλόποιος, swift as the wind. — 78. Σάμος, here Samothrace, Σάμος Θρησκίη, 13, 12.—79. Fm ἐνθρωσκω. μέλας expresses the black or sombre reflexion of that part of the sea, in this gulf of Thrace, which has hence preserved the name of Μίλας Πόντος. — 81. ἐμβεβαυῖα, entering into . . . , inserted into . . . "It appears that the ancient Greeks encircled with a small horn tube the extremity of the cord to which were attached the bait and the hook; this precaution was taken that the fish might not gnaw through the line. To this little tube of horn they attached also a piece of lead to sink the bait, and this horn, being the colour of the sea, had also the advantage of better deceiving the fish." Dugas Montb.—83. Fm σκίος, speluncas.—84. εἴατο = ἡντο, fm ἡματ. — 91. ἄκριτα, see 2, 796. — 93. κάλυμμα, a kind of woman's dress: see the ancient hymn to

Ακτήν δ' ἔξαναβᾶσαι, ἐς οὐρανὸν ἀϊχθήτην.
Σῦρον δ' εὐρύοπα Κρονίδην, περὶ δὲ ἄλλοι ἅπαντες
Ἰαθ' δμηγερέες μάκαρες θεοὶ αἰὲν ἔόντες.

Η δὲ ἄρα πὰρ Δὺν πατρὶ καθέζετο, εἰξε δὲ Αθήνη.

Ηρη δὲ χρύσεον καλὸν δέπας ἐν χερὶ θῆκε,
caὶ ρ' εὐφρην' ἐπέεσσι· Θέτις δὲ ὥρεξε πιοῦσα.

Γοῖσι δὲ μύθων ἡρχε πατὴρ ἀνδρῶν τε θεῶν τε·

"Ηλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·
ἄλλα καὶ ὡς ἐρέω τοῦ σ' εἴνεκα δεῦρο κάλεσσα.

"Εννῆμαρ δὴ κεῖνος ἐν ἀθακάτοισιν ὅρωρεν

"Εκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῆι πτολιπόρθῳ·
κλέψαι δὲ ὀτρύνεσκον ἔϋσκοπον Ἀργειφόντην·
αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῆι προτιαπτω,
αἰδῶ καὶ φιλότητα τεὴν μετόπισθε φυλάσσων.

Αἴψα μάλ' ἐς στρατὸν ἐλθέ, καὶ νίεῖ σῷ ἐπίτειλον.

Σκύζεσθαι οἱ εἰπὲ θεούς, ἐμὲ δὲ ἔξοχα πάντων
ἀθανάτων κεχολῶσθαι, δτι φρεσὶ μαινομένησιν

"Εκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν, οὐδὲ ἀπέλυσεν·

αἱ κέν πως ἐμέ τε δείσῃ, ἀπό θεὸς Εκτορα λύσῃ.

Αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἰριν ἐφήσω,
λύσασθαι φίλον υἱόν, ιόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δὲ Ἀχιλλῆι φερέμεν, τά κε θυμὸν ἴηνη.

1 "Ως ἔφατ· οὐδὲ ἀπίθησε θεὰ Θέτις ἀργυρόπεζα·
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.

1 Ιξεν δὲ ἐς κλισίην οὐ νίεος· ἔνθ' ἄρα τόνγε
ενρ' ἀδινὰ στενάχοντα· φίλοι δὲ ἀμφ' αὐτὸν ἐταῖροι
ἐσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον·
τοῖσι δὲ ὅις λάσιος μέγας ἐν κλισίῃ ἵέρευτο.

res, v. 42. — 95. See 2, 183.—96. ἀλιάζετο, see 1, 349.—97. Φητῶν. — 100. εἴξε, retired, yielded him her place. Athēnē was set at the right hand of Zeus, a place which they had also given her in the temples; e. g. in the Capitol. — 102. εὐφράνειν, see 5, 8. δρέγειν, to reach; hence, to offer, give, or render. — 106. τοῦ τινός. — 107. ἐννῆμαρ seems to indicate a tolerably long, but indeterminate, time, since at ver. 31 the same space of time is carried to twelve days. The same remark will apply to 1, 53. — 109. ρόνεσκον (ἀθάνατοι). — 110. = προσάπτω, I attach, I reserve to Achilles this glory (of restoring Hector). — 111. Reverentias atque nictitias tuas memoriam servans in posterum, Bth. — 116. Tell him this (ο σε) if he will fear me . . . , a frequent ellipse before εἰ πως and forte. — 118. ("Ως τε αὐτὸν) λύσασθαι ιόντα . . . — 121. See 2, 167.—124. ἄριστον, the morning meal; see Od. 16, 2.—127. See 1, 361.—

- 126 Ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἐκ τ' ὄνομαζε.
 128 Τέκνον ἐμόν, τέο μέχρις ὀδυρόμενος καὶ ἀχεύων
σὴν ἔδει κραδίην, μεμνημένος οὔτε τι σίτου
οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότητι
μίσγεσθ'. οὐ γάρ μοι δηρὸν βέη, ἀλλά τοι ἥδη
 132 ἄγχι παρέστηκεν θάνατος καὶ Μοῖρα κραταιή.
Ἄλλ' ἐμέθεν ξύνες ὡκα, Διὸς δέ τοι ἄγγελός εἰμι.
σκύζεσθαί σοί φησι θεούς, ἔε δ' ἔξεχα πάντων
ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
 136 Ἔκτορ' ἔχεις παρὰ νησὶ κορωνίσιν, οὐδ' ἀπέλυσας.
Ἄλλ' ἄγε δὴ λῦσον, νεκροῖσι δὲ δέξαι ἄποινα.
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὡκὺς
Ἄχιλλεύς.
Τῇδ' εἴη· δις ἄποινα φέροι καὶ νεκρὸν ἄγοιτο,
 140 εἰ δὴ πρόφρονι θυμῷ Ὄλύμπιος αὐτὸς ἀνώγει.

Zeus sends Iris to Troy to desire Priam to go to Achilles, who will restore him the body. Hecuba tries to dissuade him, but Zeus sends a favorable omen, and he goes.

- “Ως οἵγ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ υἱὸς
πολλὰ πρὸς ἀλλήλους ἔπεια πτερόεντ' ἀγόρευον.
Ἴριν δ' ὕτρυνε Κρονίδης εἰς Ἰλιον ἴρην.
 144 Βάσκ' ἵθι, Ἱρι ταχεῖα, λιποῦσ' ἔδος Οὐλύμπιοιο,
ἄγγειλον Πριάμῳ μεγαλήτορι Ἰλιον εἴσω
λύσασθαι φίλον υἱόν, ἵόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῆι φερέμεν, τά κε θυμὸν ἴηνη,
 148 οἷον, μηδέ τις ἄλλος ἄμα Τρώων ἵτω ἀνήρ.
Κῆρυξ τίς οἱ ἔποιτο γεραίτερος, δις κ' ἵθύνοι
ἡμίονους καὶ ἄμαξαν ἐντροχον, ή δὲ καὶ αὗτις
νεκρὸν ἄγοι προτὶ ἀστυν, τὸν ἔκτανε δῖος Ἀχιλλεύς.
 152 Μηδέ τί οἱ θάνατος μελέτω φρεσί, μηδέ τι τάρβος·
τοῖον γάρ οἱ πομπὸν ὀπάσσομεν Ἀργειφόντην,
δις ἄξει, εἴως κεν ἄγων Ἀχιλῆι πελάσση.
Αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλῆος,

128. = μέχρι τίνος; — 129. Second pers. of ἔδομαι, fut. of ἔσθιω. So also in Latin, *cor suum edere*. See 6, 201. — 131. βέη, sm βέομαι, poet. fut. of βαίνω; word for word, thou wilt go no further for me; thou wilt live no longer. — 133. See 2, 26. — 139. τῆβε = οὖπως. δις ἄποινα φέροι, (οὐτοῖς) καὶ (τὸν) νεκρὸν ἄγοιτο, εστιν ducat (by the middle force).

141. νηῶν ἄγυρις, “the assembly of the ships;” for, the camp of

οῦτ' αὐτὸς κτενέει, ἀπό τ' ἄλλους πάντας ἐρύξει.
Οὔτε γάρ ἐστ' ἄφρων, οὗτ' ἄσκοπος, οὗτ' ἀλιτήμων·
ἄλλα μάλ' ἐνδυκέως ἵκέτεω πεφιδήσεται ἀνδρός.

“Ως ἔφατ· ὥρτο δὲ Ἰρις ἀελλόπος ἀγγελέουσα.
‘Ιξεν δ’ ἐς Πριάμοιο· κίχεν δ’ ἐνοπήν τε γόνου τε.
Παῖδες μὲν πατέρ’ ἀμφὶ καθήμενοι ἔνδοθεν αὐλῆς
δάκρυσιν εἴματ’ ἔφυρον· δ’ ἐν μέσσοισι γεραιὸς
ἐντυπάς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλὴ
κόπρος ἦν κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
τήν ρά κυλινδόμενος καταμήσατο χερσὶν ἑησιν.
Θυγάτερες δ’ ἀνὰ δώματ’ ἴδε νυοὶ ὠδύρουντο,
τῶν μιμηστόμεναι, οἱ δὴ πολέες τε καὶ ἐσθλοὶ
χερσὶν ὑπ’ Ἀργείων κέατο ψυχὰς ὀλέσαντες.

Στῆ δὲ παρὰ Πρίαμον Διὸς ἄγγελος, ἡδὲ προσηύδα,
τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἐλλαβε γυῖα·

Θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·
οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ’ ἱκάνω,
ἄλλ’ ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἀνευθεν ἐών, μέγα κήδεται ἡδὲ ἐλεαίρει.

Δύσασθαί σε κέλευσεν Ὄλυμπιος Ἐκτορα δῖον,
δῶρα δ’ Ἀχιλλῆι φερέμεν, τά κε θυμὸν ἴηνη,
οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἵτω ἀνήρ.
Κῆρυξ τίς τοι ἔποιτο γεραίτερος, δος κ’ ἰθύνοι
ἡμιύνους καὶ ἄμαξαν ἐντροχον, η δὲ καὶ αὐτὶς
ο νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
Μηδέ τι τοι θάνατος μελέτω φρεσί, μηδέ τι τάρβος·
τοῖος γάρ τοι πομπὸς ἅμ’ ἔψεται Ἀργειφόντης,
ὅς σ’ ἄξει, εἴως κεν ἄγων Ἀχιλλῆι πελάσση.

4 Αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλῆος,
οὗτ' αὐτὸς κτενέει ἀπό τ' ἄλλους πάντας ἐρύξει.
Οὔτε γάρ ἐστ' ἄφρων, οὗτ' ἄσκοπος, οὗτ' ἀλιτήμων·

e Greeks.—144. See 2, 8. — 156. αὐτός, Achilles.—157. ἄσκοπος. νόητος, τὸ δίον μὴ σκοπῶν, *Apollon*. — 158. = ἵκέτου φείσεται. — 10. ἐς Πριάμον (δόμον), a common ellipse, especially for temples, ἐς οσειδῶνος. So we say, to St. Paul's, &c.—161. ἔνδοθεν αὐλῆς, see 6, 17.—163. ἐντυπάς, adv., so as to exhibit the form or outlines of the ὕδη: οὐχ ἀπλῶς ὥδε περικεκαλυμμένος, ἀλλ’ ὡς τετυπῶσθαι τὸ ρόστητον καὶ τὸ ὄλον σῶμα, *Apollon*. The old man's despair gave to his limbs a movement of nervous contraction, which made him draw his mantle close round his body.—164. κόπρος. Νῦν (in this passage), κόνις, Sch.—168. κέατο = ἵκειντο. — 170. τυτθόν, in a low voice, not to frighten the old man,” add the Scholiasts.—172. δσσομένη,

- 187 ἀλλὰ μάλ' ἐνδυκέως ἵκέτεω πεφιδήσεται ἀνδρός.
 188 'Η μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὡκέα Ἰρις.
 Αὐτὰρ δγ' υἱας ἄμαξαν ἐντροχον ἡμιονείην
 ὅπλισαι ἡνῶγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς.
 Αὐτὸς δ' ἐς θάλαμου κατέβησετο κηώεντα,
 192 κέδρινον, ὑψόροφον, δις γλήνεα πολλὰ κεχάνδει·
 ἐς δ' ἄλοχον Ἐκάβην ἐκαλέσσατο, φώνησέν τε·
 Δαιμονίη, Διόθεν μοι Ὁλύμπιος ἄγγελος ἤλθεν,
 λύσασθαι φίλον νίόν, ιόντ' ἐπὶ νῆας Ἀχαιῶν,
 196 δῶρα δ' Ἀχιλῆι φερέμεν, τά κε θυμὸν ἴηντρ.
 'Αλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἴδεται εἶναι;
 αἰνῶς γάρ μ' αὐτὸν γε μένος καὶ θυμὸς ἀνώγει
 κεῖσ' οὖντις ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.
 200 "Ὡς φάτο· κώκυσεν δὲ γυνή, καὶ ἀμείβετο μύθῳ·
 "Ω μοι, πῆ δή τοι φρένες οἰχονθ', ὃς τοπάρος περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους, ηδ' οἰσιν ἀνάσσεις;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἷος,
 204 ἀνδρὸς ἐς ὁφθαλμούς, δις τοι πολέας τε καὶ ἐσθλοὺς
 νίέας ἔξενάριζε; σιδήρειόν νύ τοι ἥτορ.
 Εἰ γάρ σ' αἰρήσει καὶ ἐξόφεται ὁφθαλμοῖσιν
 ὡμηστῆς καὶ ἀπιστος ἀνὴρ ὅδε, οὐ σ' ἐλεήσει,
 208 οὐδέ τι σ' αἰδέσεται. Νῦν δὲ κλαίωμεν ἄνευθεν
 ἥμενοι ἐν μεγάρῳ τῷ δ' ὡς ποθι Μοῖρα κραταιὴ
 γεινομένῳ ἐπένησε λίνῳ, δτε μιν τέκον αὐτῆς,
 ἀργύρωδας κύνας ἀσαι, ἐῶν ἀπάνευθε τοκήων,
 212 ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἥπαρ ἔχοιμι
 ἐσθέμεναι προσφῦσα· τότ' ἀντίτα ἔργα γένοιτο
 παιδὸς ἐμοῦ· ἐπεὶ οὐ ἐ κακίζόμενόν γε κατέκτα,

see 1, 105.—189. We have seen, 5, 723, the body of the chariot was dismounted from its carriage, when it was placed in the coach-house.—190. πείριν, the carriage-body.—192. γλήνεα, in prose κειμήλια, ἀγάλματα. κεχάνδει, fm χανδάνω, to contain.—194. Δαιμονίη, because Hecuba is, so to speak, beside herself with sorrow and sadness; so of Andromache, 6, 486.—197. εἴδεται, pass. videtur.—202. ἔκλεος = ἔκλεσο, fm κλέομαι (subst. κλίσος), = δοξάζομαι (subst. δόξα), σαμά ferri, to be renowned.—205. ἥτορ (ἔστι).—209. τῷ 84, to Hector. ἂς = οὐρως: "Fate spun thus for him with the thread at his birth," i. e. assigned to him at his birth this destiny, to glut . . . , ἀσαι κύνας.—211. ἀργύρωδας, see 1, 50.—212. τοῦ ἔχοιμι, whose liver would that I might hold to . . . —213. προσφῦναι, to attach oneself firmly; a word used by the Greek physicians to express the action of leeches and cupping-glasses. ἀντίτα = ἀνάριτα, fm ἀναριτίω, to requite. Ἀντίποινα, ἀντιτιμώρητα, ἀντίσηκα, Sch.—214. κακιζόμενον. Δαι-

ἀλλὰ πρὸ τρώων καὶ τρωϊάδων βαθυκόλπων
έσταότ', οὕτε φόβου μεμνημένον οὔτ' ἀλεωρῆς.

Τὴν δ' αὐτε προσέειπε γέρων Πρίαμος θεοειδῆς·
Μή μ' ἐθέλοντ' ἔναι κατερύκανε, μηδέ μοι αὐτὴ
δόρυις ἐνὶ μεγάροισι κακὸς πέλευ· οὐδέ με πείσεις.
Εἰ μὲν γάρ τις μ' ἄλλος ἐπιχθονίων ἐκέλευεν,
ἢ οἱ μάντιες εἰσι, θυοσκόι, ἢ Ἱερῆς,
ψεῦδος κεν φαῖμεν, καὶ νοσφιζόμεθα μᾶλλον·
νῦν δ' (αὐτὸς γὰρ ἄκουσα θεοῦ, καὶ ἐξέδρακον
ἄντην)

εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. Εἰ δέ μοι αἴσα
τεθνάμεναι παρὰ νησὸν Ἀχαιῶν χαλκοχιτώνων,
βούλομαι· αὐτίκα γάρ με κατακτείνειν Ἀχιλλεύς,
ἀγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπὴν γόσυ ἔξ ἔρον εἴην.

3. "Η, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέψην.
"Ενθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
δώδεκα δ' ἀπλοίδας χλαίνας, τόσσους δὲ τάπητας,
τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας.
2 Χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα·
ἐκ δὲ δύ' αἴθωνας τρίποδας, πίσυρας δὲ λέβητας,
ἐκ δὲ δέπας περικαλλέας, δ' οἱ Θρῆκες πόρον ἄνδρες,
ἔξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦπερ
16 φείσατ' ἐνὶ μεγάροις δὲ γέρων· πέρι δ' ἡθελε θυμῷ
λύσασθαι φίλον υἱόν. 'Ο δὲ Τρῶας μὲν ἄπαντας
αἰθούσης ἀπέεργεν, ἐπεσσ' αἰσχροῖσιν ἐνίσσων·
"Ἐρρέτε, λωβητῆρες, ἐλεγχέες· οὖν νυ καὶ ὑμῖν
10 οἵκοι ἔνεστι γόσις, δτι μ' ἥλθετε κηδήσοντες;
ἢ οὐνεσθ', δτι μοι Κρονίδης Ζεὺς ἄλγε ἔδωκε,

ῶντα, Sch. — 216. οὐ φόβου μεμνημένον is only a periphrasis of φόβον: thinking neither of fear (i. e. of flight), nor of the ramparts, behind which he might find security. ἀλεωρή, *perfugium* = *loosus refugii*. He had refused to re-enter the city, despite the entreaties of Priam and Hecuba (see bk. 22). — 221. θυοσκόι, those who read the future in the flame or the smoke of the sacrifices. — 222. See 2, 1. — 223. νῦν δέ: these two particles served in every epoch of the Greek language to oppose a reality to a supposition or a fiction. 27. See 1, 469. — 228. φωριαμῶν ἐπιθήματα. Κιβωτίων πώματα, i. e. — 232. Ιστάναι means also, to weigh, *appendere*. Hence the word *statera*. πάντα, adj., we express this idea by the adv. *in all*. φέρει is put for ἔξεφέρει, as we see by the two following lines which commence with ἐκ δέ (sc. ἔφερεν). — 233. πίσυρες, *Aeolic*, = τίσσαρες. — 235. ἔξεσίην, in prose πρεσβείαν. For the construction, see 4, 184. — 236. πέρι, see 4, 46. — 238. αἴθουσα, see 6, 243. — 240. κηδέειν,

- 242 παῖδ' ὀλέσαι τὸν ἄριστον ; ἀτὰρ γνώσεσθε καὶ
ῦμμες·
ρήτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε,
244 κείνου τεθνῆτος, ἐναιρέμεν. Αὐτὰρ ἔγωγε,
πρὶν ἀλαπαζομένην τε πόλιν κεραΐζομένην τε
δόφθαλμοῖσιν ἴδειν, βαίνην δόμον "Αἴδος εἴσω.
"Η, καὶ σκηπανίψ δίεπ' ἀνέρας· οἱ δὲ ίσαν ἔξω,
248 σπερχομένοιο γέροντος. 'Ο δὲ υἱάσιν οἰσιν δύσκλα,
νεικείων "Ελευόν τε Πάριν τ' Ἀγάθωνά τε δῖον,
Πάμμονά τ' Ἀντίφονόν τε, βοὴν ἀγαθόν τε Πο-
λίτην,
Δηίφοβόν τε καὶ Ἰππόθοον καὶ Δῖον ἀγαυόν·
252 ἐννέα τοῖς ὁ γεραιὸς ὄμοκλήσας ἐκέλευεν·
Σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες. Αἴθ' ἄμα
πάντες
"Ἐκτορος ὑφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι !
ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἄριστους
256 Τροίην ἐν εὐρείῃ, τῶν δὲ οὐτινά φημι λελεῖθαι·
Μήστορά τ' ἀντίθεον καὶ Τρωΐλον ἵππιοχάρμην,
"Ἐκτορά θ', δις θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐψκει
ἀνδρός γε θυητοῦ πάϊς ἔμεναι, ἀλλὰ θεοῖς·
260 τοὺς μὲν ἀπώλεσ· "Αρης· τὰ δὲ ἐλέγχεα πάντα^{λέλειπται,}
ψεῦσται τ' ὀρχησταὶ τε, χοροιτυπίησιν ἄριστοι,
ἀρνῶν ηδὲ ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.
Οὐκ ἀν δὴ μοι ἄμαξαν ἐφοπλίσσατε τάχιστα,
264 ταῦτα τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὄδοιο ;
"Ως ἔφαθ· οἱ δὲ ἄρα πατρὸς ὑποδδείσαντες δύμο-
κλήν,

in prose ἀνιᾶν, to annoy, afflict. — 241. οὔνεσθε, imperf. of ὄνοματι, ἐμέμψασθε, ἔξεφανδίσατε, *Apollon.* : do you reproach me as though it were not enough, as too little; think you that it is too little that . . . ! — 243. ἥττεροι ἐνάρειν, *faciliores intersecti.* μᾶλλον, like *magis* in Latin, is sometimes found added to comparatives to give them more force. — 247. σκηπάνιον, a by-form of σκῆπτρον. θέστε, arranged, caused them to arrange themselves, i. e. to retire before him. See 2, 207. — 252. *Nine*, and Polydorus in Thrace; all that remained of Priam's fifty sons. — 253. κατηφόνες. *Katēphēias* (see 3, 51) ἀξια πράττοντες, *Apollon.* Men at whom one ought to blush. — 254. ἀντὶ "Ἐκτορος πεφάσθαι (fm φάω and φένω, presents obsolete, 2 aor. ἐπεφίνον, see 5, 531). — 262. ἐπιδήμιοι ἄρπ. Τὰ τῶν πολιτῶν ἀρπάζοντες, καὶ οὐ τὰ τῶν πολεμίων, *Sch.* — 264. = ἐπιθείητε. πράσσωμεν δδοῦ, as in French, faire du chemin. It is here the

ἐκ μὲν ἄμαξαν ἀειραν ἐντροχον ἡμιονείην,
καλήν, πρωτοπαγέα· πείρινθα δὲ δῆσαν ἐπ' αὐτῆς·
καὸς δ' ἀπὸ πασσαλόφι ζυγὸν ἥρεον ἡμιόνειον,
πύξινον, ὅμφαλόνεν, εὗ οἰήκεσσιν ἀρηόδος·
ἐκ δ' ἔφερον ζυγόδεσμον ἄμα ζυγῷ ἐννεάπηχν.
Καὶ τὸ μὲν εὑ κατέθηκαν ἐῦξέστῳ ἐπὶ ρυμῷ,
πέζῃ ἐπι πρώτῃ, ἐπὶ δὲ κρίκου ἕστορι βάλλον·
τρὶς δ' ἐκάτερθεν ἐδῆσαν ἐπ' ὅμφαλόν· αὐτὰρ ἐπειτα
ἔξείης κατέδησαν, ὑπὸ γλωχῖνα δ' ἔκαμψαν.
Ἐκ θαλάμου δὲ φέρουτες, ἐῦξέστης ἐπ' ἀπήνης
νήεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα·
Ζεῦξαν δ' ἡμιόνους κρατερώνυχας, ἐντεσιεργούς,
τούς δά ποτε Πριάμῳ Μυσοὶ δόσσαν, ἀγλαὰ δῶρα.
Ἴππους δὲ Πριάμῳ ὑπαγον ζυγόν, οὓς δὲ γεραιὸς
αὐτὸς ἔχων ἀτίταλλεν ἐῦξέστῳ ἐπὶ φάτνῃ·
τῷ μὲν Ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες.
Ἄγχιμολον δὲ σφ' ἥλθ' Ἐκάβῃ τετιηότι θυμῷ,
ι οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῆφι,

1. *partitite*, which must not be confounded with the gen. of place, which mention was made in note 2, bk 2.—268. καὸς δὲ = κατὰ δὲ ον = καθύρον δὲ πασσάλου. The later form was ὁ ζυγός, masc. 269. ὅμφαλόν, “surmounted with a button” (*Dugas Monéb.*), or projection, to which they fastened the strap called ζυγόδεσμον, iich fixed the yoke to the pole. οἰαξ (a long), lit. a rudder; τε οἰακες are the rings (*κρίκοι*) through which the reins were used to keep them in a fixed direction. We cannot now tell whether this term is a poetic metaphor, or whether οἰακες was really the name of these rings.—272. πέζα, the anterior extremity of the pole (in opposition to that which was attached to the chariot), so named, says Eustathius, “because it falls to the ground, or to the feet, when fastened to the yoke.” ἐπέβαλον δὲ κρίκου ἕστορι, they placed a ring upon the peg [*the ring-bolt*, Cp.]. This peg (*ἕστωρ*) of wood or iron, was fastened into the pole, and passed through the yoke; the ring (*κρίκος*) was also fastened to the pole, and fitted to the end of the strap which passed through, and was there fixed by means of the yoke-ring (*ζυγόδεσμον*) which was wound round the peg and the ὅμφαλός ερ. 269).—273. ἐδῆσαν ἐπ' ὅμφαλόν, fastened outside to the button; τ. 274, κατέδησαν, knotted underneath. ὑπέκαμψαν γλωχῖνα, sub-s; inflexerunt, folded back the end of the strap underneath (to conceal in the knot).—276. νηέω, νηθω, to pile up, to load.—277. ἐντεσιερή, i. e. ἐν ἐντεσιν ἐργαζόμενοι, which worked beneath the harness, harnessed.—279. = ἦγον ὑπὸ (τὸ) ζυγόν, led under the yoke.—281. εὐγνύσθην, yoked for themselves, or yoked to their chariot; whereas the sons ἔξειναν (ver. 277), because they did it for their father.—283. τημένος and τετιηότι, afflicted. Only the perf. of this verb is

285 χρυσέψῃ ἐν δέπαι, δόφρα λείψαντε κιούτην·
στῇ δ' ἵππων προπάροιθεν, ἕπος τ' ἔφατ' ἔκ τ' ὄκθ-
μαζεν·

Τῇ, σπεῖσον Διὸν πατρί, καὶ εὔχεο οἴκαδ' ἵκεσθαι
288 ἀψὲ ἐκ δυσμενέων ἀνδρῶν· ἐπεὶ ἀρ σέγε θυμὸς
δύτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.

'Αλλ' εὔχευ σύγ' ἔπειτα κελαινεφέει Κρουνίωνι,
'Ιδαίω, ὅςτε Τροίην κατὰ πᾶσαν δρᾶται·

292 αἵτει δ' οἰωνόν, ταχὺν ἄγγελον, δόςτε σὲ αὐτῷ
φίλτατος οἰωνῶν, καὶ εὐ κράτος ἐστὶ μέγιστον,
δεξιόν· δόφρα μιν αὐτὸς ἐν δόφθαλμοῖσι νοήσας,
τῷ πίσυνος ἐπὶ νῆας ἵης Δαναῶν ταχυπώλων.

296 Εἰ δέ τοι οὐ δώσει ἐδύνατος οὐδέποτε Ζεύς,
οὐκ ἀν ἔγωγέ σ' ἔπειτα ἐποτρύνοντα κελοίμην
νῆας ἐπ' Ἀργείων λέναι, μάλα περ μεμάτα.

Τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδῆς·
300 "Ω γύναι, οὐ μέν τοι τόδι ἐφιεμένη ἀπιθήσω·
ἐσθιθόν γάρ Διὸν χεῖφας ἀνασχέμεν, αἱ κ' ἐλεήσηται.

"Η ρά, καὶ ἀμφίπολον ταμέην ὡτρυν' ὁ γεραιός,
χερσὶν ὕδωρ ἐπιχεῖαι ἀκήρατον· ή δὲ παρέστη,
304 χέρνιβον ἀμφίπολος πρόχοον θ' ἄμα χερσὶν ἔχουσα.
Νιψάμενος δὲ κύπελλον ἐδέξατο ης ἀλόχοιο·
εὔχετ' ἔπειτα στὰς μέσφερες ἔρκει, λεῖβε δὲ οἰνον,
οὐρανὸν εἰςανιδῶν· καὶ φωνήσας ἔπος ηῦδα·

308 Ζεῦ πάτερ, "Ιδηθεν μεδέων, κύδιστε, μέγεστε,
δός μ' ἐς Ἀχιλλῆς φίλον ἐλθεῖν ηδ' ἐλεεινόν·
πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, δόςτε σοι αὐτῷ
φίλτατος οἰωνῶν, καὶ εὐ κράτος ἐστὶ μέγιστον,
312 δεξιόν· δόφρα μιν αὐτὸς ἐν δόφθαλμοῖσι νοήσας,
τῷ πίσυνος ἐπὶ νῆας ἵω Δαναῶν ταχυπώλων.

found (*τιέω*).—285. Fm λείβω, *libare*. — 287. τῇ, an old imperative, take, hold. "Τέ, in Italian, and in southern patois, means the same thing." M. *Tkeil.* σπεῖσον, fm. σπίνδω. — 291. 'Ιδαίω, see 3, 276. καθορᾶσθαι = act. καθορᾶν. Sophocles uses δρᾶσθαι in the same way. — 293. εὐ = ἐο (enclitic) or οὐ pron. of 3rd pers. for αὐτοῦ. The construction is explained in the notes 79 and 218 of the first book.—297. ἔπειτα, then; in consequence of that.—300. ἐφιεμάνη. 'Εντελλομένη, η ὑποτιθεμένη, Sch.—304. χέρνιβον, a form of which there is no other example, probably a heteroclite for χέρνιβα, fm χέρνιψ, a hand-basin (fm χεῖρ and νίπτω). πρόχοος, γυπτηλίτης, a jug to pour water from; ewer.—306. ἔρκος, the enclosure of the court. There was the altar of Zeus ἔρκετος, near which Priam was killed after the

“Ως ἔφατ’ εὐχόμενος· τοῦ δὲ ἔκλυε μητίετα Ζεύς·
αὐτίκα δὲ αἰετὸν ἤκε, τελειώτατον πετεηνῶν,
μόρφυνον, θηρητῆρ’, δν καὶ περκυδὸν καλέουσιν.
Οστη δὲ ὑψορόφοιο θύρῃ θαλάμοιο τέτυκται
ἀνέρος ἀφνειοῖο, ἔυκλήτις, ἀραρυῖα·
τόσσος ἄρα τοῦ ἐκάτερθεν ἔσαν πτερά· εἴσατο δέ σφιν
δεξιὸς ἀτέξας ὑπὲρ ἀστεος. Οἱ δὲ ἰδόντες
γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἴανθη.

riam sets out with Idæus. Hermès re-assures and comforts
, and conducts him to the quarters of Achilles.

Σπερχόμενος δὲ ὁ γεραῖος ἐοῦ ἐπεβήσετο δίφρου·
ἐκ δὲ ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.
Πρόσθε μὲν ἡμίονοι ἐλκον τετράκυκλον ἀπήνην,
τὰς Ἰδαῖος ἔλαυνε δαίφρων· αὐτὰρ ὅπισθεν
ἴπποι, τοὺς δὲ γέρων ἐφέπων μάστιγι κέλευε
καρπαλίμως κατὰ ἄστυ· φίλοι δὲ ἄμα πάντες ἔποντο,
πόλλα δὲ λοφυρόμενοι, ὡςεὶ θάνατόνδε κιόντα.
Οἱ δὲ ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δὲ ἀφίκοντο,
οἱ μὲν ἄροτροι προτὸι Ἰλιον ἀπονέοντο,
παῖδες καὶ γαμβροί. Τὼ δὲ οὐ λάθον εὐρύοπα Ζῆν’,
ἢ εἰς πεδίον προφανέντες ἰδὼν δὲ ἐλέησε γέροντα·
αἷψα δὲ ἄροτρον Ερμείαν, υἱὸν φίλουν, ἀντίον ηῦδα·

Ἐρμεία· σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
ἀνδρὶ ἐταιρίσσαι, καὶ τὸ ἔκλυες φέρει ἐθέλησθα·
βάσκ’ ἦθι, καὶ Πριάμον κοίλας ἐπὶ νῆας Ἀχαιῶν,
ώς ἄγαγ’ ὡς μήτ’ ἄρ τις ἵδη μήτ’ ἄρ τε νοήσῃ
τῶν ἄλλων Δαναῶν, πρὶν Πηλείωνάδ’ ἱκέσθαι.

pture of Troy.—309. ἐς Ἀχιλλέως (*σκηνήν*). See ver. 160.—316. *ὅρφος*, adj. of uncertain origin, and meaning, perhaps, sable, of a dark colour, from ὥρφη. Like many Homeric epithets, μόρφυνος afterwards became a noun appellative. Aristotle (*Nat. Hist.*, IX. ch. 32) designates a species of eagle under the names of πλάγγος, νηττοφόνος, ὥρφος. As to περκυδός, blackish, this epithet cannot relate, as has been thought, to the περκυνόπτερος of Aristotle, as the philosopher distinguishes this eagle from the μόρφυνος. In H., there are two names of the same bird.—319. *ἔστατο, apparetuit*. The right side was always of good omen.

323. *Ἐξελάύνειν*, intrans. — 325. Idæus, the herald of Priam. — 328. *ἐφέπειν, incitare*. μάστιγι κελεύειν is found also 23, 642. — 329. = (ἐκ) πόλεως, as in Od. 24, 205: οἱ δὲ ἐπεὶ ἐκ πόλιος κατέβαν. — 335. *ἐταιρίσσαι*. *Ἐταιρῷ γενέσθαι καὶ συνεργῷ, Apollon.* κλύειν, to hear prayer, sometimes with the dative, like *auscultare alicui*. — 338. = πρὸς Πηλείωνα. This affix δε = εἰς is generally attached

339 “Ως ἔφατ”: οὐδ’ ἀπίθησε διάκτορος Ἀργειφόντης.

340 Αὐτίκ’ ἔπειθ’ ύπὸ ποσσὸν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ’ ὑγρήν,
ἡδ’ ἐπ’ ἀπείρονα γαῖαν, ἄμα πνοιῆς ἀνέμοιο·
εἴλετο δὲ ράβδον, τῇτ’ ἀνδρῶν ὅμματα θέλγει,

344 ὃν ἐθέλει, τοὺς δ’ αὐτεὶς καὶ ὑπνώοντας ἐγείρει·
τὴν μετὰ χερσὸν ἔχων πέτετο κρατὺς Ἀργειφόντης.
Αἴψα δ’ ἄρα Τροίην τε καὶ Ἐλλήσποντον ἰκανεῖν
βῆ δ’ ἴέναι, κούρῳ αἰσυμνητῆρι ἐοικώς,

348 πρῶτον ὑπηνήτη, τοῦπερ χαριεστάτη ἥβη.

Οἱ δὲ ἐπεὶ οὖν μέγα σῆμα παρέξεν “Ιλοιο ἔλασσαν,
στῆσαν ἄρ’ ἡμιόνους τε καὶ ἵππους, ὅφρα πίοιεν,
ἐν ποταμῷ δὴ γὰρ καὶ ἐπὶ κνέφας ἥλυθε γαῖαν.

352 Τὸν δὲ ἔξ ἀγχιμόλοιο ἴδων ἐφράσσατο κῆρυξ
Ἐρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·

Φράζεο, Δαρδανίδῃ φραδέος νόου ἔργα τέτυκται
ἄνδρ’ ὁρώ· τάχα δὲ ἄμμε διαρράισεσθαι ὀίω.

356 ‘Αλλ’ ἄγε δὴ φεύγωμεν ἐφ’ ἵππων, η μιν ἐπειτα
γούνων ἀψάμενοι λιτανεύσομεν, αἱ κ’ ἐλεήσηρ.

“Ως φάτο” σὺν δὲ γέροντι νόος χύτο, δείδει δὲ
αἰνῶς·

δρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσιν·

360 στῇ δὲ ταφών· αὐτὸς δὲ Ἐριούνιος ἐγγύθεν ἐλθών,
χείρα γέροντος ἐλών, ἐξείρετο καὶ προσέειπε·

Πῆ, πάτερ, ὦδὲ ἵππους τε καὶ ἡμιόνους ἰθύνεις

to names of places only. — 341. ὑγρή, as a subst., *the sea*. Very many substantives are properly nothing more than the fem. of adjectives. — 342. *With the blast of the wind*, as rapidly as the wind. — 343, sqq. For the caduceus of Hermēs, see the *Hymn to Mercury*, ver. 529—532; Virg., *Aen.* iv. 242, sqq.—347. αἰσυμνητῆρ, a prince, as an adj., *jureni regi* = *regio*. — 349. Ilus’s tomb was between the city and the Scamander; see 10, 415. — 351. = ἐπῆλθε, came upon.... — 352. See 4, 529. φράλεσθαι, mid., to direct one’s attention to any thing, to perceive.—354. The adj. φραδής, *prudent*, only found here. The negat. ἀφραδής is more used. *Adest opus mentis cautæ*, = *jam opus est mente cautæ*. — 355. διαρράισεσθαι, = *διαρραιθήσεσθαι*. We have seen the act. διαρράισαι, 2, 473.—356. = *ἐφ’ ἄρματος*, see 2, 1.—357. = *λιτανεύσωμεν*. — 358. = *συνίχυτο*, was confounded, troubled.—359. τρίχες, “which all the Latin translations wrongly render *comæ*, means the French *poil*, a word which may be hazarded in the lofty style on the authority of our greatest writers. Racine says, ‘Calchas s’est avancé, l’œil farouche, l’air sombre et le *poil hérissé*.’” *Dugas Montb.* [erect the hair Bristled his limb, Cp.] — 360. ταφών, fm θάπω or θήπω, see 4, 243. ἐριούνιος, a surname of Hermēs, the great helper; fm ἐρι (very) and δνίημε,

νύκτα δι' ἀμβροσίην, ὅτε θ' εῦδουσι βροτοὶ ἄλλοι ;
οὐδὲ σύγ' ἔδειστας μένει πνείοντας Ἀχαιούς,
οἵ τοι δυζμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν ;
τῶν εἰ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
τοσσάδ' ὄνειατ' ἄγοντα, τίς ἂν δή τοι νόος εἴη ;
οὗτ' αὐτὸς νέος ἐστί, γέρων δέ τοι οὗτος ὀπηδεῖ,
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνη.
'Αλλ' ἐγὼ οὐδέν σε ρέξω κακά, καὶ δέ κεν ἄλλον
σεῦ ἀπαλεξήσαμι· φίλῳ δέ σε πατρὶ ἔίσκω.

Τὸν δὲ ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδῆς·
Οὕτω πη τάδε γ' ἐστί, φίλον τέκος, ὃς ἀγορεύεις.
'Αλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
ὅς μοι τοιόνδ' ἤκεν δοικόρον ἀντιβολῆσαι,
αἴσιον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγητός,
πέπυνσαί τε νόψῃ, μακάρων δὲ ἐξ ἐσπι τοκήων.

Τὸν δὲ αὐτε προσέειπε διάκτορος Ἀργειφόντης·

Ναὶ δὴ ταῦτα γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἡὲ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
ἄνδρας ἐς ἀλλοδαπούς, ἵνα περ τάδε τοι σόδα μίμνῃ ;
ἢ ἥδη πάντες καταλείπετε Ἰλιον ἴρην
δειδιότες; τοῖος γάρ ἀνὴρ ὥριστος ὄλωλεν
σὸς παῖς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν.

Τὸν δὲ ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδῆς·
Τίς δὲ σύ ἐστι, φέριστε, τέων δὲ ἐξ ἐσπι τοκήων,
ὅς μοι καλὰ τὸν οἴτον ἀπότμου παιδὸς ἔνισπες;

Τὸν δὲ αὐτε προσέειπε διάκτορος Ἀργειφόντης·

Πειρᾶ ἐμεῖο, γεραιέ, καὶ εἴρεαι Ἔκτορα δίουν. .

Τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἔνι κυδιανείρῃ
διφθαλμοῖσιν ὅπωπα, καὶ εὗτ' ἐπὶ νησὶν ἐλάσσας
'Αργείους κτείνεσκε, δαῖζων δέξει χαλκῷ·

το. — 385. ἀνάρσιοι. Ἐγθροί, Sch. — 387. δνείατα (fm δνίνημ), illuvable objects. — 370. οὐδέν, in nothing, = οὐδαμῶ. — 371. Ἀπογρέψαιμι, Sch. — 374. = ὑπερεῖχε. — 375. Perf. of ἵημι. — 377. πέπνυα (συνιτὸς εἰ, πεπαίδευσαι, Sch.), found only here; but the partcp. πέπνυμίος is frequently used. — 382. Ιτα, ubi. — 384. = ὁ ἄριστος. — 385. See 5. 636. ἐπιδεύεσθαι has here two governed cases (put, as the grammarians say, ἐκ παραλλήλου), one for the person, another for the thing: as *rogare aliquem aliquid*; e. g. *rogo te pacem*. — 387. ιών (*τῶν*) = τίνων. — 388. = καλῶς, εὖ. So, πολλά, ver. 391, = πολλάκις. — 390. πειρᾶ = πειρᾶσαι, thou provest me. The verb is closely connected with εἴρεαι: πειρώμενος ἐμοῦ εἴρεαι, *me tentans*

- 394 ἡμεῖς δ' ἔσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
εἴα μάρνασθαι, κεχολωμένος Ἀτρείων.
- 396 Τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἦγαγε νῆσος εὐεργής.
Μυρμιδόνων δ' ἔξι είμι, πατὴρ δέ μοι ἔστι Πολύκτωρ.
Ἀφνειός μὲν ὅδ' ἔστι, γέρων δὲ δῆ, ὃς σύπερ ὄδε
ἔξι δέ οἱ υἱες ἔαστιν, ἐγὼ δέ οἱ ἔβδομος είμι.
- 400 Τῶν μέτα παλλόμενος, κλήρῳ λάχον ἐνθάδ' ἔπειθαι.

Νῦν δ' ἥλθον πεδίονδ' ἀπὸ νηῶν· ἥωθεν γὰρ
θήσονται περὶ ἄστυ μάχην ἐλίκωπες Ἀχαιοί.
Ἀσχαλόωσι γὰρ οἵδε καθήμενοι, οὐδὲ δύνανται

- 404 ἴσχειν ἐσσυμένους πολέμου βασιλῆς Ἀχαιῶν.
Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδῆς·
Εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλῆος
εἰς, ἄγε δή μοι πᾶσαν ἀληθείην κατάλεξον,

- 408 ἡ ἔτι πάρ νήσοσιν ἐμὸς παῖς, ἡὲ μιν ἥδη
ἥσι κυσὸν μελεῖστὶ ταμὼν προῦθηκεν Ἀχιλλεύς.
Τὸν δ' αὐτε προσέειπε διάκτορος Ἀργειφόντης·
“Ω γέρον, οὐπω τόνγε κύνες φάγον οὐδ' οἰωνοί·
412 ἀλλ' ἔτι κεῖνος κεῖται Ἀχιλλῆος παρὰ νηὶ
αὐτῶς ἐν κλισίησι· δυωδεκάτη δέ οἱ ἡώς
κειμένω, οὐδέ τί οἱ χρὼς σήπεται, οὐδέ μιν εὐλαὶ
ἔσθουσ”, αἴρά τε φῶτας Ἀρηφάτους κατέδουσιν.
- 416 Ἡ μέν μιν περὶ σῆμα ἑοῦ ἐτάροιο φίλοιο
ἔλκει ἀκηδέστως, ἡώς δὲ διὰ φανῆν·
οὐδέ μιν αἰσχύνει· θηοῖσο κεν αὐτὸς ἐπελθών,
οίον ἐερσήεις κεῖται, περὶ δ' αἷμα νέινπται,
420 οὐδέ ποθὶ μιαρός· σὸν δ' ἔλκει πάντα μέμυκεν,
ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.

de Hectore sciscitaris. — 395. εἴα (ἡμᾶς). Hermès gives himself out for one of the Myrmidons. — 396. μία, see 66. — 400. μετὰ τούτων παλλόμενος, *soritus*, casting lots with these. — 402. ἔλυκ, see 1, 98.—403. καθήμενοι, with the implied meaning of being unemployed [*sitting inactive*, Cp.], as ἥσθαι at 1, 134. — 404. Ισχεν, to hold in. πολέμου is governed by ἐσσυμένος, perf. partcp. of σύνομαι, to be eagerly carried towards a thing; *cupidus*. — 413. αὗτος, sic, still in the same way. — 415. ἀρηφάτος, killed in battle; see 254. — 417. = φανῆ, 2 aor. pass. of φαίνω. — 418. αἰσχύνει, physically, disfigures. θηόματι, Ionic = θεάοματι. — 419. ἐερσήεις, fm. ἐρεση, the dew; like the Latin *rosidus*, metaphorically for *fresh* (in Greek πρόσφατος, see ver. 757); the opposite of *faded, withered*. — 420. μιαρός. Μεμιασμένος, Sch. συμμύειν, *claudi*, to shut. This was also an effect of the intervention of Apollo: for (according to Aristotle's remark) the vital energy, which closes the wounds of a

Ως τοι κήδονται μάκαρες θεοί υἱος ἔηος,
εἰλι νέκυος περ ἐόντος· ἐπεὶ σφι φίλος πέρι κῆρι.

“Ως φάτο· γήθησεν δ' ὁ γέρων, καὶ ἀμείβετο
μύθῳ·”

Ω τέκος, οὐδὲ ἄγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι
ἀθανάτοις· ἐπεὶ οὐποτ' ἐμὸς παῖς, εἴποτ' ἔην γε,
λήθετ' ἐνὶ μεγάροισι θεῶν, οἷς “Ολυμπον ἔχουσιν·
τῷοι οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιό περ αἴπῃ.

‘Αλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἀλεισον·
αὐτόν τε ρῦσαι, πέμψον δέ με, σύν γε θεοῖσιν,
ὅφρα κεν ἐς κλισίην Πηληϊάδεω ἀφίκωμαι.

Τὸν δ' αὐτε προξέειπε διάκτορος Ἀργειφόντης·

Πειρᾶ ἐμεῖο, γεραιέ, νεωτέρου· οὐδέ με πείσεις·
δις με κέλεαι σέο δῶρα παρέξ· Αχιλῆα δέχεσθαι.

Τὸν μὲν ἐγὼ δείδοικα καὶ αἰδέομαι πέρι κῆρι
συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται·
Σοὶ δ' ἀν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἀργος ἰκοίμην,
ἐνδυκέως ἐν νηὶ θοῷ ἡ πεζὸς δομαρτέων·
οὐκ ἄν τίς τοι, πομπὸν δυοσσάμενος, μαχέσαιτο.

1. “Η, καὶ ἀναίξας Ἐριούνιος ἄρμα καὶ ἵππους,
καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν·
ἐν δ' ἐπινευσ' ἵπποισι καὶ ἡμιόνοις μένος ἥν.

‘Αλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἰκούντο,
4 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο·
τοῖσι δ' ἐφ' ὕπνον ἔχενε διάκτορος Ἀργειφόντης,
πᾶσιν ἄφαρ δ' ὥιξε πύλας καὶ ἀπῶσεν ὀχῆας,
ἐξ δ' ἄγαγε Πρίαμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
3. ‘Αλλ' ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο,

ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἄνακτι,
δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν,

ring body, operates no longer in a corpse.—421. Πλκη τύπτειν, see 504.—422. ἔηος, see 1, 393.—425. ἐναίσιμα. Καθήκοντα, Sch.; = δόναι.—426. See 3, 180.—427. λανθάνεσθαι, οὐλίτισοι, governs the n. (θεῶν).—430. (ἴμετ) αντὸν ρῦσαι, imperf. πάμπτειν = προπίμειν, προσεκνι. —434. παρέξ, seorsum, = clam. —437. “Ἀργος (τὸ Πετσιγικόν), the country of the Myrmidons; see 2, 681. —439. δυοσάμενος. Καταφρονήσας, Sch. See 241.—440. = ἀίξας ἀνὰ ἄρμα, aving dashed (sprung lightly) upon...—444 νέον, modo, a moment go. The same at ver. 475.—446. Fm οἴγνυμι and ἀπωθέω.—450. οὐρα = ξύλα. We have here the description of a rich man's house, r of a palace. Hence it is not incorrect to translate κλισίατ, in the Iliad, by tents. κέρσαντες. Περικόψαντες, Sch.; fm κείρω, tondeo.

451 λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·

452 ἀμφὶ δέ οἱ μεγάλην αὐλὴν ποίησαν ἄνακτι

σταυροῖσιν πυκινοῖσι· θύρην δὲ ἔχε μοῦνος ἐπιβλῆς

εἰλάτινος, τὸν τρεῖς μὲν ἐπιφρήσσεσκον Ἀχαιοῖ,

τρεῖς δὲ ἀναοίγεσκον μεγάλην κληῆδα θυραων,

456 τῶν ἄλλων· Ἀχιλεὺς δὲ ἄρ' ἐπιφρήσσεσκε καὶ οἶος·

δῆ ῥά τόθ' Ἐρμείας ἐριούνιος φέκε γέροντι,

ἐξ δὲ ἄγαγε κλυτὰ δῶρα ποδώκει Πηλείωνι,

ἴξ ἵππων δὲ ἀπέβαινεν ἐπὶ χθονί, φώνησέν τε·

460 Ὡ γέρον, ἦτοι ἐγὼ θεὸς ἀμβροτος εἰλήλουθα,

Ἐρμείας σοὶ γάρ με πατήρ ἄμα πομπὸν ὅπασσεν·

ἄλλ' ἦτοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδὲ Ἀχιλῆος

δόφθαλμοὺς εἴζειμι· νεμεσοσητὸν δέ κεν εἴη

464 ἀθάνατον θεὸν ὡδε βροτοὺς ἀγαπάζεμεν ἄντην.

Τύνη δὲ εἰςελθὼν λαβὲ γούνατα Πηλείωνος,

καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἡγκόμοιο

λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὁρίνῃς.

Priam reaches Achilles, and prays him, by his father Peleus, to give him back the body of Hector. Achilles bids him be seated, to which he at length assents. Achilles prepares the body, praying pardon of the Manes of Patroclus.

468 Ὡς ἄρα φωνήσας, ἀπέβη πρὸς μακρὸν Ὁλυμπον

Ἐρμείας· Πρίαμος δὲ ἕξ ἵππων ἀλτο χαμάζε,

Ίδαιον δὲ κατ' αὐθι λίπεν· δὲ μίμνεν ἐρύκων

ἵππους ἡμίόνους τε· γέρων δὲ ἴθὺς κίεν οἴκου,

472 τῇ ρῷ Ἀχιλεὺς ἴζεσκε, Διὶ φίλος· Ἐν δέ μιν αὐτὸν

εὐρῷ· ἔταροι δὲ ἀπάνευθε καθείσατο· τῷ δὲ δύο οἰω,

ἡρως Αὔτομέδων τε καὶ Ἀλκιμος, δόζος Ἀρηος,

ποίπνυον παρεόντε· νέον δὲ ἀπέληγεν ἐδωδῆς,

476 ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.

ἔρεψαν, see 1, 39. — 451. ὄροφος, a roof of thatch and reeds. — 453.

ἐπιβλῆς, a bolt, formed by a great bar. — 454. ἐπιφρήσσω, infringo, to push by force, as if to break it. As we saw at 5, 751, the compounds ἐπιθεῖναι and ἀνακλῖναι = to shut, open; in the same way here ἐπιφρήσσειν, to shut; ἀνοιγνύναι, to open. — 455. μεγάλη κλεῖς is nothing more than the great transverse bar (ἐπιβλῆς) just spoken of. Construe τρεῖς τῶν ἄλλων (*Μυρμιδόνων*). — 459. ἀπέβαινεν (*τὰς χθόνας καὶ ἔστηκεν*) ἐπὶ χθονί. Everywhere else, however, H. puts ἐπὶ χθόνα in this phrase. — 462. πάλιν εἰσομαι (fut. of εἰμι), redib. — 464. ἀγαπάζεων, to treat in a friendly manner. — 465. τύνη, see 5, 485. — 466. ὑπὲρ . . . , in Latin, *per patrem*. — 467. = συνορίης. — 471. ιθύς, see 5, 849. — 472. ἀν, adv. = ἐνδον. — 473. = ἱεάθητα

Γοὺς δ' ἔλαθ' εἰςελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στάς

χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας δεινάς, ἀνδροφόνους, αἱ οἱ πολέας κτάνοντινας.
Ως δ' ὅτ' ἀν ἄνδρος ἄτη πυκινὴ λάβῃ, δειτ' ἐν πάτρῃ

φῶτα κατακτείνας, ἄλλων ἔξικετο δῆμον, ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰςορόωντας· ὡς Ἀχιλλεὺς θάμβησεν, ἵδων Πρίαμον θεοειδέα· θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο. Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῆθον ἔειπεν·

Μνῆσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, τηλίκου, ὥσπερ ἐγών, ὀλῷψ ἐπὶ γήραος οὐδῶφ. Καὶ μέν που κεῖνον περινιαέται ἀμφὶς ἑόντες τείρουσ', οὐδέ τίς ἐστιν ἀρὴν καὶ λοιγὸν ἀμύναι· ἀλλ' ἦτοι κεῖνός γε, σέθεν ζώοντος ἀκούων, χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἐλπεται ἡματα πάντα ὕψεσθαι φίλον νιὸν ἀπὸ Τροίηθε μολόντα. Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νίας ἀρίστους Τροίη ἐν εὐρείῃ, τῶν δ' οὐτινά φημι λελεῖφθαι. Πεντήκοντά μοι ἥσαν, δτ' ἥλυθον νίες Ἀχαιῶν· ἐννεακαίδεκα μέν μοι ἵης ἐκ νηδύος ἥσαν, τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναικες. Τῶν μὲν πολλῶν θοῦρος "Αρης ὑπὸ γούνατ' ἔλυσεν· δος δέ μοι οἷος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτούς, τὸν σὺ πρώην κτεῖνας, ἀμυνόμενον περὶ πάτρης, "Εκτορα· τοῦ νῦν εἶνεχ' ἱκάνω νῆας Ἀχαιῶν, λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι ἄποινα. 'Αλλ' αἰδεῖο θεούς, Ἀχιλλεῦ, αὐτόν τ' ἐλέησον, μνησάμενος σοῦ πατρὸς· ἐγὼ δ' ἐλεεινότερός περ, ἔτλην δ' οἵ οὐπω τις ἐπιχθόνιος βροτὸς ἄλλος, ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

15. See 444. — 480. ἄτη, see 28, and 2, 111, and 23, 84, sqq. — , sqq. “This admirable speech of Priam has been regarded in ages as a master-piece of pathetic eloquence.” *Dugas Montb.*; translator gives some details of the numerous imitations of this e.—487. ὥσπερ = ἡλίκος.—488. πον, perchance.—496. ἵης = ; unius = ejusdem (see 66), of Hecuba.—497. γυναικες, the πατέρι.—499. αὐτούς, the persons (themselves); here, the inhabitants.—*Avtός*, when opposed to the name of any *thing* or *things*, must be translated by the name of the *person* or *persons* meant.—503. = εο = αἰδοῦ, reverere.—506. Many commentators explain the sage, after the Scholiast, “to kiss the hand of the man who has

507 Ὡς φάτο· τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον. ὥρσε γόσιο·
508 ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἡκα γέροντα.

Τὼ δὲ μνησαμένω, ὁ μὲν Ἐκταρος ἀνδροφόνοιο,
κλαι' ἀδινά, προπάροιθε ποδῶν Ἀχιλῆος ἐλυσθείς·

512 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὄρώρει.

Αὐτὰρ ἐπεὶ ῥά γόσιο τετάρτητο δῖος Ἀχιλλεύς,
[καὶ οἱ ἀπὸ πραπίδων ἥλθ' ἵμερος ἦδ' ἀπὸ γυνῶν,]

516 οἰκτείρων πολιόν τε κάρη πολιόν τε γένειον·
καὶ μιν φωνήσας ἔπεια πτερόεντα προςηῦδα·

Ἄντελ' ἦδη πολλὰ κάκ' ἀνσχεο σὸν κατὰ θυμόν.
Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἰος,

520 ἀνδρὸς ἐς ὄφθαλμούς, ὃς τοι πολέας τε καὶ ἐσθλοὺς
νίέας ἔξενάριξα; σιδήρειόν νύ τοι ἥτορ.

'Αλλ' ἄγε δὴ κατ' ἄρ' ἔζεν ἐπὶ θρόνου· ἄλγεα δὲ
ἔμπης

ἐν θυμῷ κατακεῖσθαι ἔάπομεν, ἀχνύμενοί περ.

524 Οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόσιο.

“Ως γάρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
Ζώειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.

Δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὔδει
528 δώρων, οἴα δίδωσι, κακῶν, ἔτερος δὲ ἔάων·

slain my son.” This is a double error; suppliants touched the *clavis* of those whom they addressed, e. g. Thetis, addressing Zeus, I, 501. This is what Priam does here, and the commentators I have spoken of offend both against the truth of ancient manners, and of Greek syntax. In fact, δρέγεσθαι χεῖρα, in the mid., cannot mean anything but to extend his hand, “admoveare suam manum ad os viri,” and not “admoveare manum viri ad os (suum).” [Better, δρέγ. στόμα ποτὶ χεῖρε (δυϊκῶς) Sch. Viot.) ἀνδρ. παιδ. Ότις admoveari manibus eis ejus, qui filium occiderit, Bth. Spitz. Cf. 478.] — 507. πατρός, on the subject of his father (Peleus), see 68.—510. ἐλυσθείς. Καλυσθείς, Sch. — 513. Fm τέρπω, aor. 2 mid. with redupl. governing gen. on account of the particular meaning it has here, *to fill oneself with*. — 514. Rejected by Dionysius of Thrace and other critics, because γυῖα, i. e. the hands and the feet, have nothing to do here.—515. χειρός, by the hand; see 1, 197.—518. = ἀνίσχεο = ἀνίσχον, fm ἀνέχομαι, sustinuisti.—522. = καθίζεο ἄρα. — 524. πρᾶξις. Αντσις, Sch. οὕτις πρᾶξις πέλεται (= ἔστι), nulla actio est, means οὐδὲν πράττεται, άνυεται, nūi agitur: lamentation has no action, i. e. no valuable result; is of no avail. See also ver. 550.—525. ἐπιτελάθειν, adnire, nendo afferre, impondere, to give, destined by the thread (of the Parca). See 209.—527. = κατακείνται. Compare with this myth that of Pandora in Hesiod (*Works and Days*, v. 94, sqq.). — 528. Before κακῶν

9 Ὡς μέν κ' ἀμμίξας δοίη Ζεὺς τερπικέραυνος,
ἄλλοτε μέν τε κακῷ δγε κύρεται, ἄλλοτε δ' ἐσθλῷ·
ῳ δέ κε τῶν λυγρῶν διῆ, λωβητὸν ἔθηκεν·

2 καὶ ἐ κακὴ βυνθρωστὶς ἐπὶ χθόνα δῖαν ἐλαύνει·
φοιτῷ δ', οὔτε θεοῖσι τετμένος οὔτε βροτοῖσιν.

“Ως μὲν καὶ Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα
ἐκ γενετῆς· πάντας γάρ ἐπ' ἀνθρώπους ἐκέκαστο
6 ὅλβῳ τε πλούτῳ τε, ἀναστε δὲ Μυρμιδόνεποιν·
καὶ οἱ θυητῷ ἐόντι θεὰν ποίησαν ἄκοιτιν·
ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔτι
παῖδων ἐν μεγάροισι γονῇ γένετο κρειόντων.

10 Ἀλλ' ἔνα παῖδα τέκεν παναώριον· οὐδέ νυ τόνγε
γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
ῆμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.

Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὅλβιον εἶναι·
14 ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔργει,

καὶ Φρυγίη καθύπερθε καὶ Ἐλλήσποντος ἀπέιρων,
τῶν σε, γέρον, πλούτῳ τε καὶ υἱάσι φασὶ κεκάσθαι.

Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἥγαγον Οὐρανίωνες,
18 αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε·
ἄνσχειο, μηδ' ἀλίστον ὁδύρεο σὸν κατὰ θυμόν.

Οὐ γάρ τι πρήξεις ἀπαχήμενος υἱος ἐηος,
οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθησθα.

52 Τὸν δ' ἡμείβετ' ἐπειτα γέρων Πριάμος θεοειδῆς·
Μή μέ πω ἐς θρόνον ἴζε, Διοτρεφές, δόφρα κεν “Εκτωρ

e must supply ἔτερος μίν. ἔάνων, *bonorum* (subst.), found only in the en. The nom. is probably *ἴαι* = *ἴειαι*, fin *ἴεις*, *δοκῶ* (adv. *εῦ*) ; the m. has become a subst. : see note ver. 341.—529. = ἀναμίξας.—30. κύρεται. Συντυγχάνει, ἐντυγχάνει, Sch. (see 3, 23) : to encounter ; receives.—531. διδόνας with the gen. partitive, to give (somewhat) of evil. ἔθηκε, *redit*, renders him.—532. βυνθρωστὶς, properly, dog-like hunger ; here, extreme distress, misery.—535. See , 530.—539. = κρεόντων, i. e. *κρατούντων*, reigning, destined to reign.—540. παναώριον. Παντελῶς ἄωρον ἀποθανούμενον, Sch.—41. κομίζω, to care for ; to solace ; see 1, 594.—542. κιδῶ, like *κηδέω*, er. 240.—544. δοτον, *quantum*, relates to the men who inhabit these countries (*δοτον ἀνθρώπων*), as may be seen by *τῶν* (*τούτων*) at ver. 546. νω, *in alto*, on the high sea. *Μαρο* or *Μακαρεύς*, grandson of Zeus, r, as others say, a descendant of Helios, founded the city of Lesbos. τῆς ἔργει, see 2, 616.—545. καθύπερθε, beyond the mountains.—49. See 518.—550. See 507, and 5, 24.—551. = ἀναστήσεις, thou wilt resuscitate. πρὶν, adv., *antea*, as 1, 29. πάθησθα (= πάθης), thou wilt probably undergo. On this sense of the subj. see 1, 262, and 6, 89. It is the thought “thou wilt rather die thyself,” that Achilles expresses with great delicacy.—553. δόφρα, *dum*. κῆρται (subj.), a

- 554 κῆται ἐνὶ κλισίησιν ἀκηδής· ἀλλὰ τάχιστα
λῦσον, ἵν' ὁφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
556 πολλά, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ
ἔλθοις
σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας
[αὐτὸν τε ζώειν καὶ ὄραν φάος Ἡελίοιο].
Τὸν δ' ἄρ' ὑπόδρα ἴδων προσέφη πόδας ὡκὺς
‘Αχιλλεύς’
560 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς
“Εκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἤλθε
μίτηρ, η μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσίν, οὐδὲ με λήθεις,
564 δττι θεῶν τίς σ' ἥγε θοὰς ἐπὶ νῆας Ἀχαιῶν.
Οὐ γάρ κε τλαίη βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν,
ἐς στρατόν· οὐδὲ γάρ ἀν φυλάκους λάθοι, οὐδέ τ'
δχῆας
ρεῖα μετοχλίσσειε θυράων ἡμετεράων·
568 τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀφίνης·
μή σε, γέρον, οὐδὲ αὐτὸν ἐνὶ κλισίησιν ἔάσω,
καὶ ἱκέτην περ ἐόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς.
“Ως ἔφατ·” ἔδεισεν δ' ὁ γέρων, καὶ ἐπειθετο μύθῳ.
572 Πηλείδης δ' οἴκοιο, λέων ὁς, ἀλτο θύραζε,
οὐκ οἰος· ἀμα τῷγε δύνω θεράποντες ἔποντο,
ἥρως Αὐτομέδων ἡδ· “Αλκιμος, οὓς ρά μάλιστα
τῇ Ἀχιλλεὺς ἑτάρων, μετὰ Πάτροκλόν γε θανόντα.
576 Οἱ τόθ' ὑπὲ Ζυγόφιν λύον ἵππους ἡμίόνους τε,
ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος·
καὶ δ' ἐπὶ δίφρου εἶσαν· ἐνξέστου δ' ἀπ' ἀπήνης
ἥρεον ‘Εκτορέης κεφαλῆς ἀπερείσι’ ἄποινα.
580 Καὶ δ' ἔλιπον δύο φάρε, ἐῦνυνητόν τε χιτῶνα,
ὅφρα νέκυν πυκάσας δῷη οἰκόνδε φέρεσθαι.

correction of Hermann for κεῖται.—556. *Fm ἀπονίνημι, perfui.*—
557. = είασας, which means here *dīmisi*, not *sicisti*. The poor
line which follows (but should be rejected) shows that some inter-
preters wished to retain the meaning *sicisti* here. There are six
ancient texts of H. in which it is not found.—560. *Do not irritate me.*
Achilles interrupts Priam with these words, lest the old man should
say something to recall Patroclus, and kindle anew his anger against
the murderer of his friend. See lines 568, 570, 584, sqq.—563. *στ.*
de te.—566. φύλακοι, Ionic = φύλακες. δχεύς = κλείς and ἐπιβλής;
ver. 455, 453.—570. ἀλίτανειν, to fail in, violate.—577. καλήτωρ, απὸ^{τοῦ} βοῶν καὶ συγκαλεῖν τὸν δχλον, Sch. Below, *ἀστριβοῶτης*, ver.

1 Δμωὰς δ' ἐκκαλέσας, λοῦσαι κέλετ' ἀμφὶ τ' ἀλεῖψαι,
νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι νίόν·
1 μὴ ό μὲν ἀχνυμένῃ κραδίῃ χόλου οὐκ ἐρύσαιτο,
παῖδα ἵδων, Ἀχιλῆῃ δ' ὄρινθείη φίλον ἦτορ,
καὶ ἔ κατακτείνειε, Διὸς δ' ἀλίτηται ἐφετμάς.
Τὸν δ' ἐπεὶ οὖν δμωὰι λοῦσαν καὶ χρῖσαν ἐλαίψ,
3 ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἥδε χιτῶνα,
αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
σὺν δ' ἔταροι ἡειραν ἐνξέστην ἐπ' ἀπήνην.
“Ωμωξέν τ' ἄρ' ἐπειτα, φίλον δ' ὄνδμηνεν ἑταῖρον.”
2 Μή μοι, Πάτροκλε, σκυδμαίνεμεν, αἴ κε πύθαι,
εἰν “Αἴδος περ ἐών, ὅτι” Ἐκτορα δίον ἔλυσα
πατρὶ φίλῳ ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα.
Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαί δοσσ' ἐπέοικεν.

Achilles begs Priam to take some refreshment. After the repast, iam wishes to retire to rest. Achilles prepares him a couch der the portico. He grants a truce for the celebration of Hector's aeral.

16 “Η ρά, καὶ ἐς κλισίην πάλιν ἥε διος Ἀχιλλεύς.
“Εζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον.”
Υἱὸς μὲν δῆ τοι λέλυται, γέρον, ὡς ἐκέλευες,
10 κεῖται δὲν λεχέεσσον· ἄμα δὲν ἡοῖ φαινομένηφιν
δύψει αὐτὸς ἄγων· νῦν δὲ μνησάμεθα δόρπου.
Καὶ γάρ τ' ἡύκομος Νιόβη ἐμνήσατο σίτου,
τῆπερ δύνδεκα παῖδες ἐνὶ μεγάροισιν δλοντο,
24 ἐξ μὲν θυγατέρες, ἐξ δ' νίέες ἡβώντες.
Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,
χωόμενος Νιόβη, τὰς δὲ “Ἄρτεμις ίοχέαμα,

31 ; ἡπύτης, 7, 384. — 584. ἐρύσαιτο, *retraheret*, = *reprimoret*, recked.—592. *σκυδμαίνειν* = *imperat*.—593. *εἰν* “*Αἴδος* (*ἐν* ἃδον), ερ. 160. — 594, 595. Many annotators and translators of H. have ushly proposed to omit these lines, as containing (according to them) calculation equally unworthy of the poet and the hero. In the eroic times, the murder of a relation, even of a brother, *could be deemed*, and the surviving relations would have feared the vengeance if the gods had they not accepted reparation, when it could be deemed ifficient. See, for example, 9, 632, sqq. Thus those who see in this assage words dictated by a vile interest do not *realize* the ideas of niquity — 595. *ἀποδάσσομαί*. ‘*Ἀπομερίσω*, Sch.

598. *τοίχου τοῦ* ἑτέρου, gen. of place. See 9, 219.—602, sqq. See *Ivid*, *Met.* vi. 146, sqq.—605. *ἄπο* *βιοῦ*, more picturesque than the ative would be (*casus instrumentalis*): one sees the arrow *leave* the

607 οῦνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήψ·

608 φῆ δοιὼ τεκέειν, ἡ δὲ αὐτὴ γείνατο πολλούς·

τὰ δὲ ἄρα, καὶ δοιὼ περ ἔόντ', ἀπὸ πάντας ὅλεσ-

σαν.

Οἱ μὲν ἄρδενημαρ κέατ' ἐν φόνῳ, οὐδέ τις ἡεώ-

κατθάψαι λαοὺς δὲ λίθους ποίησε Κρονίων·

612 τοὺς δὲ ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.

Ἡ δὲ ἄρα σίτου μυήσατ', ἐπεὶ κάμε δακρυχέουσα.

Νῦν δέ που ἐν πέτρησιν, ἐν οὐρεσιν οἰοπόλοισιν,

ἐν Σιπύλῳ, δθι φασὶ θεάων ἔμμεναι εὔνάς

616 Νυμφάων, αἵτ' ἀμφὶ Ἀχελώϊον ἐρρώσαντο,

ἔνθα, λίθος περ ἐοῦσα, θέων ἐκ κήδεα πέσσει.

Ἄλλ' ἄγε δὴ καὶ νῷι μεδώμεθα, διε γεραιέ,

σίτου, ἐπειτά κεν αὐτε φίλοιν παῖδα κλαίοισθα,

620 Ἰλιον εἰςαγαγάων· πολυδάκρυτος δέ τοι ἔσται.

Ἡ, καὶ ἀναίξας διην ἄργυρον ὠκὺς Ἀχιλλεὺς

σφάξ· ἔταροι δὲ ἔδερόν τε καὶ ἀμφεπον εῦ κατὰ

κόσμον,

μίστυλλόν τ' ἄρδενημένως, πεῖράν τ' ὄβελοῖσιν,

624 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

Αὐτομέδων δὲ ἄρα σίτου ἐλῶν ἐπένειμε τραπέζη

καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεὺς.

Οἱ δὲ ἐπί ὄνείαθ' ἔτοῖμα προκείμενα χεῖρας ἵαλλον.

628 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

ἥτοι Δαρδανίδης Πρίαμος θάύμαζε Ἀχιλῆα,

ὅσσος ἦν οἶός τε θεοῖσι γὰρ ἄντα ἐψκει.

bow. As to the silver bow, see the note on l. 37.—607. *Ισάσκετο*, often compared himself.—608. *Ἐφη* (*ἐκείνην*) τεκεῖν δοιῶ. —610. *ἐννημαρ*, see the observation at ver. 107. = *ἐκειντο*. —611. = *καταθάψαι*. See the same construction at ver. 489. —613. *ἔκαμε*, *fessa est.* —616. There were several rivers of this name in Greece; the most celebrated is that which traverses Acarnania. But ancient authors affirm that there was no Achelous in Lydia, round the mount or the city of Sipylus. For this reason they read here 'Ἀχελῆιον' or 'Ἀχελήσιον'; Lydia had indeed a river named 'Ἀχέλης', and a very old poet, Panyasis, mentions some Νύμφαι Ἀχελήτιδες. Before adopting such a change, however, we must remember that the face of these countries has more than once been changed by earthquakes; and also that the word 'Ἀχελῶς' passed very early into common use (see *Aeschylus* and *Pindar*) as an appellative simply expressing river-water, which seems to indicate that this name applied to several rivers. *ῥέοσθαι*, to move with rapidity, to dance, *saltare* (= *salitare*, frequentative of *salire*). —617. = *ἐκ θεῶν*, *divinitus*, *diis auctoribus*. *πέσσει*, *οργίζει*, *digeat*, devours.—621. *ἄργυρος*, like ἄργος, white; a pleasing colour and of

Αύτάρ δ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλέν,
εἰςօρόων δψιν τ' ἀγαθὴν καὶ μῆθον ἀκόνων.

Αύτάρ ἐπεὶ τάρπησαν ἐς ἀλλήλους δρόωντες,
τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδῆς·

Λέξον νῦν με τάχιστα, Διοτρεφές, ὅφρα κεν ἥδη
ὕπνῳ ὑπὸ γλυκερῷ ταρπώμεθα κυμηθέντες.

Οὐ γάρ πω μύσαν δσσε ὑπὸ βλεφάροισιν ἐμοῖσιν
ἔξ οὐ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὥλεσε θυμόν·

ἀλλ' αἰὲν στενάχω καὶ κήδεα μυρία πέσσω,
αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.

Νῦν δὴ καὶ σίτου πασάμην, καὶ αἴθοπα σίνον
λαυκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμην.

"Η ρ', Ἀχιλλεὺς δ' ἔταροισιν ἰδὲ δμωῆσι κέλευσε
δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ρήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἐσασθαι.

Αἱ δ' ἵσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι·
αἱψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσαι.

Τὸν δ' ἐπικερτομέων προσέφη πόδας ὡκὺς Ἀχιλλεὺς·

'Εκτὸς μὲν δὴ λέξο, γέρον φίλε, μῆτις Ἀχαιῶν
ἐνθάδ' ἐπέλθησιν βουληφόρος, οἵτε μοι αἰὲν
2 βουλὰς βουλεύουσι παρήμενοι, ἡ θέμις ἐστί·
τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
αὐτίκ' ἀν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
καὶ κεν ἀνάβλησις λύσιος νεκροῦ γένηται.

6 'Αλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ποσσῆμαρ μέμονας κτερεῖζέμενος Ἐκτορα διον,
ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.

od omen.—623, 624. See 1, 465—469.—630. “δσος relates to the τε, ολος to the beauty.” *Theil.* ἄντα, in prose ἀντικρύς, face to ce.—635. λέγειν, to lay horizontally, to put to bed—German *legen*; tener in the mid., to go to rest.—641. πασάμην. 'Εγευσάμην, Sch. 642. = κατὰ λαυκανίης ἥηκα, *per guttur demisi*.—644. See 238, and d. 3, 399; 1b, 5.—647. δάος, elsewhere δαῖδα (δῆδα).—648. δύκοιουσαι. Σκεύδονται, Sch.—649. ἐπικερτομέων, rallying. The sar-ian strikes, not Priam, but the Greek chiefs, the γιροῦτες. The ery Achilles, a man of action, says to Priam, “Sleep outside; if one of the chiefs saw thee in my abode, they would again hold endless consultations.” These words of Achilles have, moreover, caused in Priam's mind a disquietude, which, developing itself still more in sleep, occasions the apparition, and the haste of his departure, ver. 85—688.—650. λέγο (λέγσο), imper. aor. 2 mid. See 635.—652. έμα may be rendered by *customary*.—655. See 2, 380.—657.

- 659 Τὸν δὲ ἡμεῖς βετεῖς ἔπειτα γέρων Πρίαμος θεοειδῆς·
 660 Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορὶ δίψ,
 ὥδε κε μοι ρέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 Οἴσθα γάρ, ὡς κατὰ ἄστυ ἐέλμεθα, τηλόθι δὲ ὑλη
 ἀξέμεν ἐξ ὅρεος· μάλα γάρ Τρῶες δεδίασιν.
- 664 Ἐννημαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
 τῇ δεκάτῃ δέ κε θάπτοιμεν, δαινῦτό τε λαός·
 ἐνδεκάτῃ δέ κε τύμβουν ἐπ' αὐτῷ ποιήσαιμεν,
 τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴπερ ἀνάγκη.
- 668 Τὸν δὲ αὐτε προσέειπε ποδάρκης δῖος Ἀχιλλεὺς·
 "Εσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις
 σχήσω γάρ τόσσον πόλεμον χρόνον δσσον ἄνωγας.
 Ως ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
- 672 ἔλλαβε δεξιτερήν, μήπως δείσει ἐνὶ θυμῷ.
 Οἱ μὲν ἄρ' ἐν προδόμῳ δόμουν αὐτόθι κοιμήσαντο,
 κῆρυξ καὶ Πρίαμος, πυκνὰ φρεσὶ μήδε ἔχοντες.
 Αὐτὰρ Ἀχιλλεὺς εῦδε μυχῷ κλισίης εὐπήκτου·
 676 τῷ δὲ ἄρ Βρισηῖς παρελέξατο καλλιπάρος.

Hermès appears to Priam in a dream, reawakens his fears, and removes him far from the Grecian camp. At the cries of Cassandra all Troy rushes out to meet Hector's remains. Priam makes way through the crowd.

- "Αλλοι μέν ρά θεοί τε καὶ ἀνέρες ἵπποκορυσταὶ
 εῦδοι παννύχιοι, μαλακῷ δεδμημένοι ὑπνῷ·
 ἀλλ' οὐχ Ἔρμείαν ἐριούνιον ὑπνος ἔμαρττεν,
 680 ὁρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα
 νηῶν ἐκπέμψει, λαθὼν ἱεροὺς πυλαωρούς.
 Στῇ δὲ ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῆθυν ἔειπεν·
 "Ω γέρον, οὐ νύ τι σοίγε μέλει κακόν, οίον ξθ
 εῦδεις

μέμονα, apparently 2 perf. of **μένω**, holds, by its meaning, to **μένος** (*mēns*) and **μενεῖν**, *cogito*, *intendo*, to think, intend.—658. **τέως**, during that time. **ἐρύκω**, to restrain (from the combat).—660. **τάφος**, the burial and all the funeral ceremonies, otherwise **ταφή**.—662. **ἐέλμεθα**. Εἴλούμεθα, *συγκλειόμεθα*, Sch.—663. ("Ωςτε" ἄξειν (*αὐτήν*)).—664. "The same custom afterwards prevailed among the Romans, who therefore called the funeral games *novemdiales iudi*. Horace (*Epd. xvii. 48*) says in the same sense *novemdiales pulvretes* to express the ashes that had just received sepulture." Dugas Montb.—665. = **δαινύοιτο**. — 670. **μάρπτω**, *continere*. — 673. **πρόδομος** = **αἴθουσα**. Compare the two passages of the *Od.* quoted at ver. 644. 677. See 2, 1. — 679. **μάρπτω**, to seize, take. — 681. So at 10, 56, **φυλάκων** *ι ερ δ ν τέλος*.—682. See 2, 20.—683. **ολον** = **ὅτι τοῖον**

,δράσιν ἐν δη̄οισιν, ἐπεὶ σ' εἴασεν Ἀχιλλεύς.
αἱ νῦν μὲν φίλον υἱὸν ἐλύσαο, πολλὰ δ' ἔδωκας·
το δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα
αἰδες τὸν μετόπισθε λελειμμένοι, αἱ κ' Ἀγαμέμνων
νώῃ σ' Ἀτρείδης, γνῶσι δὲ πάντες Ἀχαιοί.
“Ως ἔφατ· ἔδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη·
οῖσιν δ' Ἔρμείας ζεῦξ ἵππους ἡμιόνους τε·
ἱμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις
ἔγνω.

‘Αλλ’ δτε δὴ πόρον ίζον ἐϋρρέος ποταμοῖο,
Ξάνθου δινήεντος, δν ἀθάνατος τέκετο Ζεύς,]
Ἐρμείας μὲν ἔπειτ’ ἀπέβη πρὸς μακρὸν Ὄλυμπον.
Ηὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ αἶαν·
ι δ’ εἰς ἄστυ ἔλων οἰμωγῆ τε στοναχῆ τε
ππους, ἡμίονοι δὲ νέκυν φέρον. Οὐδέ τις ἄλλος
γνω πρόσθ’ ἀνδρῶν καλλιζώνων τε γυναικῶν·
ιλλ’ ἄρα Κασσάνδρη, ἵκελη χρυσέη Ἀφροδίτη,
Πέργαμον εἰςαναβᾶσα, φίλον πατέρ’ εἰςενόησεν
ἰσταότ’ ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην·
τὸν δ’ ἄρ’ ἐφ’ ἡμίόνων ἴδε κείμενον ἐν λεχέεσσι·
κύκυστέν τ’ ἄρ’ ἔπειτα, γέγωνέ τε πᾶν κατὰ ἄστυ·
“Οφεσθε, Τρῷες καὶ Τρῳάδες, Ἐκτορ’ ίόντες,
εἴποτε καὶ ζώοντι μάχης ἐκ νοστήσαντι
χαίρετ· ἐπεὶ μέγα χάρμα πόλει τ’ ἦν παντί τε
δῆμῳ.

“Ως ἔφατ· οὐδέ τις αὐτόθ’ ἐνὶ πτόλεϊ λίπετ’ ἀνήρ,
οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἵκετο πένθος·
ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
Πρῶται τόνγ’ ἄλοχός τε φίλη καὶ πότνια μήτηρ
τιλλέσθην, ἐπ’ ἄμαξαν ἐντροχον ἀτέξασαι,
ἀπτόμεναι κεφαλῆς· κλαίων δ’ ἀμφίσταθ’ ὄμιλος.

84. εἴασεν. see 557.—688. = γνῶ, γνῶσι. — 692. = ἐϋρρέος,
ὑρρέης.—693. Wanting in the three best MSS.—696. θλω, imp.
ιαω, primitive of ἔλαύνω.—706. = ἔχαιρετε.—708. See 5, 892.—
= συνεβίβληντο. Συνέτυχον, ἀπήντησαν, Sch. πυλῶν de-
ls on ἀγχοῦ. — 711. The verbs τίλλεσθαι, to tear one's hair, τύ-
θαι, κόπτεσθαι, to beat one's breast, properly denote outward
s of grief, but, the sign being taken for the thing signified, denote,
implication, the grief itself; in which (virtually) transitive mean-
they govern an accus. indicating the object of grief; as in Latin
igere aliquem, and in French pleurer, both of which are, in them-
es, intransitive. — 712. Touching, raising their hands to their

713 Καὶ νῦ κε δὴ πρόπαν ἥμαρ ἐς ἡέλιον καταδύντα

"Ἐκτὸρα δακρυχέοντες ὀδύροντο πρὸ πυλάων,
εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα."

716 Εἴξατέ μοι οὐρεῦσι διελθέμεν· αυτὰρ ἔπειτα
ἀσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.

The obsequies of Hector; lamentations of Andromache, Hecuba, and Helen. The funeral feast.

"Ὡς ἔφαθ": οἱ δὲ διέστησαν, καὶ εἶζαν ἀπῆνη.

Οἱ δὲ ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
720 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δὲ εἶσαν ἀοιδούς,
θρήνων ἐξάρχους, οἵτε στονόεσσαν ἀοιδὴν**
οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναικες.

Τῆσιν δὲ Ἀνδρομάχη λευκώλενος ἥρχε γόοιο,
724 Ἐκτορὸς ἀνδροφόνοιο κάρῃ μετὰ χερσὶν ἔχουσα·

"Ανερ, ἀπ' αἰῶνος νέος ὥλεο, καδὲ δέ με χήρην
λείπεις ἐν μεγάροισι· πάις δὲ τι νήπιος αὔτως,
διν τέκομεν σύ τ' ἐγώ τε, δυςάμμοροι, οὐδὲ μιν οἴω
728 ἦβην ἴξεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
πέρσεται. Ἡ γὰρ ὄλωλας ἐπίσκοπος, δέστε μιν αὐτὴν
ρύνκευ, ἔχεις δὲ ἀλόχους κεδνὰς καὶ νήπια τέκνα·
αἱ δὲ ἥτοι τάχα νηυσὶν ὄχήσονται γλαφυρῆς,

heads.—716. Lit., make me room for the mules to pass : *me* is redundant,—a construction by no means uncommon in Greek, and in other languages ; “ quid mihi Celsus agit ? ” Hor. So La Fontaine : “ Prends ton pic et romps-moi ce caillou qui te nuit.” (So ver. 749.)—717. *ἄστεσθε*, you shall fill yourselves with.

720. *τρητοῖς*, see 3, 448.—721. *θρήνων ἐξάρχοι*, qui *praevenit* or *præcinctunt cantus lugubres*. The words which follow, οἵτε στονόεσσαν ἀοιδὴν, form but a portion of a clause. Heyne cuts out the line, regarding it as a mere gloss on the word ἀοιδούς. This opinion is hardly probable, as the style is, from the unusual expressions contained in the line, *abovo* that of an explanatory gloss. I quite agree with Spitzner, who believes either that a line is lost, which I have indicated by asterisks, or that we must read—

Θρήνοις (after five MSS.) ἐξάρχους η δὲ στονόεσσαν ἀοιδὴν.
ἐξάρχους = ἐξάρχοντας, and thence governing the accus., *præcinctentes luctuosa carmina*. . . . There are many instances of substant. and adj. governing the verbs from the same root ; instances which prove that the Greeks found neither harshness nor difficulty in this mode of speech. So we find in Latin, *admirabundi speciem, celatum indayatorum*.—725. *ἄπωλεος αἰώνος*, *periūsti a vitâ*, i. e. *perirendo a vitâ separatus erat*. Compare with these *threni* those of 22, 429, sqq.—729. *πέρσεται*, fm *πέρθω*, fut. mid. with pass. signif. *ἐπίσκοπος*, a guardian.—730. Frequentative imperf. of *βύομαι, tutari, defendere*. *ἔχειν*, to hold, here in

αλ μὲν ἐγὼ μετὰ τῆσι· σὺ δὲ αὖ, τέκος, η ἐμοὶ αὐτῷ
ψεαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,
θλεύων πρὸ ἄνακτος ἀμειλίχου· η τις Ἀχαιῶν
ἰψει, χειρὸς ἑλών, ἀπὸ πύργου, λυγρὸν ὅλεθρον,
χωδμενος, φ δή που ἀδελφεὸν ἔκτανεν· Ἐκτωρ,
η πατέρ' ηὲ καὶ νίδν· ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
Ἐκτορος ἐν παλάμησιν ὀδάξ ἔλον ἀσπετον οὐδας.
Οὐ γάρ μειλιχος ἔσκε πατὴρ τεὸς ἐν δαι λυγρῷ·
τῷ καὶ μιν λαοὶ μὲν ὁδύρονται κατὰ ἄστυ.
Ἀρητὸν δὲ τοκεῦσι γόνον καὶ πένθος ἔθηκας,
Ἐκτορ· ἐμοὶ δὲ μάλιστα λελείφεται ἀλγεα λυγρά.
Οὐ γάρ μοι θυήσκων λεχέων ἐκ χεῖρας ὅρεξας·
οὐδέ τι μοι εἶπες πυκινὸν ἔπος, οὔτε κεν αἰεὶ
μεμνήμην νύκτας τε καὶ ἡματα δακρυχέουσα.

“Ως ἔφατο κλαίουσ·” ἐπὶ δὲ στενάχοντο γυναικες.

Τῆσιν δ’ αὐθ’ Ἐκάβῃ ἀδινοῦ ἔξηρχε γόνοιο·

“Ἐκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλατε παίδων,
η μέν μοι ζωός περ ἔων, φίλος ησθα θεοῖσιν·
οὐ δὲ ἄρα σεῦ κήδοντο καὶ ἐν θανάτοι περ αἴσῃ.

“Ἀλλους μὲν γάρ παιδας ἐμοὺς πόδας ὠκὺς Ἀχιλλεὺς
πέρνασχ”, διντιν’ ἔλεσκε, πέρην ἀλὸς ἀτρυγέτοιο,
ἐς Σάμον, ἔς τ’ Ἰμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·

σεῦ δὲ ἐπεὶ ἔξελετο ψυχὴν ταναῆκει χαλκῷ,
πολλὰ ρυστάζεσκεν ἐου περὶ σῆμ’ ἔταροιο,

5 Πατρόκλου, τὸν ἔπεφνες ἀνέστησεν δέ μιν οὐδ’ ὥς.
Νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισιν
κείσαι, τῷ ἵκελος διντ’ ἀργυρότοξος Ἀπόλλων
οἵς ἀγανοῖς βελέεσσιν ἐποιχμενος κατέπεφνεν.

ε sense of, sustain, protect. — 734. ἀναξ, here master, δεσπότης, us. πρό, oram. The following verse indicates the fate which theile Astyanax really underwent. Euripides has made a very touchingiture of it in his *Troades*. — 735. λυγρὸν δλεθρον, an apposition qualifying the whole sentence. — 741. See 17. 37. — 744, sqq. See Plutarch, *Insolation to Apollonius*. — 745. μεμνήμην, optat. — 752. πέρνασκε, us in the habit of selling (as slaves). — 753. Σάμον, Samothrace, see l. The ancients explain ἀμιχθαλόεσσαν by ἀπρόσμικτον, inaccessible, inhospitable, which I believe very doubtful. — 755. ρυστάζω, ι ρύειν = ἐρύειν = ἔλκειν, to drag. — 757. Fm ἐρση, Ion. ἐρση, see x. 419. — 758, sqq. i. e. to him who has been cut off by a sudden death. This is also the meaning concealed by the fable of Niobe and

760 “Ως ἔφατο κλαίουσα, γόσον δ’ ἀλίαστον ὅρινεν.

Τῆσι δ’ ἐπειθ’ Ἐλένη τριτάτη ἐξῆρχε γόσιων.

Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,
ἥ μέν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδῆς,

764 δεῖς μ’ ἄγαγε Τροίηνδ· ὡς πρὸν ὥφελλον ὀλέσθαι!

ἥδη γὰρ νῦν μοι τόδ’ ἐεικοστὸν ἔτος ἐστὶν

ἐξ οὐ κεῖθεν ἔβην, καὶ ἐμῆς ἀπελήλυθα πάτρης·

ἀλλ’ οὐπω σεν ἄκουσα κακὸν ἔπος, οὐδὲ ἀσύφηλον·

768 ἀλλ’ εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι

δαέρων, ἥ γαλόων, ἥ εἰνατέρων εὐπέπλων,

ἥ ἑκυρή (έκυρὸς δέ, πατὴρ ὡς, ἥπιος αἰεί),

ἀλλὰ σὺ τόνγ’ ἐπέεσσι παραιφάμενος κατέρυκες,

772 σῇ τ’ ἄγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.

Τῷ σέ θ’ ἄμα κλαίω καὶ ἔμ’ ἄμμορον, ἀχνυμένη κῆρον·

οὐ γὰρ τίς μοι ἔτ’ ἄλλος ἐνὶ Τροίῃ εὐρείη

ἥπιος οὐδὲ φίλος· πάντες δέ με πεφρίκασιν.

776 “Ως ἔφατο κλαίουσ’· ἐπὶ δὲ ἐστενε δῆμος ἀπείρων.

Λαοῖσιν δὲ ὁ γέρων Πρίαμος μετὰ μῆθον ἔειπεν·

“Ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
δείσητη· Ἄργείων πυκινὸν λόχον· ή γὰρ Ἀχιλλεὺς

780 πέμπων μ’ ὕδρ’ ἐπέτελλε μελαινάων ἀπὸ νηῶν,

μὴ πρὸν πημανεῖν, πρὸν δωδεκάτη μόλῃ Ἡώς.

“Ως ἔφαθ· οἱ δὲ ὑπ’ ἀμάξησιν βόας ημίόνους τε
ζεύγυνυσαν· αἴψα δὲ ἐπείτα πρὸ ἄστεος ἡγερθεῖσιντο.

784 ‘Ενυῆμαρ μὲν τοίγε ἀγίνεον ἄσπετον ὑλην·

ἀλλ’ ὅτε δὴ δεκάτη ἐφάνη φαεσίμῳροτος ἡώς,

καὶ τότ’ ἄρ’ ἐξέφερον θρασὺν Ἐκτορα δακρυχέοντες,
ἐν δὲ πυρῷ ὑπάτηρ νεκρὸν θέσαν, ἐν δὲ ἐβαλον πῦρ.

788 “Ημος δὲ ἡριγένεια φάνη ρόδοδάκτυλος Ἡώς,

τῆμος ἄρ’ ἀμφὶ πυρὴν κλυτοῦ Ἐκτορος ἔγρετο λαός·

[αὐτὰρ ἐπεὶ ρὸν ἡγερθεν, δμηγερέες τ’ ἐγένουτο,]

πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἰνφ

792 πᾶσαν, ὁπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἐπείτα

her children, 605, sqq.—768. ἐνίπτοι, see 2, 245; 5, 492.—789. See 6, 378, 383.—775. πεφρίκασιν, shudder, with the accus. of the object of dread; just as in Latin *horrere* (an exact translation of φρίσειν) may govern the accus. See 711.—779. πυκινὸν λόχον, see 4, 392.—780. πέμπων, *dimittens me*. ἐπέτελλε is not = ὑπίσχετο, ‘promised me.’ It has its usual meaning, *injunctūt, edidit*, he has given this order (to his people).—789. Κύρετο, see 2, 41.—790. Wanting in many MSS., and probably brought from 1, 57.—791. = κατίσβεσεν.

793 ὁστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε,
μυρόμενοι, θαλερὸν δὲ κατείβετο δάκρυ παρειῶν.

Καὶ τάγε χρυσείην ἐς λάρνακα θῆκαν ἐλόντες

796 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
αἴψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν· αὐτὰρ ὑπερθε
πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισι·
ρίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ εἴσατο πάντη,

800 μὴ πρὸν ἐφορμηθείεν ἐῦκνήμιδες Ἀχαιοί.

Χεύαντες δὲ τὸ σῆμα, πάλιν κίον· αὐτὰρ ἔπειτα

εὗ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα

δώμασιν ἐν Πριάμοι, Διοτρεφέος βασιλῆος.

“Ως οἶγ’ ἀμφίεπον τάφον” Ἐκτορος ἵπποδάμοιο.

—792. ἐπέσχε, οὐκινή, οσσιρατερατ.—794. See 2, 266. = κατελεί-
βετο.—797. κάπετον. Ὁρυγμα, Sch.; grave.—798. Instrarunt.—
799. ἔχεαν, see 6, 419. εἴσατο, were placed.—804. ἀμφίεπον. Πε-
ριεῖπον, Sch. See 2, 525. To this line, as the ingenious investigations
of Welcker have proved, was attached the *Aethiopid* (*Αἰθιοπίς*), one
of the poems which formed part of the *Cycle*, or body of ancient
Greek Epic poems. This poem celebrated the expeditions undertaken
to succour Troy, by Queen Penthesilea and Memnon, king of
Aethiopia. It commenced thus:

“Ως οἶγ’ ἀμφίεπον τάφον” Ἐκτορος ἡλθε δ' Ἀμαζῶν
“Ἀρηος θυγάτηρ μεγαλήτορος ἀνδροφόνοιο.



APPENDIX I.

LIST OF WORDS WITH DIGAMMA (*from Hartung*).

ἀγνυμι, <i>frango</i>	ἔργον, work, ἔρδω or ἔργω
ἄλις, <i>satis</i>	εἰργω, <i>arceo</i> , ἔρκος, fence
ἀλῶναι, to be taken	ἔρειν (fut.), say
ἄναξ, king	ἔρνω, <i>seruo</i>
ἄπτειν, <i>aptare</i>	Ἴσπερος, <i>vesper</i>
ἄρνος, <i>agni</i>	Ἶτης, <i>socius</i>
ἄστυ, <i>oppidum</i>	ἴτωσιος, ἔτος, in vain
ἄσφ, <i>ter</i>	ἡδύς, <i>satis</i> , ἡδομαι, <i>gaudeo</i>
ἄθεραι, mane	ἡθος, custom
ἄθινος, people, <i>gens</i>	ἡκα, gently
ἄπος, τοχ, with εἰπεῖν	ἥνοψ, glittering
ἐκάς, <i>secus</i>	ἥρα φέρειν, to bring what is pleasant
εἰς, <i>unus</i> , with ἔκαστος, <i>quisque</i>	"Ηρη, <i>Hérē</i> (Juno)
ἐκών (willing =) willingly, ἔκητι,	ἢχη, sound
<i>sponte</i>	ἰαχή, cry, shout
ἔκυρος, <i>sober</i>	ἰδεῖν, <i>videre</i> , with εἰδος, οἶδα
εἴκοσι, <i>viginti</i>	"Ιλιος, <i>Ilium</i> (Troy)
ἔδνα, nuptial gifts	ἰον, <i>viola</i>
εἰλειν (ἐλσαι, ἀλῆναι), <i>stipare</i> ,	ἰς, <i>vis</i> , with ίφι
with οὐλος and οὐλαμός	ἴσος, equal
εἰρειν, <i>serere</i>	"Ιρις, <i>Iris</i>
ἔλδομαι or ἔέλδομαι	ἴρυς, fellowe of a wheel
ἔλειν, to take, ἔλωρ, booty	οίκος (<i>vicus</i>), house
ἔλισσειν, <i>volvere</i>	οἶνος, <i>vinum</i>
ἔλπις, hope, with ἔολπα	οὖ, οἱ, ἕ, <i>sui</i> , <i>sibi</i> , <i>se</i> , ἔος or ὅς,
ἔννυμι, <i>induo</i> , with ἔσθής, <i>vestis</i>	<i>suus</i> , ἔθεν, <i>ex se</i> , ὠλξ, <i>surous</i> .
ἔουκα, I am like, ἔκελος, like	

In some of these words, the digamma appears to be wanting in some passages. We must explain this either by considering it a *moveable* letter, as the initial consonant in γαῖα = *ala*; μία = *ia*; λειβω = *eiβω*; σῦς = *ūs*; or that it was so weakened, that its force was reduced to that of a breathing (*Hartung*).

APPENDIX II.

HOMERIC SUBSTANTIVES WITH SOME PECULIARITY.

ω denotes that the form to which it is prefixed is a *collateral form* that is either actually found, or (if enclosed in crotchets) implied by some existing case.

ἀγορή, assembly. $\omega \dot{\eta} \bar{\alpha}γυρις.$

'Ατόης, orcus. $\omega [Αἴς.]$ G. *'Αιδᾶο and 'Αιδος.* ω *'Αἰδωνεύς.*

Αἰθίοψ, an Ethiopian. ω *Αἰθιοπέύς.* Acc. pl. *Αἰθιοπῆας.*

ἄκραι, heights. $\omega [\bar{\alpha}κρις.]$ N. pl. *ἄκριες* (Hymn. Cer. 383). Acc. *ἄκριας* (for the convenience of coming into the fourth foot).

ἀλκή, strength. $\omega [\bar{\alpha}λξ.]$ D. *ἀλκί* (especially in *ἀλκὶ πεποιθώς*) ; also *ἀλκῦ.*

ἄλφιτον, barley-meal. ω *τὸ ἄλφι* ; perhaps G. *τος*, like *μῆλι.*

άνδραπόδον, slave. ω *[άνδραπους]* ; in dat. pl. *άνδραπόδεσσι.*

ἄορ, τό, sword. Acc. pl. *ἄορας.*

"Αρης, Mars.

N.	<i>"Αρης,</i>		
G.		<i>"Αρηος,</i>	<i>"Αρεος,</i>
D.	<i>"Αρη,</i>	<i>"Αρηī,</i>	<i>"Αρεī,</i>
Acc.	<i>"Αρην,</i>	<i>"Αρηα,</i>	
V.		{ <i>Αρες,</i>	
		<i>Αρες,</i>	

ἀρνες, ol, lamb. ω *ἀρνειός.*

Sing.	N.	<i>ἀρνειός</i> (orig. adj.)
	G.	<i>ἀρνειοῦ,</i>
	D.	<i>ἀρνειῷ,</i>
	Acc. <i>ἀρνα,</i>	<i>ἀρνειόν.</i>
Dual.	Acc. <i>ἀρνε,</i>	
Plur.	N. <i>ἀρνες,</i>	.....
	G. <i>ἀρνῶν,</i>	<i>ἀρνειῶν,</i>
	D. <i>ἀρνεστιν,</i>	<i>ἀρνειοῖς,</i>
	Acc. <i>ἀρνας.</i>	<i>ἀρνειούς.</i>

ἀστήρ, star ; acc. ἀστέρα. ω *[ἀστρον]* ; in N. pl. *ἀστρα.*

αὐλή, court. ω *[αὐλίς]* ; Acc. *αὐλιν* and *αὐλήν.*

ἀὔτμή, breath ; blast. ω *[ἀὔτμήν, ἐνος]* ; Acc. *ἀὔτμένα.*

βίοτος, life ; likelihood. $\omega \dot{\eta}$ *βιοτή,* *τητος,* Hymn. 6, 10.

γέλως (ò, laughter). ω *[γέλος.]* Dat. *γέλω,* and the Acc. *γέλον,* but with the various reading *γέλω.* Acc. *γέλων.*

If *γέλω* is the right reading, then *γέλως*, like *ἰδρώς, sweat,* drops the *r*, and contracts *γέλωΐ,* *γέλω* ; *γέλωα,* *γέλω* ; as D. *ἰδρῳ,* Acc. *ἰδρῳ.*

γόνυν, τό, knee.

SINGULAR.	DUAL.	PLURAL.
γόνυ, γούνδες, γούνατος, γόνυ.	N. Acc. γοῦνα, G. γούνων, D. γούνεσσι, { γούνασι, Acc. γοῦνα, γούνατα.	γούνα, γούνατα, γούνασι, { γούνασι, γούνατα.

γέ, old woman : is sometimes monosyllabic, sometimes not ; and some cases are only from ω γραῖα.

N. γρηῦς, γρηῦς. G. γραίης. D. γρῆ. Acc. γραῖαν.
V. γρηῦ, or γρηῦ.

, ή, δαιτός, meat, banquet. ω δαιτη and δαιτύς.

N. δαις,	δαιτες,
G. δαιτός, δαιτης, δαιτύος,	δαιτῶν,
D. δαιτή,	δαιτησι,
Acc. δαιτα, δαιτην,	δαιτας.

ρυ, τό, tear : hence δάκρυοι ; and ω τὸ δάκρυον.

; fear. Nom. Acc. δέος, Gen. (δέεος) δείους. Compare σπέος, G. σπείους. These are the only genitives in ευς in the Homeric dialect.

μα, τό, ατος, father ; ω ὁ δεσμός.

υ, τό, spear.

SINGULAR.	DUAL.	PLURAL.
.δόρυ, δουρός, δούρατος, δουρί, δούρατι, c. δόρυ.	N. Acc. δοῦρε. | N. δοῦρα, δούρατα, G. δούρων, D. δούρεσσι, δούρασι, Acc. δοῦρα. δούρατα.	δούρα, δούρατα, δούρασι, δούρατα.

μα, τό, house : with ω ὁ δόμος ; and the abridged form, δῶ (τό)¹.

μν. See ἔντις in list of adjectives.

χος, τό, spear. ω ή ἴγχειη.

τρύς, ή, food, meat (only in Gen.). ω ή ἑδωδή and τὸ εἴδαρ.

ος, τό, wool. ω τὸ εἴριον and ἔριον.

πίς, ή, hope. ω ή ἐλπιωρή.

μρ, τό, prey, booty. ω τὸ ἐλώριον.

φος, τό, fence, hedge, wall. ω τὸ ἔρκιον.

υς, ή, desire, love : whence ἔρωτος (comp. Hymn to Hermes, 449). ω ἔρος ; whence Acc. ἔρον.

γός, ή, oross-bar ; yoke (Hymn 4, 217). ω τὸ ζυγόν.

ἱέρη, day. ω τὸ ημαρ.

ἱοχος, charioteer. ω ήνιοχεύς. G. ηος.

ια, a defective Accus. (gratification, kind service).

· Ἡρακλέης (Hes. 8, 318), G. Ἡρακλῆος, D. Ἡρακλῆι, Acc. Ἡρακλῆα, Ἡρακλία (Hes. 1, 448).

ά, ή, goddess. ω ή θεός and in pl. also θείαιναι.

μις (θέμιδος, θέμιτος) takes for the strengthening of its weak syllable σ before τ : θέμιστος, θέμιστι, θέμιστα, θέμιστες, θέμιστας.

¹ It is incorrect to consider such forms as arbitrarily abbreviated by the ancient poets from forms in use, since they are rather remnants of the old language before it was analogically polished ; more perfect forms were subsequently adopted in lieu of them. *Buttmann.*

θύρ, δ, *wild beast*. ω τὸ θηρίον.

θηρητήρ, δ, *hunter*. ω [θηρήτωρ]. Acc. pl. θηρήτορας.

θύρη, ἡ, *door*. ω ὁ θυρεός, *door-stone*. ω τὰ θύρετρα (only in pl.). ιδρώς, ὅτος, δ, *sweat*; has D. ιδρῷ for ιδρώτι, and Acc. ιδρῶ for ιδρώτα.

ἰητρός, ὁ, *physician*. ω δ ἰητήρ.

ἰός, ὁ, *arrow*; has in pl. ιοὶ and ιά.

ἰχνος, τό, *footstep*; *trace*. ω τὸ ιχνιον.

ἰχώρ, *ichor* (the quasi-blood of the gods), has Acc. ιχῶ (for ιχῶρα).

ιωκή, ἡ, *the battle-din*. ω [ιωξ.] Acc. ιῶκα.

κάρ, τό, *head*, with the formal syllables ατ and ητ, καρατ, καρητ; from the former come κρατ by the ejection, and κραατ by the transposition, of α; from the latter comes the Nom. κάρη by the abjection of τ; whence by a new addition of ατ, καρητα, and of ν, καρην, which gives κάρηνον.

Roots,	καρατ-	,	κρατ-	,	κραατ-	,	καρητ-	,	καρητα-	,	καρην-
N.	· · · ·	.	· · · ·	.	· · · ·	.	κάρη,	· · · ·	.	.	.
G.	· · · ·	.	κρατός,	κράατος,	κάρητος,	καρήταος	· · · ·	.	.	.	.
D.	· · · ·	.	κρατί,	κράατι,	κάρητι,	καρήτατι,	· · · ·	.	.	.	.
Acc.	· · · ·	.	κράτα,	· · · ·	κάρη,	· · · ·	· · · ·	.	.	.	.

PLURAL.

N.	κάρᾶ,	· · · ·	· · · ·	· · · ·	καρήτα,	καρηνα,
G.	· · · ·	κράτων,	· · · ·	· · · ·	· · · ·	καρηνων,
D.	· · · ·	κρασίν,	· · · ·	· · · ·	· · · ·	· · · ·
Acc.	· · · ·	κράτα,	· · · ·	κάρη,	· · · ·	κάρηνα.

κέλευθος, ἡ, *way*: has in pl. also τὰ κέλευθα; κέλευθοι.

κλάδος, δ, *young branch*; *dip.* ω [κλας.] D. κλαδί, D. pl. κλάδεσι.

κλιστή, ἡ, *tent*. ω τὸ κλίσιον.

κοίτη, ἡ, *couch*; *bed*. ω δ κοῖτος.

κονίη, ἡ, *dust*. ω ἡ κόνις and δ κονίσαλος (i).

κρῆθαι, *barley*. ω τὸ κρῆ. (See note on δῶμα.)

κρόκη, *woof*. ω [κροξ.]. Acc. κρόκα.

κυκεών, ἀνος, δ, *mixed potion*; drops ν in Acc. κυκεῶ for κυκεῶνα.—κυκεῶ.

κύκλος, δ, *circle*: pl. also τὰ κύκλα.

λέων, δ, *lion*. ω δ λίς. It has also a dat. pl. λείουσι.

ληστήρ, δ, *pirate*. ω [ληστωρ], pl. ληστορες.

λίπα, an old subst. neuter (*oil, grease, fat*, Hippocrates), for which we also find λίπας. The Dat. λίπαι, λίπῃ, was, according to Buttmann, shortened in pronunciation, and sounded again like λίπᾶ, particularly in the expression λίπα ἀλιψθαι, to anoint oneself with oil. To this belongs also Homer's λίπ' ἐλαιώ, which may be considered as the Dat. of λίπα ἐλαιον (*olive oil*). [But see λίπα in list of adverbs.]

λίτι, λίτα, Dat. and Acc. of a Nom. which is wanting (*fine linen*).

μάστιξ, ἡ, *īgōs, whīp, scourge*. ω [μάστιξ.]. D. μάστι, Acc. μάστιν.

Μελάνθιος. ω Μελανθεύς. e. g. -εῦ.

μέτωπον, τό, *forehead*. ω τὸ μετώπιον.

μηρός, δ, *thigh*; pl. μηρία and μῆρα = 'parts cut out of the thighs and reserved for sacrifice.' μῆρα always apostrophized: μῆρ' ἔκα.

ό, *corpse*. ω ὁ νικρός. ω pl. νεκάδες, *heaps of dead*.

τό, *cloud*. ω ἡ νεφέλη.

ship, has a double root, να (*natis*) and νε; thus:

I.	νηῆς,	νῆες,	νέες,
II.	νηός,	νέός,	νηῶν, νέων, ναῦφιν,
III.	νητ,	| { νηυσί, } | { νηεσσο, }	νίεσσιν, ναῦφιν,
Acc.	νῆα,	νία,	νηῆας, νέας.

Obs. In compounds ναυσί appears; as, Ναυσικάδα, ναυσικλυτός.

, *sheep*.

N.	δῖς,	Pl. N.	δῖες,
G.	δῖος, οἰός,	G.	δῖων, οἰῶν.
D.	...		δῖεσσιν,
Acc.	δῖν.	D.	{ οἰεσσιν, δῖεσσιν,
			Acc. δῖς.

ος, δ, *dream*. ω τὸ δνειρον. τὸ δναρ (of which no other cases are found), and pl. τὰ δνείρατα.

Nom. and Acc. (*eyes*), is a dual only; it makes the Gen. and Dat. after the second decl. in a pl. form: δσσων, δσσοις, δσσοισιν.

τό, *ear* (contracted from τὸ δας).

N.	....	οὐαρα,
G.	οὐαρος,	....
D.	....	{ οὐασι, ώσιν (from δατοι).
Acc. οὐς,		οὐαρα.

The contraction of οα into ω is shown also in ὠτώεις (*δατοεις*), whence ὠτώεντα.

(from obsol. ὅπτω, *I see*) appears in composition in a great variety of forms: οψ; οπα (for οπης); οπος; ωπος; ωψ; ωπης; οπη; ωπη; οπης. Compare ήνοψ, *glittering*; εύρυόπα, *far-seeing*; χαροπός, *glad-eyed*; *bright-eyed*; Κύκλωψ; στεινωπός, *narrow*; κυνώπης, *dog-faced*, *impudent*; στεροπή, *lightning*; περιωπή a *look-out*, *watch-tower*; παρθενοπίπης, *maiden-ogler*, *seducer*. Observe also, adv. ἀνοπαῖα, *without being observed*.

Πάτροκλος,	|	Acc. Πάτροκλον, Πατροκλῆα,
Πατρόκλον, οιο, Πατροκλῆος,		V. Πάτροκλε, Πατρόκλεις.
Πατρόκλω,		

The form Πατρόκλεις is from Πατροκλέες, from the root κλεε with double ε; hence it belongs to the 3rd decl., with the obsolete Nom. Πατροκλῆς, like Σοφοκλῆς, Περικλῆς, &c.

λεια, ή, *dove*. ω [πελειας], in pl. πελειάδες.

ιδόν, τό, *blade of oar*; *rudder*. ω τὸ πηδάλιον, *rudder*.

ηθύς, ή, *multitude*: has sometimes D. πληθνῖ, sometimes (ω πληθος) πλήθει and πλήθει.

θή, *longing desire*. ω ὁ πόθος.

ἱλις. ω πτόλις, τὸ πτολιέθρον.

λίτης, ή, *citizen*. ω ὁ πολιήτης.

οτόν, τό, *drink*. ω [ποτής]: in ποτῆτος.

ρόσωπον (*τό, face*), ω pl. Epic προσώπατα, προσώπασιν. Compare δνειρον.

Πυθών, has Acc. Πυθῶνα in Πυθῶδ' ἐρχομένην.

Σιδωνίη, *Sidon*. ω Σιδών.

Σιδόνιοι, *Sidonians*. ω Σιδόνες.

σκῆπτρον, τό, *sceptre*. ω τὸ σκηπτάνιον.

σκύλιγος, δ, *any young animal*; *pup*, *whelp*, *cub*. ω δ σκύλαξ.

[Döderlein says: σκύμνος = nihil nisi pullos significat, in cuius adhuc retentos, a cubando nominatos. Contra σκύλατες a κλάξαι, κλάξειν (*latrare*) dicti sunt, proprieque de canum canum usurpantur.]

σπέσις¹, τό, *care*.

N. σπέσις,

Pl. N.

G. σπείσους,

G. σπείσων,

D. σπῆτι

D. { σπίσσι,

Acc. σπέσις, σπεῖσος.

{ σπήσσι.

σταγών, *drop*. ω [σταξ], αἱ στάγες for σταγόνες (Apoll. Rhod.).

τέλσον, τό, *boundary*. ω τὸ τέλος, *end*.

νιός, *son*.

	(νῖ)	(νῖ)	(νῖε)
N. νιός,			
G. νιοῦ,	νῖος,		νιέος,
D. νι,	νῖ,	νιέτι,	νιεῖ,
Acc. νιόν,	νῖα,	νιέα,	νιέα.

DUAL.

N. Acc.	νιέ.
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PLURAL.

N.	νῖες,	νιέες,	νιεῖς,
G.	νιῶν,	νιέων,	
D.	νιοῖσιν,	νιάσσι,	
Acc.	νιοῖς,	νιέας,	νιέας,

ὑπόσχεσις, η, *promise*. ω ή [ὑποσχεσίη], from which comes Dat. pl. υποσχεσίης.

ὑσμίνη, *battle*. ω [ὑσμίς], D. υσμῖνι and υσμίνη.

φειδώ, η, *savagery*, *thrift*, *economy*. ω η φειδώλη.

φήμη, η, *prophetic voice*. ω η φήμις, *discourse*, *rumour*.

φθοργή, η, *voice*. ω δ φθόργυος.

φυγή, η, *fight*. η φύξις and η φύζα.

φύλαξ, δ, *guard*, *sentinel*. ω [φυλακος], e. g. Acc. pl. φυλάκους, φυλακοίς, &c. (Aristarch.) ω φυλακτήρ.

χρέος, τό, *need*. ω χρεῖος.

χροιή, η, *skin*; *the body*. ω δ χρώς, Gen. χροός and χρωτός.

¹ From the root σπεις (from σπελε, σπελα, comp. σπεληπος) ει is combined into η in σπῆτι and σπήσσι, the one ε is dropped in σπίσσι (where σπῆσι would be more analogous), and ε is extended into ει in σπείσους, from σπε-εις, σπείεις, σπείους. Thiersch.

APPENDIX III.

HOMERIC ADJECTIVES WITH TWO FORMS.

ἴπινς, -*εῖα*, *ύ*, *high*. \approx *αἰπός* (in *αἰπήν*, Acc. sing. fem., Od. 3, 130); *αἰπεινός*, *αἰπήεις*.

κάμας, *untiring*. \approx *ἀκάματος*.

ργής, *white*, has *ἀργέτος*, *ἀργέτη*, for *ἀργῆτος*, *ἀργῆτη*.

ιψώλαξ, *rich-soiled*, *fertile*. \approx *ἱρίβωλος*.

σίηρος, *faithfully attached*, *loving*. \approx *ἱριέρης*.

ιωύνης, *luck-bringing*. \approx *ἱριούνιος*.

ἱεργής, *well-made*. \approx *ἱεργός*, *treating well*, *kind*, *helping*.

ἱξεστος, *well-polished*. Sometimes common, sometimes fem. *εὐξέστη*.

ἱπατέρεια, *daughter of a noble sire*. *εὐπάτηρ* would form regularly *εὐπάτερα*, which is extended into *εὐπατέρεια* for the sake of the rhythm.

ἱφροος, *fair-flowing*. \approx *ἴυρφεής* and *ἴυρφείτης*.

ἱρνς, *broad*, *wide*: has sometimes *εα* for *υν* in Acc.—*εὐρέα πόντον*,

ἱς, *good*.—Forms of *ἴνς*:

N. *ἴνς*, *ἴν* and *εῖν*, both adverbial.

ἴνς, *ἡν*, only in *μίνος ην*, and in compounds.

G. *ἴηος* in *νιδες έηος*. Others read *έοῖο*.

D.

Acc. *ἴνν* in *νιδὸν εῦν*.

ἡνν.

a. 'Εηος still stands in Il. 19, 342. Od. 15, 450. 14, 505; and in these places has arisen from *ἴνς*, as *βασιλήος*, from *βασιλένς*, &c.; on the other hand it has been exchanged for *έηος*, from the pretended *ἴνς*, *εὔν*, for *έός*, in Il. 1, 393. 14, 9. So also Il. 15, 138. 24, 422. 550, in which the meaning of the second person is ascribed to *έηος*. It is better to introduce *έηος* universally; and, where the pronoun is required, to consider it as a representative of the pronoun, as is the case with *φίλος* in similar passages. *Thiersch*.

b. *ἴάων*, comes (according to Buttmann) from \approx *ἴος*, N. pl. *ἴα*: *άων* being the original Gen. of neut. pl.—Döderlein and Kühner prefer supplying *δόσεων* ('of good gifts'). Bekker prints *ἴάων*.

τείχεος, *well-walled*. \approx *εὐτειχής*.

ύς, *sweet*. Fem. *ήδεια*: but also *ήδύς* common¹.

¹ That is, masc. and fem.

ἡλεός, *astray, distracted* [r. ἀλε- in ἀλεύω, *to withdraw, keep far away*]. φρένας ἡλεέ ; and ω ἡλός in φρένας ἡλέ. θαλερός, *blooming, young, copious*. A fem. θάλεια [irreg. for θαλεῖα] occurs Il. 7, 475. θαμέες (only in plur.), *thick, close*. Pl. fem. θαμειά, θαμειάς, with irreg. accent. θῆλυς, *female*. Fem. θήλεια [irreg. for θηλεῖα], and also θῆλη common. ἰφθίμος, *mighty, noble*. Sometimes common ; sometimes with regular fem. καλός, *beautiful*. ω κάλλιμος. κενός, *empty*. ω κεινός and κενεός. λατίνος, *of stone*. ω λατίνεος. λιγύς, *clear (of sound)*. ω λιγυρός. Fem. λίγεια [irreg. for λιγεῖα]. λίξ, *smooth*. Fem. Od. 12, 64 : also ω λισσός in λισσή. λυγρός, *mournful*. ω λευγαλέος and λοίγιος. μακρός, *long*. ω μακεδνός. μειλίχος, *gentle, friendly*. ω μειλίχιος. πάνυνχος, *all night long*. ω πανυνχίος. πελώριος, *huge*. ω πέλωρος. πικρός, *bitter*. Sometimes common ; sometimes regular fem. πίων, *fat*. Irreg. fem. πίειρα [from root πιερ, which is preserved in piger ; the notions of fatness and sluggishness being nearly connected. T.J.]. πολιός, *gray*. Sometimes common ; sometimes regular fem. πολύδακρυς, *tearful*. ω πολυδάκρυτος, *much-besaileed*. πολύρρην, *rich in flocks*. ω πολύρρηνος. πολύς (ω πολλός).

SING.

	Masc.	Neut.	Fem.	Masc.	Neut.
N.	πολλός,	πολλόν,	πολλή,	πολύς,	πολός,
G.			πολλῆς,	πονλός,	πονλόν,
D.	πολλῷ,		πολλῷ,	πολέος,	
Acc.	πολλόν,	πολλόν,	πολλήν ¹ ,	πολύν,	πονλύν.

PLURAL.

N.	πολλοί,	πολλά,	πολλαῖ,	πολέες,
G.	πολλῶν,		πολλάων,	πολέων,
D.	πολλοῖσιν, σι,		πολλῆσιν, σι,	πολέσιν, σι,
	πολλοῖς,			πολέσσιν, σσ',
Acc.	πολλούς,	πολλά,	πολλάς,	πολλέας,
				πολλεῖς.

(Wolf reads πολέας, no where πολλεῖς.)

¹ Also πουλύν, in πουλύν ἐφ' ὑγρήν.

πολύτλας, having borne much, much enduring. ω πολύτλητος, πολυτλήμων.

πολύφρβος, feeding many. Sometimes common ; sometimes with reg. fem.

πρίσβις, old ; f. πρίσβειρα, augsst ; and πρίσβα, Nom. and Voc.

πρόφρων, with ready mind. Sometimes common ; sometimes with fem. πρόφρασσα¹.

πτολίπορθος, city-destroying. ω πτολιπόρθιος.

πυκνός, strong-minded, acute. ω πυκνός, πευκάλιμος. See in App. V.

σμερδαλέος, dreadful to behold, terrific. ω σμερδνός.

ταλασίφρων, stout-hearted, has in the Acc. ταλασίφρονα and ταλάφρονα.

ταρφής, thick, frequent. Pl. ταρφέες, but ταρφαι with irreg. accent.

τροφόεις, well-fed, large, &c. [r. τρεφ.] ω τρόφις² in τρόφι κῦμα, a huge, swollen wave.—Perhaps τρόφι, like λίς, is the simple root used adjectively, without sign of inflection : to be compared with the substantives ερῆ, ἀλφε, δῶ.

ὑστάτιος, the last ; also ὕστατος. [The Homeric forms πύματος and δεύτατος have the same meaning.]

ὑψιπετής, high-flying. ω ὑψιπετήεις.

φαιδιμόεις, splendid, famous. ω φαιδιμος.

φοινός, blood-red. ω φοίνιος, φοινήεις.

¹ Analogous to the developed form προφράζουσα. Thiersch.

² Pl. τρόφιες (Her. β, 4, 9).

APPENDIX IV.

LIST OF HOMERIC ADVERBS AND ADVERBIAL PHRASES.

ADVERBS, as the signs of simple conceptions, have, unless they arise from words already formed, the root pure, or with only a slight addition, as λίπα, ὅχα. Others are composed of the roots and adverbial syllables θα, θεν, θον, δις, &c., or prepositions : δη-θα, χαμά-δις, πρόχνν, ἀπόνοσφι, or spring from forms already produced, as ἐγρηγορτίς, ἀνδρωτί. (*Thiersch.*)

ἄγε δή (= *age dum*), *come! come now!*

ἄγρει, *come! quick!* (like ἄγε.) Once ἄγρειτε occurs. Imperat. of ἀγρέω, *to take*.

ἀγχίμολον (neut. adj.), *near, close* (e. g. μετ' αὐτόν, *close behind him*; or, of time, *soon after him*). ἄγχι, *near*; μολ- r. of μολεῖν, *to come or go*.

ἀεὶ, αἰεὶ, αἰὲν, *always*: as in composition, e. g. ἀειδοντα, *ever-flowing*.

ἀέκετι, *against the will*; often with gen. σεῦ, θεῶν, &c. (a priv. ἐκ- r. of ἔκων, *willing*.) Compare ἕκετι.

ἀθέτει, *without the aid of a god* (a priv. θεός, *God*).

αἴ = εἴ, if. (1) in the combinations αἴ κε (= εἴν) and αἴ γάρ, *utinam* [it is then accented]. Also (2) as dependent interrog. αἴ κε (if perchance) after verbs of seeing, proving, &c.

αἴθε = εἴθε (*utinam*), *oh that! would that!*

αἰψα, *quickly, quick* (λ thrown away from λαιψ- in λαιψηρός, *nimble*). ἀκήν, *voicelessly, silently*. ἀκήν γενέσθαι σιωπῆ. A) Thiersch makes it an adv. from a privative and r. καν, κεν, in can-o con-cens-tus. B) Buttmann supposes adj. ἀκαος (= non hiccens), 'silent,' from α, χάειν, χαίνειν, *hiccure*, χ having passed into κ. This accounts for the three forms (1) ἀκᾶ in Pindar = ἀκαα neut. pl., or ἀκάδα dat. sing. fem. (2) ἀκήν = ἀκάαν. Ion. ἀκένη, ἀκήν. (3) ἀκέων = ἀκαον, after the analogy of ἔλαον, ἔλεων. The difference of accent is no more than we see in διχῆ and δίχα. ἀκέων, being often used as predicate with a subject in nom. masc., came to be considered and inflected as a participle. Hence ἀκέουσα, ἀκέοντε.

ἄλλυδις (r. ἄλλο-, Άεol. ἄλλυ-), *elsewhither; in* ἄλλυδις ἄλλος, *one hither, another thither*.

ἀμαρτῆ (άμα, *together*; ἀρ- r. of ἄρω, ἄρτιος. Some write ἀμαρτῆ, ἀμαρτή: others read δμαρτῆ), *together, at the same time, at once*.

ἀμογητί, *without toil or effort* (a priv. μογ- μογε- in μογέω, *to toil*; μόγος, μόγις).

v., from some place or other. (*ἀμός, obsoL = 'one,' 'any one,' in οὐδ-αμοί, &c.)*

: (*ἄμα, Aēol. ἄμυν, and δις*), 'at the same time,' but more commonly of place, 'together.'

(*ἀμφί, as μέχρι and μέχρις : but principally used adverbially*) : (1) *on both sides, around.* (2) *apart, asunder, separately, in ἀμφὶς ἔχειν, ἀμφὶς φράζεσθαι (to think separately ; to differ in opinion), ἀμφὶς αγῆναι (to break in twain. L. S.), &c.*—Not 'between' (Buttm.). Also as prep. : *ἀμφὶς φυλάπιδος, ἀμφὶς ὁδοῦ, far from — : ἄρματος ἀμφὶς ἴδων* (2, 384) = *looking (all) over his carriage.* As prep. it mostly follows its case in Hom.

Homer's general use of *ἄν* (in Hom. also *κί, κίν*) agrees with that of later writers : but, with respect to his use of these particles with the *subj.* and *fut. indic.* (as also of the *subj.* without *ἄν*), the following points should be observed. (1) The *Subjunctive* alone is used with nearly the force of the *Future*, but with an approach to the meaning of the *deliberative Subjunctive* ; to denote the *opinion* entertained, more or less doubtfully, by the speaker as to what *will turn out to be the case* : e. g. *οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἐδωμαί*, 'nondum enim vidi tales viros, nec fiet ut videam' (*vel 'nec reperiar videre,' i. e. 'nihil erit, quod effectum det, ut videam,' R.*) ; *καὶ τοτὲ τις εἴπυσι, 'et aliquando quis dicat'* (i. e. 'exspectandum est, ut quis dicat,' R.) ; *οὐκ ἔστω οὐρας ἀνήρ, οὐδὲ ἔσσεται, οὐδὲ γένηται.* (2) With *ἄν*. Here the notion of a realization dependent on *circumstances* is more strongly expressed than by the *Subj.* without *ἄν* ; = 'fiet aliquid forte, si res ferat, et exspectandum est rerum, quae erunt aliquando, eam fore conditionem, ut futurum sit quod exspectamus,' R. ; *ἡς ὑπεροπλίγοις ἀχ' ἀν ποτε θυμὸν δλίσσῃ* : 'arrogantiā suā forte accidet aliquando, ut vitam perdat' ('et exspectare licet, eum reverā perditurum esse vitam.' R.). In English we might here say either 'he may perhaps,' or 'he will perhaps.' (3) *ἄν* is also used by Homer with the *Future*, by which addition its force is weakened by the addition of the *condition* which must be realized before the asserted action will take place ; *γενήσεται, fiet ; γενήσεται ἄν, fiet, si fors ferat* = (nearly) *fiet forte* : *οὐ δι κεν κεχολώσεται, οὐ κεν ἵκωμαι*, 'ille autem irascetur forte, cuicunque supervenero ;' *ἔγώ δέ κέ τοι καταλέξω, 'dicam si placet.'* R.¹

ιμωτί, without bloodshed (a priv., αἱμ-α, blood, αἱμόω).

ἰχα (= *ἀνά-διχα*), *asunder, in twain, apart.*

ἱρακάς, one and all, man by man : viritum (ἀνδρ- in ἀνήρ, ἀνδρός). *ινθ* (from *ἀνεύ* with local -θε, as *ἄτερθε, ἄτερ*), *apart : as prep., far from ; without.*

ιψ (a priv. : *obsol. αὖ, clamo.* *ἄν-αν-, ἀγαο-, ἀνεω- : the ω subscript is traditional from the old grammarians*), *without uttering a word ; silently ; with εἰναι, γενέσθαι, ησθαι.*

ιδρωτί (a priv. : *ιδρωτ-* r. of *ιδρώς, sweat*), *without sweat, without toil.*

¹ Rost after Hermann.

āvra, in front, against, face to face : also as prep. with gen.
āvτην, directly in front, in the face ; face to face, openly : also straight on or forwards. Not found as prep.
āvτιβίην, acc. fem. from *āvτιβίος* (*āvτι*, *βία*, force), opposing force to force = against, with *τρίζειν*, to contend, &c.
āvτικρύ = *āvτικρύς*, obs. diff. of accent (in Hom. *āvτικρύ* always in *arsis*; *āvτικρύ* (only Il. 5, 130), in *thesis*: r. *āvτι* : *κρούω* ! to strike, dash, Pape.—*āvτι* : *κρυ* = *κόρυ*, head, Thiersch), front to front, right against, right through, outright : also with gen. The old grammarians make *āvτικρύ* have the strict meaning of place; *āvτικρύς* the secondary meanings : but *āvτικρύ* *āπαράστειν*, &c. are against this.—In *āvτικρύ παραι λαπάρην* (3, 359) it is (right by =) close (or immediately) by his flank (or loins).
āπάνευθε (*āπό* : *āνευθε*), far away, and (as prep. with gen.) far away or apart from, without the knowledge of.
āπάντη (r. *āπαντ-*), every where, in every direction.
āπάρεθε(*v*) (*āπό*, *āτερ*, and the local *θε*), apart, aloof, alone ; also with gen. away from.
āπονόσφι(*v*) (*āπό* : *νόσφι*), far apart, aloof ; as prep. with gen. (which, except in one instance, precedes), far away from.
āποπρό (*āπό* : *πρό* = from before), far away, afar off ; as prep. with gen., far from, away from.
āπόπροθε } (*āπό* : *πρό* : local termin. *θε*, *θι*), far off, far away.
āπριάτην (a priv., *πρια-* r. of *πριαμαι*, buy ; r as a litera formalis before *η*), without purchase-money, without price or ransom.—Thiersch. Buttm. considers it acc. adj., and thinks that *δην*, *δοι*, *δαι*, arose from *την*, *τον*, *τα*, softened in pronunciation, and, passing into regular adverbial terminations, appended (sometimes partly modified in the accent) to other forms.
āpa, *āp*, *pá* (*āp-* r. of *āpω*, to fit, join = fittingly, consequently ; *āpa* is the lengthened, *pá* the transposed form. Thiersch supposes two forms, *āp* and *āp* : the latter, related to *āp-πάζω*, and transposed in *ra-pio*, &c., denoting rapidity, quickly ; but all the meanings may be derived from *āp-*, as related to *āpω*, and implying coherence with what preceded, suitableness to it, immediate consequence from it. It recalls the attention to what preceded, and indicates some relation between it and the statement now to be made). (1) It marks the following of one event upon another = (unaccented) now, then, so, &c. So, often with *āp*, *καὶ pā*, *οὐδὲ āpā* : and with particles of time, *ἐπεῑ pā*, *οὐτὶ pā*, *ὅτε δὴ pā*, with which it implies rapid succession, ‘as soon as,’ &c. (2) It is frequently used to connect correlative sentences = just precisely, that very : e. g. *ἡμος—τῆμος āpa*, and often *εὐτ’ āpa*, *ὅτ’ āpa*, *ῶς āpa*. With rel. pron. *ὃς pā* = he, who : this just such as I have described him or it. With demonstr. = ‘this I say,’ with a resumptive force. So *ταῦτ’ āpa*, *τοῖος āpa*. (3) It sometimes intimates, not indeed a logical inference, but a natural connexion between two thoughts = now, so, just as one might suppose. Often *ἐπεῑ pā*, *οὐτὶ pā*, because, that is. (4) Hence often in questions, *τίς τ’ āpa*, &c., and who then ? and who now ? (5) It sometimes implies that something surprising or unexpected is connected with what precedes : e. g.

υηλεές! οὐκ ἄρα σοίγε πατήρ ἦν ἵπποτα Πηλιάς, &c. (= then). Hence often used with a negative to *reject* some *supposed* opinion that might naturally be entertained : e. g. with the *imperf.* in the *recognition of a past mistake* : e. g. οὐδ' ὅτε ἄρα τοῖος ἴσθια, *but you were not such a one* (as I supposed). (6) It sometimes returns to what preceded, to add something in the way of *explanation* = 'now,' 'then,' 'that is.'

(*Hartung's Account of this Particle.*)

artung's account of this particle is so often alluded to in notes, that it will be well to give it in his own words :—

"*Ἄρα* denotes *unimpeded development*. This may take place (*a*) first in the object itself, (*b*) secondly in the mind of the person who *perceives*; i. e. it may be either *subjective* or *objective*. In the first case, it is the *rapid development* of an action or event (*forthwith*), which attracts our attention and causes surprise : in the second, it is the *unimpeded insight* into the true connexion and relation of things, or a *sudden recognition* or *perception* and *conclusion* ('then, *why then*'). Between the two stands *investigation* and *information*, which is imparted by the simple statement or representation of the thing to be explained.

- (a) It is only in the language of the Epic poets that *ἄρα* denotes the *rapid development* of events : e. g. φῆ ρα καὶ ἀμφοτέρας ἐπὶ καρπῷ χείρας ἔμαρπτε Σκαιῆ, δεξιτέρῳ δὲ ἄρ' αὐτὸν ὡμων αἰνυτο τόξα, Λύτοισιν δὲ δέρ' ἔθεινε παρ' οὐνατα μειδίωσα (3, 374). Καὶ νῦ κεν εἴρυσσέν τε καὶ ἀσπετον ἥρατο κύδος Εἰ μὴ ἄρ' δέξι νόησε Διὸς θυγάτηρ Ἀφροδίτη.—(b) In this way the particle is very frequently employed in all kinds of *appended clauses* and *transitional formulæ*, which led to its being shortened in *ῥά*, *ἄρ*: τώ δὲ ἐπει οὐν ὅπλοισιν ἐνὶ δεινοῖσιν ἰδύτην, Βάν ρέ λέναι.—Τρῷες μὲν κλαγγῇ τ' ἴνοπῇ τ' ἵσαν,—οὐ δὲ ἄρ' ἵσαν σιγῇ μίνεα πνείουντες Ἀχαιοί—οἱ δὲ δή ρέ ἐντοσθεν ἵσαν δόμους ὑψηλοῖς "Εγχος μέν ρέ ἐστησε φέρων πρὸς κίονα μακρήν.
- 3. (a) Its use in accompanying *explanatory statements* and in *expositions* that excite the attention of the hearer, and satisfy his desire of information, is also peculiar to Epic poetry : e. g. Od. 23, 130 : τοιγαρ ἴγὼν ἱρέων ὡς μοι δοκεῖ εἶναι ἄριστα. Πρῶτα μὲν ἄρα λούσασθε. (b) This meaning is the most apparent, when the particle stands with *demonstrative* and *relatives* γρονθις or adverbs : τοῦνεκ ἄρ' ἀλλαγῇ ἐδώκεν 'Εκηβόλος. στῇ δὲ ἄρ' ὑπὲρ κεφαλῆς Νηλητῷ νῃ ἐσιώως Νίστορι, τόν ρά μάλιστα γερόντων τῇ 'Αγαριμών. (c) Also the combinations μέν ρά (often = *our* continuative 'now'), ἀλλ' *ἄρα*, and γάρ ρά belong to this head : e. g. Il. 21, 53, γυμνὸν ἀτερ κόρυθός τε καὶ ἀσπίδος, οὐδέ ἔχειν ἴγχος, 'Αλλὰ τὰ μέν ρέ ἀπὸ πάντα χαραι βάλλε. (d) Finally the particle often serves the purpose of *recapitulation* : Il. 11, 638, ἐν τῷ ρά σφι κύκησε γυνή (after a preceding description of the goblet).
- 4. The *interrogative use* (in which it asks with *surprise* and with a wish for immediate information) and the *conclusive use* are the

principal meanings in which *ἀρι* occurs in Attic prose. As a conclusive particle, it denotes that the conclusion or result, however surprising, does yet develop itself in a natural and unimpeded way from the thing itself (fact, occurrence, &c.) that has been related.

ἀρι, *very*, in *ἀριγνωτος*, *ἀριδείκετος*, &c.

ἀσπουδή (*a* : *γ. of σπουδή*, *haste*), *without zeal, effort, trouble, &c.*; also *tamely, ignobly*.

ἄτερ (prep. c. gen.), *without, except, besides, away from*.

ἄτρεμα(ς) (*a priv. τρέμω = without trembling*), *immovable, steadfastly, without stirring, still*.

ἀνθι (*ἀf, ἀv* : *or = ἀνθόθι*), *there, here, on the spot* ;—*forthwith, straightway*. Not to be confounded with the non-Homeric *ἀνθίς* = *ἀντίς*.

ἀντάρ (*ἀv : τε* : *ἀρ = and then again* ; or *Eol. for ἀράρ*), *but, however*.—*ἀντάρ ἄρι*, *again, but further, &c.*, denotes *immediate, uninterrupted succession* (2, 103).

ἀντε (*ἀv : τε*), *again, over again* :—*again (of transition), furthermore*; sometimes marking opposition (*on the other hand*), and (*= δέ*) after *μήν*.—*νῦν ἀντε*, *now on the contrary; now on the other hand* (1, 237 : 4, 321).

ἀντῆμαρ (*ἀντός, self* ; *ημαρ, day*), *on the self-same day*.

ἀντίς (*= in other dialects, ανθίς* : *ἀv, -θίς*), *back, back again, again, afresh*.

ἀντοσχεδόν { *continus, near at hand, hand to hand*. (*ἀντός, self*: *σχεδόν* εχ-, *to have*; i. e. *having oneself in the self-same place*).

ἀντως (*ἀντός, self*) = (1) *hoc ipso modo* : this may refer to a *past* or a *present state*. (2) Referring to a *past state* it gets nearly the meaning of *still*; i. e. *just so as it ever was*: e. g. of a cauldron, *λευκόν ἵτ' ἀντως*, *still as bright as it ever was*. (3) Referring to a *present state* = *just as I am*, which may be construed according to the *state implied*; e. g. *ἀλλ' ἀντως ἵτις τάφον ίών*¹, &c. *just as you are = all unarmed as you are*. After mentioning that a person had received no presents: *κακὸν δ' ἡμινε και ἀντως*, *but even so*; *even though he had received no reward, he nevertheless, do*. (4) *Only, merely, nothing, then* (with ref. to what the thing *now is*), e. g. *ἀλλ' ἀντως ἄχος ἀρούρης, a burden of the earth, just that = a mere burden of the earth; a useless burden of the earth*: *ἀλλ' ἔγώ οὐκ ἀντως μνήσομαι ἀλλὰ σὺν ὅρκῳ, I will not merely speak, but, do*. So with adverbs and adjectives, *μάλιστας, nihil aliud quam temere: παῖς, νήπιος ἀντως, nūl nisi infans puer*: so with *ἄφρων, ἀκλείς, ἀνεμώλιος*: also with verbs, as Od. 16, 313, *δηθά γάρ ἀντως εἰση ἐκάστου παιρητίων "Εργα μετερχόμενος, nam nihil aliud quam quād dī u circumibis singulos explorans: so εὐχεσθαι ἀντως*², &c. (5) Since he who is *only a boaster, boasts rashly and without a cause, ἀντως* gets the meanings of *rashly, causelessly*; e. g. *τίν οὐ σὲ εὔσται*

αῦτως Ἀνδρῶν¹; (6) Also since things that are done and no more, are done without effect, αῦτως gets the meaning of (*μάτην, frustra*) in vain. ή νῦ τοι αὗτως Οὐατ' ἀκούμεν ἐστί² ;—this is Hermann's able account of the word³.

(ἀπὸ- ἀπ- = fitting on or joining on from something else : others derive it from ἄπτω, to fasten on, of which ἀφή shows the root αφ-) : (1) immediately, forthwith ; (2) thereupon, then ; (3) continuously, without break.

(ε) (εἰς ἀκρος, summus, as μέχρι(ει) to μῆκος, μακρός, L. S.) : (1) as prep. with gen. until, till ; (2) on the surface ; (3) to the utmost (outermost), utterly.

ἀπό, backwards, back.

γν (βα- r. of βαίνω), step by step, slowly pacing.

an enclitic particle (r. γεν-α : or from γε). It gives prominence to the word or notion it is appended to, by either restricting the statement to it, or implying that it holds good of it at least, whether it be true or not in the case of other things. Thus Od. 9, 393, ὡς δ' ὅτ' ἀνήρ χαλκεὺς πέλεκυν ἐν ὕδατι βάπτη, Τὸ γὰρ αὐτὲς σιδήρου γε κράτος ἐστίν, for that is the method of hardening steel (at all events, or at least) :—in the case of other things it would, as is well known, soften them. Πῶς οὐχὶ Σίμων' ἐνέπροσεν, ἀλλὰ τὸν αὐτοῦ γε νεών βάλλει, why did he not consume Simon by fire instead of hurling the lightning upon his own temple (i. e. precisely upon it and no other) ! Οὐ μάν γε χορὸν κέλετ' ἰλθέμεν, ἀλλὰ μάχεσθαι, he did not invite them to a dance, but to fight. εἰ δύνασαι γε, if you can do it (the γε marks the opposition between the ability and the act).—It is well known that γε often attaches itself to pronouns, and that, from the emphasis thus conferred upon them, the accent retires towards the root of the personal pronouns. The particle is often used in appellations, wishes, commands, questions, and protestations, δεινόν γε (dreadful!) μή σι γ', ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων Ποιήσειν, Od. 1, 380. (On πρίν γε see note on πάρος).—Γέ μέν = γέ μῆν, certe vero.

νέξ (γόνυ, γνυ- with ξ added to the root), on the knee.

ι = very : e. g. in δάσκιος, very shadowy ; δαφοινός, very red ; δασπλήρις, horrible (from δα- and πλήσσω, strike, or πελάζω, approach : al. = δυσ- πελαστός).

ι, on the other hand, corresponding to μέν (= but ; or, on the other hand). (1) Sometimes (for ἀλλά) after a negative. (2) It sometimes occurs in the apodosis. See μέν.

εὔρο, hither, here : come on, come (as particle of exhortation with sing. verbs).

¹ 6, 55. But Spitz. and Bek. οὖτως.

² 15, 128. 513 ; 16, 117 ; 18, 584.

³ Buttmann is for writing it always with the aspirate, αὔτως, as a sister-form of οὖτως, and Döderlein has a strange notion that αὔτως = frusta, temere, vitiose, is from a different root ; ἀτη of which Pindar has preserved the old form αὐάτη : Pyth. 2, 14. Comp. ἀατος (= ἀατος) and the adj. αὔσιος in Ibycus.

δέῦτε (**δεῦρο ἴτε!**), come on, come (as particle of exhortation with pl. verbs).

δή, (-dum, -dem, jam) is a particle that adds force to whatever word it is connected with ; thus it makes an *indefinite* still more *indefinite* ; an *interrogative* more sharply interrogative ; fixes a relative more precisely to the very object it refers to ; a *temporal* particle to the *precise* point or space of time denoted by it : makes an imperative more earnestly and vehemently imperative ; and an *affirmation* or *denial* more *positive* and *unconditional*. (See larger Gr.) (1) In Hom. **δή** often precedes **τότε** (**δή τότε** or **δή ρά τότ'**) at the beginning of a verse. (2) **Kai δή**, and now ; and already : sometimes = and even (when a *progress* of things or events is spoken of).—(3) In **μήν δή**, with imperatives, **μήν** (= **μήν**) presses for the *actual performance* of the thing enjoined ; **μήν δή** for its *actual and speedy performance*. See Bk. I, 514.

δηθά, long } (comp. **δήν**, **δηρός**, *dēni-que*. See New Crat. p. 269).
δήν, long }

διακριδόν (**δια-**: κρί- r. of **κρίνω**, *separate*), pre-eminently (= *eximie*, from *eximere*). Used with **ἀριστος**.

διαμπερές (= **δι-ανα-περες**. περ- r. of **περάω**, *to pass through*) : (1) right through ; (2) of time : throughout.

διάνδιχα (= **δι-ανα-δίχα**), two ways. δ. μερυηρίζειν, to be of two minds. δ. δοῦναι, to give a choice between two things.

διαπρύσιον (**διά** : πρό, Thiersch. διά : περά ! cf. **διαμπερές**. Hesych. explains it by **διαπορεύσιμον**, *passing through*), passing or piercing through, piercingly, shrilly.

δίχα (**δίς**, twice). (1) in two parts, separately ; (2) in two ways or directions, differently.

δίχθα (= **διχα-θα**), in twain.

ἔγρηγορί, awake, watching (r. **ἔγρηγορ-**, perf. 2 from **ἴγειρω**, **ἔγρηγορα**, I am awake).

εἰλθαρ (= **εἰλ' ἄρ**, then joining on, i. e. then without break), immediately. **εἰσαντα** (**εἰς** : **αντα**), right opposite, over-against ; **εἰσαντα** **ἰδεῖν**, to look full at.

εἰσω, within, into, with verbs of motion : it mostly follows acc. of place.

ἔκητι (only in Od.), with the will of, by the grace or help of. (ω **ἔκαν**, **ἔκηλος**. In Hom. always with the name of a god in genitive. Thiersch supposes it the dat. of an old subst., r. ε from **ἴημι**, **ῆκα**, to send : so that the meaning would be, missions dei, &c.)

ἔκτοθι, on the outside of, far from (with gen.).

ἔμμαπίως, quickly, forthwith (ω **μάρπτειν**, **μαπίειν**, to seize hold of. The derivation **ἄμα τῷ ἔπει** is absurd).

ἔμπης (**ἐν** : **πα-**, r. of **πᾶς**), wholly, at all events, nevertheless, still.

ἔναντιβιον (**ἐν** : **άντι** : **βία**), opposing force to force ; against, with **μάχεσθαι**, **στήναι**, &c.

ἔνδοθεν (**ἔνδον** : -θεν), from within, also (with gen.) within, e. g. **ἔνδοθεν αὐλῆς**.

ἔνδοθι (**ἔνδον** : -θι), (1) within, especially in **ἔνδοθι θυμός**. (2) within = at home. (3) within (with gen.).

ἔνεκα, **ἔνεκεν**, on account of.

ἐνερθε, before a vowel ἐνερθεν: also νέρθε, νέρθεν (ἴν : ἐρ-α, terra : -θε), from beneath, from below; beneath, below: also with gen.

ἐνθα, (1) there, here, also thither [ἴνθ' ἐλθών, 13, 23]. (2) as rel. where: ἐνθα—ἐνθα, there—where. (3) ἐνθα καὶ ἐνθα, hither and thither, there (= thither) and back. (4) then, just then, the whilst. ἐνθάδε, thither, hither; there, here.

ἐνθεν, (1) thence, hence. (2) whence. (3) rarely of time, then, thereupon. ἐνί, εἰν, εἰνι = ἐν, in.

ἐξαῦτες (ἴξ : αὐτις), over again; backwards [e. g. ιών].

ἐξοχα (ἴξ : οχ- r. of ξχω), pre-eminently, far, especially with gen. [ἴ. πάντων] and ἀριστος, &c.

ἐπαμοιβαδίς (ἐπι : ἀμοιβή, ἀμειβω), reciprocally, interchangeably (with ἔφυν, of interwoven boughs).

ἐπει, (1) of time (postquam, &c.), when, after, since: (2) of cause (quoniam), since; ἐπει δή, since assuredly; since surely (Bek. Spitz.).

For which ἐπει used to (and B. thinks should) be written.

ἐπισχερώ (ἐπι : σχεῖν, σχερόν, whence Pind. ἐν σχερῷ), in connexion, in a row; one after another.

ἔραζε (ἔρα, terra), to the earth.

ἔρι (r. of ἔρεις, ἔριζω, to contend = vie with? or εύρυς! and originally with a local meaning), very (in composition).

ἔτι (t r. of ἔται = 'still being'), still (with ref. to present, past, or future).

ἐνράξ (r. of εὐρ-ος, breadth; broadwise, opp. lengthwise; hence) sideways.

ἐντρε (according to Buttmann, a dialectic form for ὕτε), when (εὐτ' ἄν with subj. whosoever, as soon as). Once, perhaps twice, = ήτε.

ἔως, εἴως. (1) as conjunct. whilst (followed by τίως, τείως, τόφρα or δι), as (of comparison). Obs. As when, it is mostly followed by ἐνθα, τῆμος δή, δή τότε, καὶ τότε δή ρα, τόφρα δέ, δέ. (2) (for a time. (3) till, until. (4) εἴως κτ(ν) with subj., or, for past time, with opt. or without κτ(ν), until such time as.

ζά (dialectic variation of δα-), very; in composition, ζάκοτος, very passionate, &c.

ηδέ, and.

ηκα (r. Fak- in vac-illare¹), faintly, weakly, a little, Thiersch.—ηκα related to ηκύς! ησσων, ηκιστος, as τάχα to τάχυς, θάσσων, τάχιστος: originally meaning a little, slightly, then slowly, softly, gently. Buttm., who mentions, but rejects its relationship to ἀκήν, ἀκά (Pind.), silently, a privative being changed into η (as in ηλέκτωρ, ηπειρος, &c.), a little, slightly, gently, softly.

ημέν—ηδέ, as well—as also; both—and.

ημος, when, as, after, followed by τῆμος, or (occasionally) καὶ τότ' ἔπειτα, καὶ τότε δή, δή τότε: ἄρα or ρά. The apodosis without any particle is rare.

ητος (η : τοι), now, and so, truly, indeed (in passing from one clause to another, also to begin the apodosis; mostly first, but sometimes a pronoun or particle). Ητοι is properly an affirmative particle, and often appears in Hom. in company with the also

¹ And in the Germ. *wac-kdn.*

affirmative μέν (= μήν). When this μέν immediately follows the ήτοι, it seems only to strengthen its affirmative power, and does not stand in any relation to a following adversative particle, (*Kühner aft. N.*) ἀλλ' ήτοι, ἀλλ' ήτοι μέν are not uncommon forms. It is compounded of ή (sane) the affirmative particle, and τοι = aliquo modo. (1) It is usually concessive, an assurance to another person (that the thing may be done). Thus, when Athénē bids Achilles to return his sword into its scabbard, she adds : ἀλλ' ήτοι ἐπεσιν μὲν όνειδον, κ.τ.λ., but nevertheless τερποσκήιμ, &c., you may at least do that. Od. 3, 418, καρπαλίως μοι, τέκνα φίλα, κρηῆνατ' ἔλδωρ, "Οφρ' ήτοι πρέτιστα θεῶν ἵλασσον" (= -σωμα) 'Αθήνην, that I may at least (at all events) propitiate Athénē. Il. 22, 280, ήτοι ἐφῆς γε, surely however you said that you did; or though you said you did .—In this way ήτοι . . (μέν) often serve to introduce a transition to a new subject. (2) In 1, 68, ήτοι δγ' = σύνος μέν "for though ήτοι is properly only an assurance for another or others, yet it also passes over into the general notion of μέν or μήν" (N.).

ἡύτε (Butt. says fm. ἡ εὑτε = ὡς, δτε, as (is is) when,—more prob. = εὐτε, but only as particle of comparison), as, just as. After a comparative it prob. retains this meaning. Thus Damm translates, Il. 4, 277, *nubes magis atra, veluti pix.*

ἡχι, where : needlessly written ḡchi. Thiersch.

θαμά (≈ ἅμα, together). (1) thickly together. (2) frequently, often. ιδί = ηδί, and (the last syll. is mostly found elided or long in *arsis*). ιφι (ἰς, vis, with the suffix -φι), with force, bravely, stoutly.

καθύπερθε (κατά : ὑπέρ : -θε), from above, above : and as prep. with gen.

κάταντα (κατά : ἄντα or ἄντι), downwards.

κέ, κίν = ἄν. See ἄν.

κεῖθε(ν) = ἔκεῖθεν, thence.

κεῖθι (= ἔκεῖθι), there.

κεῖσε = ἔκεισε, thither.

κλαγγηδόν (κλαγ-, κλαγγ-, κλαγγή, clash, din), with a clash, din, &c. κουρίτι, by the hair (≈ κόρση, κόρρη, temples, hair on the temples. The Schol. explains it κατά κόρρης, κατά κεφαλῆς. Thiersch sup-

poses κόρυ, κουρί, like γόνυ, γουνί, with ξ appended).

κοῦφα, lightly (adj. κοῦφος, light).

λάξ, with the heel or foot (≈ c-alx, heel ; c-lax).

λίγα (r. in λιγ-ός, shrill, loud), shrilly, loudly.

λίγδην (r. λιγ- or λικ- in λιζώ, graze, scratch ; λιτχω, lick), with a scratch ; slightly.

λικριφίς, sideways, obliquely (≈ λέχριος, λέχρις, ob-liq-us = obliquus).

λίπα (r. of λιπαρός), with fat. λίπ' ἀλειφειν = to rub with fat, = anoint. Hence in ἀλειψαμένω λίπ' ἐλαιφ the λίπ' must be connected with the participle. Buttmann takes it to be the dat. from the old τὸ λίπα = λίπας, λίπαι, λίπη, shortened in pronunciation, and ἐλαιος as adj. from ἐλάα, so that λίπα ἐλαιον = olive oil. τὸ λίπα, fat, grease, occurs in Hippocr. Mr. Donaldson accepts this explanation (p. 352). Pape, after Seidler, takes it as the acc. of τὸ λίπα used adverbially, and

remarks that the usage of later writers favours this supposition : e. g. *λίπα μετὰ τοῦ γυμνάζεσθαι ἡλείψαντο* (Thuc. I, 6). I am inclined to agree with Pape.

ashly, in rain (\sim *μάρπτειν, μαπτίειν, to catch hold of = in a catching, hasty manner*¹).

ως (cf. *μάψ*), *foolishly, at random.*

shortened form of *μά, μήν, truly*, is occasionally found in this sense in Homer : e. g. *οὐδὲ μὲν οὐδὲ οἱ ἀναρχοι ἴσαν*². *μέν ρα.* See under *ἄρα* (Hartung's account, 3).

(*μέν*) *τε—(δέ) τε* (from Hartung).

In Hom. *μέν* and *δέ* are often accompanied by *τί*, which denotes an *equality* between the two parallel clauses, i. e. that what is asserted holds good of the one just as certainly as of the other, and in the same degree.

τί in both clauses :

Il. 23, having mentioned the characteristic faults of young men, the speaker adds, *κραυτνότερος μὲν γάρ τε νόος, λεπτὴ δέ τε μῆτις.*

τί omitted in the first clause.

(1) *μὲν—δέ τε*

ἀνδρας μὲν κτείνοντι πάλιν δέ τε πύρ ἀμαθύνει (θ, 593).

(2) ——— *δέ τε.*

οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.

Od. 2, 277. (So Il. 1, 403.)

Obs. The first parallel clause is often only implied, *δέ τε* then differs from *δέ* by indicating an *equality* in respect of *degree, kind, or time* between what is now stated and what preceded. Hence it is often used in lively descriptions, images, &c., when new particulars are added to preceding traits.

τῶν δὲ ἀκάματος ρέει αἰδή

'Εκ στομάτων ἡδεῖα . . . γελῷ δέ τε δώματα πατρός'

(Hes. θ, 40.)

) *τί* omitted in the second clause³.

In this case the *δέ* has taken upon itself the task of *corresponding* to both the *μέν* and the *τί* : or the clause with *μέν τε* is to be considered as a *relative* clause, the other as a demonstrative one with the *demonstrative* particle omitted.

Od. 11, 220 :

'Αλλὰ τὰ μέν τε πυρὸς κρατερὸν μίνος αἴθομένοι

May not both *μάψ* and *μάτην* be connected with *μάω, to seek, to find?* So Pott on *μάτην, a folly, fault.*

Il. 2, 703. *οὐ μέν = neque tamen.* For *μέν δή* see *δή*.

¹ "Denique *μέν* . . . *τί* id declarat quod quis sperandum expectant-
e esse putabat : convenient igitur Latinorum particulæ *videlicet*.
s autem vel nulla plane obstat antithesis, vel ea sub finem demum
jicitur." Spitz.

Δαμνῆ . . .

Ψυχὴ δ', ἡντ' ὄνειρος, ἀκοπταμένη πεκότηται,

—*whilst the flesh and the bones are consumed by the fire,
the soul too . . . has taken its flight.*

Il. 24, 530 :

ἄλλοτε μέν τε κακῷ δγε κύρεται ἄλλοτε δ' ἵσθλῳ.

So { μέν τε—οὐδέ
 μέν τε—ἀλλά.

(d) Even without μέν, the particles δέ—τί and τί—δέ (as also τί—*αὐτάρ*) correspond in the same way.

μεσσηγύ(ς) [= **μεσηγύ(ς)** : **μέσος**], (1) *in the middle between*. (2) as prep. (with gen.) *between*. (3) once = *meantime*.

μέσφα (= **μέχρι**: ω **μέσος**), *until*.

μετόπισθε (**μετά** : **διπισθε** ω **ἔπι-ομαι**, *to follow*; **ὅπις**, *what follows* bad conduct; **διπίσω**). (1) *from behind*. (2) *backwards*. (3) *behind*, as prep. with gen. (4) *hereafter, behind*.

μέχρις, **μέχρι** (ω **μῆκος**, *length*; **μακρός**, *long*). (1) as prep. *as far as* (of place); *until* (of time).

μήν, *vero, immo*; *καὶ μήν καὶ, et vero etiam*.

μίγδα (ω **μιγ-** r. of **μίγνυμι**, **μίξις**, &c.), *confusedly, promiscuously*.

μιννυθα, *a little, for a short while* (**μιν-** v. **μινύθω**, **μινυρός**, **μινυριζω**, *minor*, &c.).

μοννάξ (**μοῦν-ος**, *alone* = **μόνος**), *singly, alone*.

νέρθεν (= **ἐνερθεν**), *beneath*; also with gen. as prep. *beneath, below, under*.

νοσφί (i) : **νοσφίν**. (1) *apart, by himself, secretly, clandestinely*. (2) *apart from, far from* (mostly from a place) with gen. (3) *in a different way from, without the knowledge or consent of* (with gen.). (4) *except (with gen.)*.

νῦν, *now*. **νῦν δέ**, *but now* = *but as things now are*.

νύν, *nū*, *now, not of strict time, but (1) in exhortations: (2) in lively questions. (3) = 'then,' of the immediate subsequence of events¹, or of inference.*

δδάξ (cf. **δδούς**, *tooth*; **δάκρω**, *bile*), *with his teeth*.

ὅθι = **οὖ**, *where*.

δπισθεν, **δπιθε** (**ἐπ-** r. of **ἔπι-ομαι**, *sequor*; **ὅπις**, *what follows* bad conduct, judicial punishment), *behind* (adv. or prep. with gen.), *hereafter*.

δπίσω = **δπίσω**.

δππδθι = **δπον**, *where*.

δσσάκι (**δσσος** = **δσος**, *as many as*), *as often as*.

οὐδέ (**μηδέ**), *also not; not even.—nor yet.*

οὐδὲ μὲν οὐδέ, *neque rero etiam*.

οὐδὲ ᾧς, *ne sic quidem*.

οῦνεκα } (= **οὐ ἔνεκα**, *on account of which*). (1) *wherefore: more*
οῦνεκεν } *commonly (2) therefore. (3) for that, because. (4) = 'that,' after **οἴδα**, **νεμεσᾶν**, &c.*

¹ Il. 1, 382.

οὐ : πως), *in no wise, not at all.*

ἢ φα : ὅ with the suffix *φι*: compare *ἴφι*). (1) *in order that, that.* (2) *so long as, while; δῆφα—τόφρα.* (3) *until, till.* (4) *or a while* (only Il. 15, 547).

r. of *ἴχω*, strengthening particle before *ἀριστος*), *pre-eminently, far.*

(= *πάνυ : πᾶς*), *quite, wholly, entirely, altogether.*

ετές (*πάλιν, again, back; πετ-* r. of *πίπτω, ί-πεσ-ον, to fall back*), *backwards*¹.

ν (*πᾶς, all, r. emphatically doubled*), *altogether; (after negative) at all, or (less commonly) altogether.*

ἵγ (*πᾶς, all: συ-σεν- in σεύματι, to rush; ίσ-συ-μαι*), *in all haste, with the greatest alacrity, &c.*

(*πᾶς, all*), *on all sides, all around, in every direction.*

{ (*παρά : ἵξ* ADV.) (1) *out by, hard by*; (2) *beyond or beside what is right; hence beside the mark, foolishly*². PREP.) (1) gen. *outside, before*; (2) acc. *out by the side of, out along, beyond, except, besides.*

Ἐ, before (with gen.) ; as adv. *in front of; before (of time or place).*

(1) *before, formerly; with pres. = jamdudum, this long time.* (2) *also before with inf., aor., seldom pres. (3) too soon. (4) rather sooner, πάρος—πρὶν γε³, sooner or rather (than); before, in front. Once = before, with gen.*

enclit.), a *limiting and strengthening particle*. (r. of *περι, πέρ-ας, περ-άω, πείρω, &c.* = *through and through, thoroughly.*)

(a) *Πέρ (utique)* denotes that a statement is true *precisely because of, or in spite of, the existence or non-existence of something else.* Θάνατον . . . οὐδὲ θεοί πέρ καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκίμεν, *not even the gods (though they are gods) can, &c.*

(b) The relation between the clauses may be either *concessive* (when *πέρ = quamvis*), or *adversative* (when *πέρ = in spite of this; at all events, &c.*).

(1) The *concessive* meaning belongs to it *especially*, when it accompanies *participles*.

(2) The *adversative* meaning occurs in *appeals, addresses, &c.* ἀλλά σί πέρ προίτω, *let him at least let you go out (to battle), if he will not go himself.*

ἱ = πον. (1) *any where, some where.* (2) *sometime, at length.* (3) *indefinitely, haply, perchance, I imagine.*

ἱ = ποῦ, where?

τε = ποῖ, whither.

ἱ = πρός, to.

¹ Compare ‘to make a person *fall back*’.

² Od. 14, 168 : ἀλλα πάρεξ μεμνώμεθα, *let us speak of other subjects* ides (this). Pass. Spitz. translate *aliorum illis quidem finitimorum alienorum tamen.*

³ Πρὶν is often strengthened by *γέ* in Hom. οὐ πρὶν—πρὶν γέ, οὐ πίν γέ—πρὶν γέ.

προικές (gen. of *προὶξ*, *a gift*), *for nothing*.

προπάροιθε (*πρό* : *πάροιθε*). (1) prep. with gen. before, *in front of*.

(2) adv. *in front, forward, before; before, formerly*.

πρόσθε(ν). (1) PREP. with gen. before (of time or place), *in front of, just before = close to, before = in defence of*. (2) ADV. *in front of, before, formerly*.

πρόσω, \wards, onwards, further on; before, opp. διστανῶ, behind, *πρόσσω, / in πρόσσω καὶ διστανῶ νοεῖν, &c.*

πρότ = πρός.

πρόχνυ (*πρό* : *χνυ-*, which was afterwards developed into *γόνυ*, *knee*. Thiersch), *kneewards, on the knee*.

πρώτιζα (*ω πρώτιος = πρώτος, early*), *the day before yesterday, in χθιζά τε καὶ πρώτια*.

πύκα (*πυκ-* r. of *πυκ-νός, densus*), *firmly, solidly, intelligently, carefully*.

πύξ (*πυκ- or πυγ- r. of πυγμή, πύκτης ω πύκα, πυκνός*), *with the clenched fist*.

πυργηδόν (*πύργος, tower*), *in dense columns, in close array*.

ῥά, see ῥά.

ῥεῖα (*ω ρά-διος, easy*), *easily, lightly, without care, in ease*.

ῥίμφα (*ω ρίπτω, to throw*), *lightly, fleetily*.

τέ (que). [See under μέν.]

(a) In the Epic dialect the force of *τέ* is so weak, that it is usually to be considered as a mere sign of the correspondence between two clauses, and is not to be translated. It is seldom found except with the particles that connect clauses (as *protasis* and *apodosis*, or in other connexions in which the clauses are parallel). It is sometimes found in both clauses, but usually only in one. [Cf. *τέ—τέ, (μέν) τέ, (δέ) τέ, &c. under μέν.*] Thus we find *καὶ τέ = atque* (i. e. *adquies*), *οὐδέ τέ, ή τέ, γάρ τέ, ή τέ*.

(b) This use disappeared in the later Greek languages, but the particle was retained longer after *relatives, ὃς τέ, δοσος τέ, ὅτε τέ*. [Hence, even in Attic Greek, *ἄτε, ἵτε* φτε.]

τετραχθά (cf. *δίχα, διχθά* : *τρίχα, τριχθά*), *in four parts, fourfold*.

τέως, τείως. See ἔως, ἔιως.

τηλόθι, afar off; also with gen. (*τηλόθι πάτρης*).

τμήδην (r. *ταμ-, τμα-, τμη-, τέμνω, ἐταμον* : *τμῆγω, to cut*), *by cutting, scratching, grazing*.

τοιγάρ (τοι : γάρ), therefore, accordingly.

τόφρα. See δόφρα.

τρις, thrice.

τρίχα, threefold, in three parts.

τριχθά, triply, into three parts.

τώς = οὖτως, so, thus.

ὑπαιθά (*ὑπαι = ὑπό : -θα*), *subtus, subter : out from under, escaping to one side*; and (with gen.) *under* [*ὑπαιθά ἄνακτος ἐποίπνων*].

ὑπένερθε(ν) (*ὑπό : ἐνερθε*), *under, underneath, under the earth*; and (with gen.) *under, beneath*.

ὑποβλήδην (*ὑπό, under : βλα-, βλα-, βλη- r. of βάλλω, βέβληκα*), *(throwing under = suggesting a word of reproof, warning, &c. =) reprovingly, &c.*

ἰρυχα, beneath the wave, under water (*ὑπό*: βρυχ- \sim βρέχω, to wet).

ἱρα (for *ὑπόδραξ*! *ὑπό*: δρακ- r. of ἔδρακον, δίρκομαι), with downcast eyes, loweringly; gloomily, fiercely in *ὑπόδρα* ιδών. high, aloft, on high.

ἄδις (*χαμαί*: -δις), to the ground.

ἄζε (= *χαμα-σ-δε*), to the ground.

αι (\sim hum-us: as χειμών to hiems), on the ground.

α = (*χθές*), yesterday.

= οὕτως, thus, in this manner.

APPENDIX V.

(LIST OF HOMERIC WORDS EXPLAINED BY BUTTMANN.)

ἀδαρος (ἀάω, to hurt), that is not to be lightly hurt or slighted; hence inviolable, &c.—e. g. Στυγδες ὕδωρ ἀθλος (= honorable, distinguished; decisive). [—, Il. —, Od. and Apoll. Rhod.]

ἄστος, ἄσος (άω, to satiate: ἀσαι, ἀμεναι: whence ἀδην), inexhaustible (e. g. πολέμου).

ἀάω, to hurt; ἀσαι φρίνας, to injure the understanding, mislead, stupefy (of wine, sleep, judicial punishments, &c.); hence, without φρίνας, it got the same meaning to mislead, stupefy, ἀσαι τινα. And hence in mid. and pass. (φρεσιν) ἀσθεις, having been led astray, having erred, done foolishly: ἀσάμην, I went wrong, did foolishly.

ἄγνοχα, perf. act. of ἄγω, to lead.

ἄγρα, ἄγριν.

1. ἄγρα, a catching, hunting; ἄγραν ιφέπειν (Od. 12, 330).
2. that which is caught, game. Cf. Od. 22, 306. (Probably from the same root as αἴρεω.)

- (b) ἄγρω, to take, lay hold of. In H. only imp. ἄγρει = come! Il. 5, 765. According to B. another form of αἴρειν, more commonly found in compounds, as ζωγρειν, παλιν-άγρετος.

ἀδῆσαι, ἀμεναι, ἔωμεν, ἀδην, ἄδος, ἀδημονειν.

ἀδῆσαι, from obsol. pres. ἀδέω (whence ἀδήσει, ἀδηκότες), to feel disgust or weariness [B., who explains ἀδηκότες θήνη (Il. 11, 98) by “being oppressed with sleep.” Cf. Horace, Ode 3, 4, 11]. It is also written ἀδδ. metri grat., but, according to B., unnecessarily.

ἀμεναι, inf. pres. for ἀειν, δίμεναι, from ἄω, to satisfy.
ἔωμεν. Il. 19, 402: έπει χ' ἔωμεν πολέμου, when we have had enough of war; a form referred by old interpp. to ίημι, in signif. ανίημι, but B. prefers έω = ἄω, to be sated.

ἀδην, Att. ἀδην = satis, enough; from which it passes to the idea of over-fulness (ă, except where written ἀδδην metri grat. Cf. Il. 5, 203).

ἄδος, satiety, loathing. Only found Il. 11, 88, where B., reading with Heyne, τάμνων δίνδρεα μακρ', ἄδος τε, &c., derives it from ἄδιω, αἰδέω.

ἀδημονειν, to be perplexed, troubled. (B. derives it from ἀδημος, not at home, ill at ease.)

ἀδινός, radical sign. *dense, compact* : ἀδινὸν κῆρ (Od. 19, 516) ; hence (2) *numerous, strong, violent, abundant*; of bees, flies, sheep, &c. ; and (3) *loud, vehement, especially of sounds*. Σειρῆνες αἰδιναῖ (Od. 23, 236) ; more frequently adv. ἀδινῶς ; αἰδινός, and αἴ as adv. ἀδινά, στεναχίζειν, κλαίειν, &c. (B. connects it with ἀδρός.)

ἀστίφρων = φρεσὶν δασθείς, *damaged in mind, silly*, for ἀστίφρων, from ἀστὸν and φρήν.

ἀήρ, ἀέρος, H. ἡέρος, while Hipp. has nom. ἡήρ ; in H. and Hes. fem., from Hdt. downwards masc. The *lower and thicker air*, opposed to αἰθήρ, the *higher and purer air* (Il. 14, 288) ; hence *mist, gloom, later usually air* (from ἄω, ἄημι).

ἡέριος, α, ον, *misty, wrapt in morning mist*, hence *early, at day-break*. (B., however, derives it immediately from ἥρι, *early*.) In late Ep. *in the air, airy*.

ἀητος, αίητος, *astonishing, prodigious, terrible*. Probably ἀ-, αἱ-, ἀζ-, ἀγ-, were kindred roots, implying *astonishment*. Compare αἰνός, ἀγνός. The ι in αίητος (as in ραιώ for ράγω, ρήγνυμι) arose from the γ, which was quite lost in ἀητός.

αίνος, ἵπαινη. (On αἰνός, cf. ἀητος.)

alnōs, a speech, narration, hence a fable. (2) That which is said in one's praise, praise (Il. 23, 795).

ἵπαινή, only in this form. Epithet of Persephonē, when mentioned in connexion with Hadēs (otherwise ἀγανή is used) ; usually strengthened for αἰνή, *exceedingly awfui*, but B. reads ἵπ' αἰνή Περσεφόνεια, and *dread Persephonē besides*.

αίόλος, ἰόλητο.

aiόλος, quickly moving; πόδας αίόλος ἵππος (Il. 19, 404) ; σφῆκες μέσον αίόλοι (Il. 12, 167). As an epithet of arms, B. explains it *easily moved or wielded*, but others take it in the following signification. (2) *of changing hue* (as shot silk), *metaph. changeful, varied, hence wily*.

ἴόλητο, plur. pass. of εἴλω, *was pressed down* (νόον μελεδή-μασι, Ap. Rhod.), “as δέδεγμα has δέδόκημα also, so has ἔελματ, ἰόλημα (B.).”

ἀκέων, ἀκήν. See above in App. IV.

ἀκοστήσας, ἅπαξ εἰρημένον, being only found in one simile, used twice by H. (Il. 6, 506, 15, 263) : ἵππος ἀκοστήσας ἐπὶ φάτνῃ, *a horse well fed at the rack, high-fed*. Perhaps from an old word ἀκοστή, *barley*.

ἀλίξω (to which must be referred ἡλακον, ἀλακεῖν) has the radical signif. of *strength [ἀλκή], assistance*, without the accus. of the object warded off; e. g. Il. 6, 109 : usually to *ward off, cum acc. rei, or acc. rei and dat. pers.*; mid. ἀλίξασθαι τινα, *to ward a man off from oneself; absol. to defend oneself*.

ἀλῆναι (or ἀλήμεναι), inf. of ἑάλην, 2 aor. pass. of εἴλω, has, according to B., the radical signif. of hemming or shutting in either from external force or the person's own will ; from the latter sense comes the well-known use of the word by H., applied to a warrior drawing himself together behind his shield (Il. 13, 408).

ἀλιαστος, unbending [λιάζομαι], not to be stayed ; as epithet of *war, battle, lamentation, &c.* (in H. only in Il.), neut. **ἀλίαστον**, as adv. ἀλ. ὁδύρεσθαι (Il. 24, 549).

ἀμβρόσιος, **ἀμβροτος**, **ἀβρότη**, **ἀβροτάζειν**.

ἀμβρόσιος, lengthened form of **ἀμβροτος**, (not, *ambrosial*, which is a later notion, but) *immortal, of an immortal nature, rendering immortal* ; then *divine* ; epithet of *hair, garments, ointments, &c., of deities* (even night and sleep take this epithet as gifts of the gods), lastly, the *fodder and manger of the horses of deities*.

ἀβρότη, fem. of **ἀμβροτος**, usually, however, ος, ον, and *metri gratia*, as νῦξ ἀβρότη (Il. 14, 78), for the beginning of the line.

ἀβροτάζειν, to miss ; from the same root as **ἀμαρτιν**, but quite unconnected with **βροτός**.

ἀμεναι, inf. pres. for **ἀειν**, **ἀέμεναι**, from ἀω, to satisfy. See above.

ἀμολγῷ: according to B. the expression *υκτὸς ἀμολγῷ* is in the depth of the night ; he rejects the derivation **ἀμέλγω** as childish, considering it a metaphor from a full udder : according to Eustath. **ἀμολγός** = **ἀκρι** amongst the Achaeans. He considers **μᾶζα ἀμολγαῖη** (Hes. Opp. 588) to be “a cake, which by the usual means was brought to rise and ferment.” [Död., reading in Hesych. **μελάσσει** μολύνει (vulg. μενάσσει), connects **ἀ-μολγός** with the roots **μελ-**, **μολυζ-**, or **μολυσσ-** (implied by **μολύσμα, μολυσμός**) ; so that the word would mean darkness. He considers **μᾶζα ἀμολγαῖη** (Hes.) to be black bread.

ἀμφικύπελλος, ον, having a κύπελλον at top and bottom ; in H. always δέπας **ἀμφικύπελλον**, a double cup.

ἀμφίς, strictly = **ἀμφί**. (1) on both sides. (2) around (the original meaning), but **ἀμφί** is generally preferred in this sense.

ἀναίνομαι, (1) to refuse. (2) to excuse oneself from any thing (a later meaning). According to B. from root **ἀν** = no ; he makes **αινομαι** a mere verbal termination.

ἀνενείκατο, aor. mid. from **ἀναφέρω** : (**ἀδινῶς**) **ἀνενείκατο** = (absol.), he heaved a deep sigh.

ἀνήνοθε, Ep. 2 perf. with pres. signif.; 3rd pers. used as an aorist; according to B. from pres. **ἀνέθω, ἀνθω** akin to **ἀνθίω**. H. uses it twice : **ἄλμα ἀν. ἐξ ἀτειλῆς**, the blood gushes forth, &c. **κνίσση ἀν.**, the savour mounts up.

ἀντιάν. According to B. *metri grat.* for **ἀντιάζω**, as if from **ἀντιάω**, which does not exist. Cum gen. rei, to go to meet, to go in quest of, e. g. **πολέμου, &c.**, gen. to partake of ; gen. of pers. to match oneself with any one, accus. rei only in Il. 1, 31 ; to busy oneself with, pres. **ἀντιώω**, fut. **ἀσω**, aor. **ἀσαι**.

ἀνωγα, old Ep. perf. with pres. signif., to command (a servant) ; to bid, tell (a child, friend, &c.). B. traces it to an obsolete **ἄγγω**, making akin to **ἄγγελος** : from this perf. with pres. signif. fresh tenses were formed, as imperf. **ἡνωγον** (cf. B.).

ἀπάρχομαι, to make a beginning, especially of a sacrifice ; in H. only c. acc. **τριχας ἀπάρχεσθαι**, to commence the sacrifice by cutting off the hair of the forehead and throwing it into the fire (Il. 19, 234).

ἀπιος (ἀ), far off, distant. Adj. from **ἀπό**, as **ἀντιος** from **ἀντι**.

ς (ᾶ), *Apian*, of or belonging to *Apis*, a later (un-Homeric) epithet of Peloponnesus. The quantity of the *a* is, however, sometimes confounded, especially in late Epic poets, who have ἀπίη γαῖα.

σαι, 1 aor. inf. of ἔρδω, as Ion. collateral form of ἄρδω, to wash away (of running water). Il. 6, 348.

ύνω, ἀποξύνω.

ἀποξύνω, to sharpen; to point (a stake).

ἀποξύνω = ἐω, to shave or scrape off; hence, to make smooth.

B. reads ἀποξύσαι for ὑναί, in Od. 9, 326; -ύνουσι for -ύνουσι, in Od. 6, 269.

ἄτην, adv. formed from accus. of -τος, as ἀκήν from ἀκαος, without ransom. Adverbial accusatives in τήν, τόν, τά, were afterwards softened into δήν, δόν, δά.

γλος, Ep. form for ἀριδηλος, very clear or distinct. B. thinks the original form of δῆλος was ίδηλος; hence ἀρι-Γιδηλος, ἀρι-Γδηλος, ἀριζηλος.

ιν, to ward off, τινί τι; also τι ἀπό τινος, cum dat. only, to succour. According to B. akin to ἀρήγω, and so obtains the notion of good, strong, through "Αρης, ἀρείων, ἀριστος. (2) to suffice, be strong enough.

μαι, to begin; of religious rites and consecration of the victim, e. g. ἀρχεσθαι θεοῖς δαιτός, to make preparations for a feast, &c.; ἀρχεσθαι μελέων, to begin with the limbs (of a sacrifice).

ν, foolhardy. From ἀτέω, but the participle alone is used; only in Il. 20, 332. Hdt. 7, 223.

(δάω), bewilderment; folly. (2) ruin, mischief.

; vid δάστρος.

ως, αὔτως, see in App. IV.

ειν, to sound, emit a sound. 'Αχέων, only in partep. (H.), to sigh, groan. These two verbs, says B., must not be confounded together; ἀχέων, ουσα, belongs to ἀχος, ἀχομαι, ἀχεύω; δχείν, to sound, to ήχή, ήχιω.

ιτο, was suspended, pluperf. (without augm.) of δείρω. Either (1) ήωρα, ήωρμαι (ήωρτο, ᾀωρτο), or (2), which B. (comparing ἀορίη) prefers, ήορα, ήορμαι, ήορτο, and (with the position of augm. changed, as in ἐώρταζον for ήόρταζον) ᾀωρτο.

ρειν, to sleep, ὑπνον ἀωτεῖν (Il. 10, 159). ("The verb ἀωτεῖν, a strengthened form of δειν, I doubt not originally expressed by a poetical onomatopoeia the idea of to snore, then to sleep a snoring deep sleep." B.)

τος, ὁ (τὸ ἀωρον is later), the fairest, best. The original meaning seems to have been a flock of wool. B. derives it from ἀημι (as floccous from flo), and takes it to mean the light, airy down, wool, flax, &c., making οἰδες ἀωρον = a fleece, and λίνον ἀωρον simply linen (lit. floccous lini). Hence, since the beauty of cloth, &c., depends on the fleshy surface, arose, he thinks, the meaning of the best.

ιττειν (βλίσω), to cut out the comb of bees; to take the honey: from μέλι, honey, as βλάξ, from μαλακός: or from a more simple root = to handle, to squeeze (or press) out: whence βλιμάζειν, to feel a hen, to ascertain whether she has eggs in her or not: μέλ-γειν, to press the teats of a cow = milk, &c.

βούλομαι, ἔθέλω.

βούλομαι denotes mere *inclination, willingness*; whereas the more definite **ἔθέλω** denotes *choice, will*. H., however, uses **βούλομαι** for **ἔθέλω**, in speaking of the gods, for with them *willingness or consent passes at once into act*.

βρόξαι, βροχήναι, βέβρυχα. (1) **βρόχ-***ει* (obsol.), *to swallow*; hence, δε τὸ καταβρόξειν, *whoever swallows it down*: ὕδωρ ἀναβροχέν, *the water swallowed up again* (by Charybdis). Hence **βρόχθος**, **βροχός**, *noose, slip-knot* (the act of *swallowing* resembling that of drawing together a *noose*). (2) **βρύκω**, *to bite, roar, swallow, eat greedily*: from which **βρύχω** = *to gnash the teeth*, is supposed to differ: a point which B. thinks uncertain (ad Phil. 745). H.'s **βέβρυχα**, used of *dying warriors* and of the *roaring sea*, might come from this, but B. refers it to (3) **βρυχάομαι**, *to roar (to bellow)*; hence, generally, to utter any *violent cry or scream*; just as **μυκάομαι** has **μύμικα**; **μηκάομαι**, **μύμηκα**. (4) **ὑπόβρυχα**, acc. masc. from **ὑπόβρυχος**, *submersed, under the water*, by metaplasma as if from **ὑπό-βρυξ**: τὸν δ' ἄρ τὸ πόβρυχα θῆκε κ.τ.λ. **ὑπό-** **βρέχω**: to which B. thinks, perhaps (a), we should refer **ἀναβέβρυχεν** in ὥδ' ἀλις **ἀναβέβρυχεν** ὕδωρ (Il. 17, 54), formed anomalously with *v* (for **-βέβροχα**); though (β) **ἀναβέβροχεν** may be the *right reading*: or (γ) **ἀναβέβρυχεν** (*being right*) may belong to no known verbal root, but be formed at once in the perfect from the *sound* of the thing signified: = it *bursts or issues forth*.

δαίφρων, *skilled in battle, fight-loving, warlike*. Thus B., after the Schol., explains it in the Iliad; while in the Od. he adopts the meaning, *sage, prudent, full of knowledge and experience* (from **δαῆναι**); but, on the other hand, Nitzsch (on Od. I. 48) considers the sole meaning to be, *the experienced, approved, tried; of approved valour, &c.*

δεαται, δοάσσατο [= *appeared*]. **Δοάσσατο, δοάσσεται** (= **δοάσσηται**) is usually derived from **δοιάζειν**, *to be doubtful*. B. refers them to **δαῆναι**, *scire*, supposing that from the perf. δέδαα there arose an impersonal form **δάαται**, Ionicē **δίαται** (as **μνία**, from **μνάα**), of which the imperfect **δίατο** occurs (according to Wolf's reading in Od. 6, 242); hence was formed an aorist **δοάσσατο** (= **ἔδοξε, visum est**), by a change of *ε* into *o*, which often occurs in the perfect, though examples of it are not found in the aorist.

δείσιλος, properly *the heat of the sun*. **δείσιλος**, **δεῖλη** = *the afternoon, the sun's greatest heat (his mid-day heat) then commencing*. **Δειέλη**, **δεῖλη** related to **εἴλη**, as **διώκω** to **ἴώκω**, &c.

διάκτορος (epithet of Hermēs), according to B., from **διάκω**, or **διήκει** (whence **διάκονος, messenger**), identical with **διώκω** in its *intransitive sense, to run*; which is far rarer than the transitive one, *to run after, to pursue*. Hence the *messenger* or *herald* of the gods. [Döderlein prefers, I think with reason, the old derivation **διάγω**, but in the sense of *conducting a man safely to the end of his journey*, not in that of *conducting the shades* (which appear only in Od. 24, 1).] Compare Hermēs **διός**, **τομπαῖος**, &c.

ἴανός (ἴω, ἴννυμι, as *στέφανος*, from *στίφω*), (*female*) robe, garment.
[The adj. *ἴανός* probably = *flexible*, *soft*.]

ἴάφθη. B. thinks that it *probably* came from *ἴπτεσθαι*, not *ἄπτεσθαι*.
In either case (since there is no example of a syll. augment before a vowel, without any trace of a digamma) the verb probably had the digamma, and the prefixure of Latin *s* in *sequi* (compare *se* [ſ], *socer* [*ἱκυρος*]) makes it very probable that *ἴπτεσθαι* originally had the digamma. [On the two passages, Il. II., 543; 22, 419, cf. notes.] B. considers the meaning of the latter to be, “Hector fell:—and shield and helmet fell after him (followed him).”

ἴδανος (Il. 14, 172) = *ἡδύς*, according to the Grammarians, who say that adjectives in *ανος* shorten the radical, as *ἴκανος*, *ἴκω*, *τράγανος*, *τρώγω*: but then the vowel returns to the true radical, so that *ἀδάνος* would be the true form (cf. *ἀδεῖν*, *ἀνδάνω*): but who shall say (asks B.) that *ἴδανος* might not arise from this form by a euphonic change? Perhaps, however (he suggests), it is only an extended form (with augmented meaning) from *ἔος* or *ἴος*, good (cf. *ἔνε*).

ἴλινω (*v* long in all the inflexions, *ῦσω*, &c.), to wrap, encloape, cover over; but *ἴλινω*, to compress, push (with *ῦ*, as the *γ* in *ἴλινθεις* shows).—*ἴλινθεις* (of Ulysses under the ram) = coiling up for concealment; (of Priam kneeling at the feet of Achilles), compressed or drawn up together; i. e. crouching as a suppliant at his feet. In *ῥυμὸς δὲ ἐπὶ γαῖαν οἰλύσθη* the meaning is, the pole came to the ground (i. e. was pushed, thrust to it).

ἴλινφάζω (*ἴλινφω*) are Ep. frequentatives: to roll or whirl up.

ἴλιω and *ἴλιέω* come from root *ἴλω* or *ἴλλω*, with the digamma *ϝ*_{ἴλω}: imperf. *ἴλεον* and *ἴείλεον* (*ἴϝείλεον*), aor. 3 pl. *ἴλσαν* with inf. *ἴλσαι* and *ἴείλσαι*.—Pass. pres. partcp. *ἴλόμενος*, impf. 3 pl. *ἴλειντο*, perf. *ἴελμαι*, aor. *ἴάλην*, 3 pl. *ἄλεν*, inf. *ἄληναι*. Buttm. makes the principal notion to force or drive before one; then to strike, push, thrust; hence to press together, to shut up together, to hem in.—Pass. to be compressed; to be closely crowded together: to be collected together in crowds [ἀνδρῶν *ἴλομένων*, 5, 203]; hence (especially *ἄληναι*¹) to contract the body, of a person crouching through fear; of a wild-beast going to spring on its prey.—Still the affinity to *ϝελ*, *ϝολ-*, *ἴλινω*, &c. is very probable; and B. thinks a two-fold root possible. (*ϝελ*, to push, thrust; *ϝελ* [*ϝελ*], to turn or wind.) In *ἴλινω*, *ἴλινω*, this difference of meaning is apparent.

ἴσκω (a) 1) to make like; to assimilate [whence *ἥκετο*, resembled]; 2) to think like; to liken or compare; 3) to think likely, to deem.

(b) *ἴσκω* = *ἴσκω*; but in two passages *ἴσχεν* seems to mean he spoke; a meaning which occurs undeniably in Apollon. Rhod. (e. g. *ἴσχεν Ἀγηνορίδης*, 2, 240). B. thinks that the true reading may have been *ἴσπεν*. Compare *ἴσπετε* = tell, say: at

¹ *ἄληναι*, related to *ἴλλω*, as *σταλῆναι* to *στέλλω*. B. considers *ἴλιποδεῖς* (*βοῦς*) to mean (oxen) stamping with their feet.

all events, a spurious form ἵσχεν had probably crept into the repetitions of the rhapsodists, which, though condemned by the Grammarians, was adopted by the Alexandrian poets.

ἴκηλος, *εὐκῆλος*, *tranquill*, not in the general sense of *still*, *quiet*, but in that of *free from anxiety, danger, interruption*. B. thinks that *ἴκηλος* is from the same root as *ἴκ-ών* (the transition of meaning from *willing* to *comfortable, contented, undisturbed, being easy*). Many words beginning with ε doubled the ε, but those words were all originally digammated; e. g. *ἴεικοσιν*, *ἴεικοσιν*. Hence *ἴκηλος*, *ἴκέηλος*, *ἴξηλος*, *εὐκῆλος*. B. derives *κῆλεῖν* from *ἴκηλος*. [Döderlein connects *άκήν* (*trans-quille, quiete*), *κηλεῖν*, and a subst. *κηλή*, *rest*; whence (with εύ) *εὐκῆλος*, like *εὐθῆλος*, from *θηλή*, and, shortened, *ἴκηλος*; the dropt ν being compensated for by the aspirate, as *εῦαδεν*, *ἴαδεν*.]

ἐλελίζω is a reduplicated but only poetic form of *ἐλίσσω* (which denotes simple *turning* and *rolling*) properly denotes *tortuous motion*. Thus *ἐλελίζεσθαι* (mid.) is said of the *snake*, when it *coils* itself into rings, and *darts out* its neck to lay hold of something. So of *lightning* and of other *quick, vibratory motions*.—Hence, in a general sense, *ak* *ἐλελίζειν* came to mean to cause to tremble, to shake. It also denotes, like *ἐλίσσω*, to turn round, but mostly with the notion of suddenness, or violence. *'Ελέλικτο* is not pluperf., but syncopated aorist. In common prose *ἐλελίζειν* is, to cry *ἐλελεύ*: to utter a loud cry.

ἐνδίξια, *ἐπιδίξια*, (in a direction) from left to right. *ἐπὶ δεξιά* (separately) = “on the right,” and implies an opposition with on the left (*ἐπ' αριστερά*) [Il. 7, 238].

ἐπιστέφειν, to fill to the brim, so that the frothy liquor rises above it as a crown (not = coronare, in the sense of crowning the goblets, &c.).

ἐπιτηδές, ‘as much as serves the purpose’ in l. 142, ‘as many as are proper,’ adv. The only other passage in H. in which this word occurs is: *μνηστήρων δ' ἐπιτηδές ἀριστῆρες λοχώσειν* (the chiefs are lying in wait for you, in numbers suitable to the occasion). B. considers it an old adv. formed by a preposition with its case (as *παραχρῆμα*, *ἴφεξῆς*, &c.), which is here some case of δές; so that the meaning is ‘for this very thing,’ ‘for this very purpose.’ He further suggests, that “as the old language strayed from *ροῖσι δί* to *ροῖσδει*, so it might from *τάδε* to *τάδεσι*; and from *ἐπὶ τάδεσι* might arise *ἐπιτηδές* (as the word is accented in Attic Greek) by an elongation very natural in compound words, by cutting off the termination, and by a mode of accenting common to cases in which the composition is apparent.” Freytag says that no sane mind will accept this. He prefers Passow’s derivation from *ἐπὶ* and *τῆδες*, a collateral form of *τῆτες* (= *σῆτες*), ‘for the year;’ so that the original meaning was ‘in annum sufficiens’ (compare *ἐπηγεανός*, F.), and then ‘quantum satis’ generally. Död. considers it = μετ’ *ἐπιτάσσεις*, intente; referring it to *τείνω* (*τα-τη-*).

ἔρμα, *a prop, stay, support*, prob. from obsol. *ἔρδειν* or *ἔρδειν* = *ἴρει-δειν*, not from *ἔρδειν*, to do.

εἰρύω (with *υ* in the inflections often lengthened by doubling the *σ*). Act. to draw, drag (e. g. ships ashore or into the sea, an *enemy's* body or a *friend's*; the string of a bow; to pluck a person's robe, to pull down a wall). In the Mid. ἐρύεσθαι, to draw for my own use (e. g. a sword) or towards me; often of dragging towards one the body of a fallen friend or foe; and, from the former case (of dragging towards one for the purpose of defending from insult) the verb acquires the meaning of to save; to ransom [χρυσῷ ἐρύσασθαι, Il. 22, 351], to protect or defend. Moreover it may mean to remove or drag away a dangerous foe (as Apollo wishes Arēs to remove Diomēdēs); and hence to ward off, impedes [οὐκ . . . ἐρύσατο κῆρα μέλαιναν].

A collateral meaning is to keep, observe, watch; since it is necessary to watch both the object to be protected and that to be guarded against [e. g. of kings, οἵτε θέμιστας πρὸς Διὸς εἰρύαται]: and hence to observe, keep, obey [e. g. βουλὰς Κρονίωνος].

Its tenses (as implied by existing persons of them) appear to be nearly these:—

PRES.	FUT.	AOR.
Act. ἐρῦ'ω	ἐρῦ'σω	ἐρῦσα
εἰρῦ'ω	ἐρύσω	ἐρυσσα
	ἐρύνω	εἰρύσα
		εἰρυσσα

Mid.	ἐρύομαι	ἐρύσσομαι	ἐρύσάμην (but <i>υ</i> in <i>arsi</i>)
	{ ἐρύμαι	εἰρύσσομαι	εἰρυσσάμην
	{ εἰρύμαι		ἐρυσσάμην
	[εἰρύ'αται		
or εἰρῦ'αται	(<i>υ</i> in <i>arsi</i>),		
3 pl.]			

ἐρῦτο, εἰρῦτο (in the sense of to protect, ward off) are prob. a syncopated aorist rather than pluperf.—Of perf. pluperf. pass. κατεργνόται, εἰρύαται (Il. 4, 248, &c.).

ῥύομαι is a collateral form which always means to save.

ῥέω ($\omega\ \rho\acute{e}\omega\ \rho\acute{w}\omega\mu\alpha\iota$), lit. to flow; hence to rush, &c. of violent motion; e. g. ἐρώη is used of the flight of an arrow, the impetus of a hurled spear, or of an axe swung round.—It also appears to mean to DESIST from, but this is only with a separative gen.: e. g. ἐρωεῖν πολέμοιο, to rush from war; e. g. to withdraw from it suddenly, to cease, desist from. So πολέμου ἐρώή, rest or cessation from war. μηδὲ τ' ἐρώει, sc. τοῦ ἐργού, ne uno-teris.—Then ἐρωεῖν passed into a transitive meaning, to drive back, &c.

ἀδείελος, empty. See δείελος.

ἶναι, see App. III.

ἴγε, see App. IV.

ἰχετέύκης, sharp-pointed. See πεύκη.

ἰχθόδοκος, properly hostile-looking (ὅπτω), then hating, hostile. ίχθο-

- δοπεῖν**, *to behave in a hostile manner (to any one)*. The δ is inserted as in *prodire*, &c. ἀλοδαπός, ημίδαπος.
- ζόφος**, (*thick*) *darkness*. [δόφος] δύνόφος, [γυνόφος] ενέφας, νέφος. The forms in [] are merely *supposed*.
- ηγάθεος**, *divine, sacred*; in H. and Pind. only of *countries, cities, and mountains*. ἄγαν θεῖος, cf. ἀγά-κλυτος, and, for the extension of α into η, ημαθόεις, ημεμόεις, &c.
- ἡέριος** (= *matutinus*), *early in the morning*. In Il. 3, 7, “the cranes, like our birds of passage in the northern parts of the world, arrive in the night, and fall on the Pigmies early in the morning.”
- ηεροειδής** (*πόντος*), *the (distant) hazy sea* (B.).
- ηϊόεις** (*Σκάμανδρος*), *the meadow-skirted Scamander*; probably from *obsol.* ήιον related to ειαμίνη, *meadow land*; *low grass land* (ω ήμαι). [al. *deep-embanked*, Cp. Död. connects it with *ala, terra*: explaining it *full of earthy particles, muddy*.]
- ηκα**, *weakly, feebly* (positive of ησσον, ηκιστα), then *slightly, a little, softly, gently, slowly*, related to ἀκήν, ἀκίνων (hence ηκιστος ἐλαύνειν, *the slowest to drive*: but B. reads ηκιστος, *the worst to drive*).
- ηλιβάτος** = ηλιτόβατος [*ἀλιτεῖν*], *on which a false step is easily made; steep, precipitous*.
- ηρα** ἐπίηρα. (1) ηρα (from ἄρω, ἀρέσκω), acc. sing. of a substantive (not neut. pl. of an adj.). ηρα φέρειν, *to gratify*. (2) B. also thinks (from a comparison of such passages as ἐπὶ Ἀτρείδῃ Ἀγαμίμονι ηρα φέροντες with μητρὶ φίλῃ ἐπίηρα φέρων) that we should always read ἐπὶ ηρα. (3) ἐπιήρανος (= *gratus acceptusque*), *agreeable (to)*.
- θα-σσω**, *to sit*, and θασσων. θάκος, *seat*; and θῶκος (= θό-ακος).
- (a) θοάζειν, r. θε- (*to sit*) = θα-σσειν, *to sit*.
- (b) θοάζειν, r. θε- (*θέω, to run*), θοός, *quick*; *to hurry, &c.*
- θεουδής**, *god-fearing* (= θεοδεής, *obsol.*; not θεοφειδής).
- (a) θεοπρόπος, *prophetic, oracular*; as subst., *seer, prophet*.
- (b) θεοπρόπιον, *prophecy, oracle*. θεός and πρέπειν. B. supposes πέρω (obsol.), πείρω, πειράω, *to press through*, whence πρέπω took the definite meaning of *to press forward, to burst forth*; and also *to cause to press forward, to send forth*.
- θίσκελος**, Schul. θεῖος, θαυμαστός.—B. shows that the ο belongs to the second factor of the compound, the verb (θε-ισκελος = θεοείκελος. Cf. ισκω, from εἰκω), Lexil., p. 357.
- θεσπίστος** (θεός, εἰπεῖν, but with the meaning of εἰπεῖν quite gone), used to denote what is (divinely or supernaturally =) exceedingly superior, and excellent: χαλεός, *splendidly dazzling*; ἄωτος, *divine, superb root*; ὅδμή, *delicious smell (of wine)*; πλοῦτος, *immense wealth*; φόβος, *awful, dreadful fear*.
- θεσφατος**, *proceeding from a god, caused by a god* (ω ἀήρ, the thick mist in which Athénē enveloped Ulysses), ἀθίσφατος (e. g. δυμβρος).
- θοός**, *properly pointed (a pre-Homerio sense) with reference to men*, does not denote *bodily swiftness*, but *mental promptness, alacrity, vigour*: hence *alert, active, prompt, resolute*; then *brave*. With

reference to things, it denotes *rapidity of motion*: also *harps*, i. e. *rapidly penetrating* into a body. Νύξ θοή : = the night that *swiftly follows* the sun, and seizes upon all that he forsakes ; and hence (from the notion of a *swiftly pursuing warrior*), *fearful, dangerous, destructive, hostile*.

ν, adv. *in dense masses or crowds, &c., in troops*, from ἐλ-, εἰλεῖν, whence ἕλη, εἴλη, δυ-ἐλος, &c. Cf. εἴλω, εἰλέω.

ντες, usually explained *those who have toiled* = the dead. Qui (*vita*) labores exantlarunt : *defuncti*. B. thinks it means *the weary, the enfeebled*, denoting “*the lowest state of existence above annihilation*.”

ινός and *μέλας*, *μέλαινα*, *μέλαν*, arose from a form *κμίλας*, combining the κ and μ. So *συν* and *cum* are connected by ξύν = *κονύ*.

ιεις. Most of the ancients explain this word by *μέγας, great, spacious*, from τὸ κῆτος (a huge sea animal). The preference is due to the signification pointed out by B. (Lexil. 382), according to which it means, *full of chasms, hollow*; for Lacedæmon (of which it is an epithet) has many clefts and chasms in its mountains. It is related to χάω, χάσκω, κεάδας, καιαδας.

τός, (1) *much celebrated*: εἰλίω, εἰλείω. (2) *κλύτος, much heard of; hence celebrated*. Both used of what is *actually celebrated* or *worthy* of being so (*magnificent, excellent, &c.*). Hence *τηλε-κλειτός* and *τηλεκλυτός, far-famed, celebrated far and wide*; of the Trojan allies, &c. B. quite rejects the other reading *τηλεκλητός, unnnomed from a distance*. (Observe that the compounds are *oxytone* : against analogy.)

ψώς, a *shrill chattering, scolding, wrangling*; probably at first a *scream*; κολωφή, to *wrangle shrilly* (of Thersites). Related to καλέω, κέλω, κέλομαι, and κολοιός, *jackdaw* (cf. Dohle, jackdaw, from *dählen*, to chatter).

ρίδιος ἀλοχος, my *wedded wife*, opp. to *concubine*. B. rejects the derivation from κούρη, and thinks we should wait till some root is discovered denoting either *regular, legitimate, or pure, chaste*. He adds: compare κορεῖν.

γιγος, good (not, true). Related to κρατύς, κρείσσων, or (more probably) χρῆσθαι, χρήσιμος.

ινδεῖν, καλινδεῖσθαι, &c. According to B. κυλίνδω, fut. κυλίσω, aor. pass. ἐκυλίσθην, is not strengthened from κυλίω (Pind.), but really the older form; κυλίω being formed from the fut. κυλίσω. The meaning is, *to roll onwards*, hence *to turn or roll backwards and forwards on one spot* (κατὰ κόπρον, &c.). He thinks it accidental, that ἀλινδεῖσθαι, εἰλινδεῖσθαι, and καλινδεῖσθαι (compare εἴλη, ἀλέα, *calor*), partially coincide in meaning with κυλίνδω, being derived from ἐλ-, root of εἰλεῖν, &c. = *to push, thrust*, and then (*εἰλοῦμαι*) *turn or busy oneself about any thing*. Of these words ἀλινδεῖσθαι is *to roll* [cf. the Attic ἔξ-ἀλίσαι, *to give a horse a roll*] ; also in fig. sense. Εἰλινδεῖσθαι (Plut., Jos.), ἐνειλινδεῖσθαι, only in a *moral sense* (perhaps by chance). Kalinδeῖσθai only of the *rolling* of animals and (fig.) in a *moral sense*.

ιγειν, prob. (1) *λέγω, to gather, collect*. H. has of the act. only

the pr., impf., and fut. : αἱμασίας λίξοντες, to gather stones for a dry wall; to pile up a wall (Od. 24, 224). In pass. pres. and perf., λελεγμένος (gathered, 13, 689); mid. λέγουμαι, I collect for myself; aor. ἐλέγμην, I chose myself, I attached myself as a companion to (Od. 2, 335). (2) λίγω, from the meaning collect, gather up, arose in H. the meaning to relate, recount, &c. to say, tell, with acc. expressed or implied, λίξω, καταλέξω, &c. and aor. pass. ἐλέχθην: Dep. mid. μή ταῦτα λεγώμεθα: διελέξατο θυμός: Aor. syncop. λίκτο. (3) λίχ-, to lay to rest or sleep; cf. λέχος, λόχος (and German *legen*). Hence (Ep.) ἐλεῖα, λέξομαι, (ἐ)λέξαμην (λέξασθαι). From syncop. aor. ἐλεκτο, λέκτο, and λέξο, λέξεο (imperat.), *cubato*.

λελιημένος, not primarily denoting *haste* but *eagerness* in action; prob. from λιλάω (simpler form of λιλαίμαι) for λελιημένος (*euphoniac gratiā*), as ἔπειτα γοργός for ἔπειτα πλαγός.

λιαζειν, (1) to go aside, to turn away from; (2) to sink, fall, drop down (of a wounded combatant; the wings of a wounded bird, &c.). B. connects it with κλίνειν, comparing χλιαρός and λιαρός. Hence ἀλιαστρος, unbending, unyielding; violent, uncontrollable, incessant (of tumult, war, lamentation).

μεγαίρω, prob. from μέγας, as γεράίρω from γίρας. I deem it great, too great; hence to envy, to grudge or refuse to grant; to refuse or object to; to be annoyed or displeased. ἀμιγαρτος, (1) unenviable; hence (2) unfortunate, wretched, mournful; (3) of persons wretched, worthless (not abundant, like ἀφθονος).

μεταλλῆν (μετ' ἀλλα), properly to inquire after other things, to be inquisitive (absol.): to interrogate, examine (c. acc. personæ), to inquire after any thing, examine into it, inform oneself about it (in H. implying a careful and even inquisitive examination). [In Pind. (Ol. 6, 106) μετάλλασσε probably = he addressed him.]

νηγάτεος, new. Sch. A. says: η ἀγίνυητον, η λεπτόν, η τὸν νεωστὶ γεγονότα, νεογάτεον τι δύν η ὥσπερ παρὰ τὸ τείνω τατός, οὐτως γείνομαι γατός, νεήγατος. καὶ ὑπερθέσει τοῦ ἡ νηγατέος. A. "Postremam etymologiam, si non veram, at certe reliquis probabiliorem probat Buttm. Lexil, p. 413, sqq. aliam Döderleinii, a νη intensivo (de quo Grammaticorum commento Fisch. Well. iii. p. 241), et ἀγαμαι repetitam recte refutat Passov. in v." F.—B. (loc. cit.) considers that it arose by transposition of the η from the proper form νεήγατος, the change being made for the metre's sake.

νήδυμος, sweet, prob. Νήδυμος was the original form; and after the digamma was dropped, the ν adhered to the word (in sound) from such passages as ἔχειν ήδυμος ὄχνος, and was then, through ignorance, prefixed to it (B.). Aristarchus derives it from νη, δύω, so that it means ἀνιέδυτος, from which one does not rise; sound: cf. νηγρεος.

δθομαι. B. rejects the derivation from ὠθίω, and, deciding against any connexion with ἐνήνοθε, makes shyness, &c. the fundamental notion.—It occurs only in pres. and perhaps impf. [cf.

Il. 5, 403, which is doubtful], and only with a negative (like ἀλεγίζω, with which it is often connected); c. gen. *rei vel persona*; or with inf. or partcp. Il. 5, 403: οὐκ ὅθε' αἰσυλαρέζων, *he shuns not to practise wickedness*.

τροχός or ὄλοοίτροχος (*όλοοίτροχος*), sc. πήτρος, a *large rolling stone* or *piece of rock*, either from ὄλοός, τρέχω, a 'roller of destruction' (B.); or ὄλος and τρέχω = ὄλος τροχοειδῆς καὶ παντράχοθεν ἀστηρικτος (*totus rotundus atque undique rotubilis*), a *rounded stone*; or, according to others, as ὄλμος, from *Fel-*, root of *volvō*.

v might be considered neut. of δρκιος, but B. thinks it that kind of diminutive (*ὑποκοριστικόν*) "by which the Greek language frequently endeavours to individualize an idea, as βιβλίον, χρυσίον, μηρίον, φορίον (from βιβλος, &c.). Though most of such words are paroxytone, yet κώμιον, ποίμνιον, &c. are exceptions. According to the rule of these derivatives, it would mean a *contract*, or *agreement on oath*, i. e. a more *definite* meaning than δρκος [which itself B. considers to mean both the *pledge* of an oath and *an oath itself*; properly, not the *act of swearing*, but that by which a man *swears*; coming from the same root as τὸ ἔρκος]."

ἱματα: from ὄρμαίνειν, *to reflect upon, think anxiously about*; which, however, denotes a deliberation, accompanied indeed with *quickness* and *warmth of feeling*, but not with *resolution*. It may, however, mean any *violent mental emotion*, and usage may have connected it with στραχαι, though it is come down to us in this one verse only. [Ἐλένης ὄρμήματά τε στραχάς τε, 2, 356.]

ἱματ, prop. *to see, to foresee*; thence *to prognosticate* by means of *look* and *men*.—It is a sister-form of δπτω (*όράω*); cf. πίσσω and πίπτω. "Οσσα (voice) is not its root; nor does δσσα in H. mean a *foreboding, prophetic voice* (which is δμφή, φήμη, κλεηδών), but the *voice of rumour, report*.

αι, the *sacred or sacrificial barley*. B. derives οὐλαι from ίλω, the root of άλιω, *to grind* (*δλή* from ίλω, as μονή from μίνω, &c.), οὐλοχύται, the *sacrificial barley as sprinkled* (*χέω*) over the head of the victim: so that δλή, δλαι = *mola*, according to him, the old name for *grain in general*; in its strictest sense that which was prepared for food by *treading or grinding*. See ίλω above.

ιος, *destructive, baleful, &c.*, of the dog-star, Arēs, &c. (*δλεῖν*).

ος, (1) prob. from είλειν or είλεται, denotes properly what is *compressed, &c.*; hence of *wool*, = *thickly curled or matted* [compare οὐλαμός, *globus virorum*]. (2) prob. from δλεῖν, *bad, horrid*, of a fatal dream, the screaming cry of daws, &c. when a hawk appears. (3) οὐλος = ὄλος, *whole, of a month, a loaf, &c.*

ι, *calde*: only in H., and that with ἄριστος; formed from ίχω [Död. observes that it is related to δχνοός, as the German *fast* (= almost) to *fest* (firm)].

ήσαι, related to ἄχθισθαι (though the latter is used primarily of a *burden*, in the literal sense, κοιλὴ νηῦς ἄχθερο), denotes any

violent emotion at what strikes the mind unpleasantly; to be vexed, indignant, &c.

πίρα = *ultra*; **πίραν** = *trans.*, *dat.* and *acc.* of an old subst. = *end, boundary*; cf. **πείρας**, **πέρας**, *r.* **πείρω** [Lat. *por*].

πευκαλίμος: φρεσὶ **πευκαλίμησι**, not *sharp, penetrating* (**πεύκη**), but related and synonymous with **πυκινός**.

πεύση, *fir*, originally the *pointed or pricking tree*, related to **πυκρός** (originally *penetrating, sharp*; then *bitter*), **ρυ(π)go**, &c.

πίαρ, *τό*, the *fat*; hence *fertility*. In **πίαρ ὑπ' οὐδας**, the word is generally considered an adj. = *fruitful, fertile*, related to the *fem. form πίειρα* [**πίαρ οὐδας** ὑπεστη], *is under what I ask B.*] : but B. prefers μάλα **πίαρ ὑπ' οὐδας**, “*the land has plenty of fat under its surface*,” i. e. is *very rich*. Passow and Rost object, that it should then be **ὑπ' οὐδεις**; see, however, *Nitsch*.

ποιπνώ, *to move, or bustle about, properly to blow or puff about; to go puffing and panting about*; a reduplicated form from **πνίω** (as **παιπάλλω**, **παιφάσσω**, **ποιφύσσω**, from **πάλλω**, **φα-**, **φυσάω**).

πρήθω (as **πρίω**, **πρέθω**). It is found in the meanings (1) *to burn any thing*: (2) *to spirtle, pour out*; of the thicker fluids: (3) *to blow (of air)*. B. thinks that, in the case of both **πρήθω** and **πρίω**, we must suppose a twofold root; only that in **πρίω** these both arise by onomatopoeia from one natural sound (**πρι**) denoting both the *spirling and streaming* of liquids and the *harsh, grating noise made by the collision of hard bodies*: whence *to saw, to gnash, &c.* (note p. 486 of Lexil.)

πρήσσειν. In the construction of **πρήσσειν κίλενθον**, **πρήσσειν δόοιο**, &c. Grammarians supposed a different verb formed from **περάω**, **περάσω**. B. rejects the notion of a different root; but thinks that **περῆν**, **περαίνειν**, *to bring (a journey) to an end*, was the original meaning of **πρήσσειν**.

προσελεῖν, *to use ill, to treat ill*. B. connects this puzzling word with **σφίλας**, **σφάλλειν**, *to trip up, &c.*

στοναχίζειν, **στοναχῆσαι** are the *genuine forms*; **στεναχίζειν**, **στεναχῆσαι** being introduced into H.’s poems only through an obscurely-felt impulse to connect them with the ground form **στίνω**, because this could be done according to analogy.

τέκμωρ, according to B., is not *any sign*, but a *sign expressly appointed for a particular purpose; with solemn confirmation*. Hence **τέκμαρισθαι**, *to fix, appoint, destine*.

τεταγών, *having taken, taking*: not from **τείνω**, but from **τα-**; cf. **tanjo**, **te-tig-i**; *take, touch*. Hence **τη̄η** (imperative) = *take, formed, like ζῆν*, according to Doric analogy.

τίτρηχα, a perf. from **ταράττω**, with meaning of *pres.* : *is in disorder or confusion, is agitated*.

τηλύγεος, prop. *born afar off*, i. e. according to the Schol., late born, viz. in the old age of its parents; hence also *tenderly beloved*, and sometimes with the notion of being spoilt and rendered *effeminate* by the excessive love and indulgence of its

parents (ἀλλ' οὐκ ἱδομενῆς φόβος λάβε, τηλύγετον ὡς, like a weibling; a spoilt or effeminate child). B. connects it with τελευταῖος and τελευτὴ, and translates it *last born*, = δ τελευταῖος τῷ πατρὶ γενόμενος (Excerpt. of Orion). He supposes τηλύγετος to have arisen by a transposition of quantities from τηλεύγετος: but this (as Lobeck observes) is unnecessary, for according to Apoll. Dyscol. (de pron. 34, B) τῆλυν was a collateral form of τῆλε, and γίρος is correctly formed from ΓΕΩ = γίγνομαι, to which the Et. Mag. refers γίσα. Lobeck ('Πημ. p. 129) compares the Latin word *proculus*: 'quo nomine Festus docet aut *procula patre natum* (*τηλέγονον*) significari, aut *cum, qui patri seni natus sit.*' Another derivation is attempted by Döderlein (in Comment. de Vocabulo, *τηλύγετος*) and Bothe (ad Il. 3, 175) from θῆλυς (*θᾶλλω*), and γάω, so that it signifies prop. *being of a blooming age.*

τρυφάλια (*τρύω*), a helmet with a hole bored in the φάλος, to receive the plume.

ὑπερφίαλος, *haughty, overbearing.* B. shows that in its original sense it is a *verbum medium*, not necessarily implying *reproach*: it denotes one who *thinks he can set himself above much or every thing.* Without rejecting the old derivation from φίαλη (according to which the word would refer to an *overflowing goblet*), he prefers the referring it to φύω, *quasi ὑπερφίαλος*: for the change of *v* into *i*, compare φύτυν, φύτρος. Nearly so Nitzsch (ad Od. 4, 663) considers its meaning to be *ὑπερφυής, overgrown, grown too large, both with reference to itself and to others.* Passow considered it *quasi ὑπερβίαλος = ὑπέρβιος.*

φάλος, a curved elevation on the top of the helmet, in which was inserted the plume, and which also by its hardness afforded an additional defence against the blow of an enemy. It was the *same* (or occupied the same place as) the later κῶνος.

φή or **φῇ** in. **φή ῥα** (Hymn. Merc. 241). Hermann's correction for δή ῥα = *as, like as.* B. explains its derivation and its connexion with πή, ὢ, τῷ.

φολκός; from θλεω, perhaps φέλκω = *flecto, plecto, πλέκω*, cf. *flagrum* (*πληγή*), *bandy legged, valgus* [not *squint-eyed*; from φάν θλεων].

φοξός. B. derives it from φώγειν, *to bake*, shortened from φωξός, and thinks the potter probably called every thing φοξός, which, from being *warped* in the baking, came out somewhat *pointed* instead of round. It denotes an unusual *pointedness* in the upper part of the head. [Others derive it from δέξει.]

χραισμένη. It is found (1) with the *acc.* of some *general notion*, such as *death, destruction* (*θάνατον, δλεθρον*, with or without the dat. of the person); (2) with the dat. of the person only. It is *not* found (1) with the *acc.* of the *person or weapon* (2) in any but *negative or virtually negative sentences.* B. concludes that (1) when it stands alone with the dat. it does not mean *to be of service, avail, help*, but more definitely to

ward off evil, defend; (2) that the fundamental meaning is *not* to ward off some hostile attack, but that it involves the notion of *good* with the collateral one of *use, utility* (which meets us in $\chi\rho\alpha\omega$, $\chi\rho\eta\sigma\tau\delta\zeta$, $\chi\rho\eta\sigma\mu\omega\zeta$), though H. does not give it the general meaning of *to be useful to, to help*¹.

¹ Hence its use very nearly resembles that of $\acute{a}\rho\kappa\iota\nu$, $\acute{a}\rho\kappa\iota\sigma\alpha\iota$: the principal difference being, that $\acute{a}\rho\kappa\iota\nu$ may take, not only the dat. of the person, but $\acute{a}\pi\acute{o}$ with gen. of the object from which evil is warded off.

THE END.





